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A NEW and GENERAL

*W. B. Woodson*

# BIOGRAPHICAL DICTIONARY;

CONTAINING

An Historical and Critical Account

OF THE

LIVES and WRITINGS

OF THE

## Most Eminent Persons

In every NATION;

Particularly the BRITISH and IRISH;

From the Earliest Accounts of Time to the present Period.

WHEREIN

Their remarkable ACTIONS or SUFFERINGS,  
their VIRTUES, PARTS, and LEARNING, are  
accurately displayed; with a CATALOGUE of their  
LITERARY PRODUCTIONS.

551600

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V O L. VII. 22.10.52

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L O N D O N:

Printed for T. OSBORNE, J. WHISTON and B. WHITE  
W. STRAHAN, T. PAYNE, W. OWEN, W. JOHNSTON  
S. CROWDER, B. LAW, T. FIELD, T. DURHAM  
J. ROBSON, R. GOADBY, and E. BAKER.

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MDCC LXII.

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Literary Productions.

VOL. VII.

LONDON:

Printed by J. G. GORDON, J. W. GORDON, and J. W. GORDON,  
W. GORDON, J. GORDON, J. GORDON, J. GORDON,  
J. GORDON, J. GORDON, J. GORDON, J. GORDON,  
J. GORDON, J. GORDON, J. GORDON, J. GORDON,

MDCCCXXI.

Universal, Historical, and Literary

# DICTIONARY.

**J.**  
**JABLONSKI** (**DANIEL ERNEST**) a learned Polish protestant divine, was born November 20, 1660, at Dantzick, and had the first part of his education in Germany, after which he travelled into Holland, and thence crossed the water to England, for further improvement in his studies. Thus accomplished, he became successively minister of Magdebourg, Lissa, Koningsberg, and Berlin, and was at length ecclesiastical counsellor and president of the society of sciences in this last city. His zeal against infidelity, both in the Atheists and Deists, shewed itself on all occasions, and he took a deal of pains to effect an union betwixt the Lutherans and Calvinists, but I need not say to no purpose. The truth is, considering the rooted prejudices on each side, such a comprehension, like that between the church of England and the dissenters, how desirable soever, is more the object of a good man's wishes, than of a sensible man's expectations. No wonder then that Mr. Jablonski died in May 1741, without being able to compass his design.

We have a Latin translation by him of dr. Bentley's sermons at Boyle's lectures, and several Latin dissertations upon the land of Gessen; *Meditationes de divina origine scripturæ*

sacræ ; also a piece intituled Thorn affligée, and some other works in good esteem.

**JABLONSKI (THEODORE)** counsellor of the court of Prussia, and Secretary of the royal society of sciences at Berlin, was also a man of distinguished merit. We saw in him the most exact probity, and a strict piety, united to a sweetness of temper, a polite urbanity, and an inclination to oblige all that applied to him. He loved the sciences, and did them honour, without that ambition which is generally seen in men of learning. It was owing to this modesty that he did not put his name to the greatest part of his works ; the chief of which are *Dictionaire Francois - Allemand & Allemand - Francois*, printed in 1711 ; *A course of morality in the German tongue*, 1713 ; *Dictionaire universel des arts & des sciences*, 1721 ; *A translation into High Dutch of Tacitus De moribus Germanorum*, with remarks, 1724.

Biblioth.  
Germ.

**JACETIUS, or DIACETIUS (FRANCIS DE CATTANEIS)** a learned Italian writer, was born at Florence, in November 1466, and was the disciple of Marsilius Ficinus, under whom he studied the Platonic philosophy, and became a great master of it. He was also a good orator, and succeeding Ficinus in his professorship, held it till his death, which happened in 1522, at Florence, where he was buried among his ancestors, in the church of the Holy Cross. We have of his writing a treatise of beauty, and another of love, according to the doctrine of Plato, besides several others, which were all printed together at Basil in 1563.

Moreri.

**JACHIADES, or RABBI JOSEPH.** Ben Joseph Jachaia, a famous rabbi in the sixteenth century, was born at Lisbon, and died at the age of 45 years, anno mundi 5299, i. e. an. Christ. 1539. He taught in the synagogue of Imola, and, it is said, shortened his days by too intense application to his studies. He wrote *Derech Chajim*, in which he explains several allegorical passages in the Gemara ; an *Explication of the commandments of the law* ; *Torat Or*, a treatise of Paradise and Hell ; several Commentaries upon the five Megillot, upon the Hagiographe, &c. and a paraphrase upon Daniel, wherein he made the Jews hope a speedy deliverance ; his piece was translated into Latin by Constantin l'empereur, who added remarks, in which he refuted the false glosses of the Jew, and published the whole at Amsterdam in 1633.

Ibid.

JACK-

JACKSON (THOMAS) a learned English divine, was descended of a worthy family in the bishopric of Durham, in which he was born at Willowing, on the river Were, in 1579. Many of his near friends and relations being rich merchants in Newcastle, he was designed to have been bred that way, but his great inclination to learning being observed by Ralph lord Gore, baron of Malton, his lordship prevailed with his parents to send him to Oxford, where he was admitted into Queen's college in Midsummer term, 1595; but having notice of a vacancy in Corpus-Christi college, he offered himself a candidate; and though he had not heard of it till the day before the election, yet he acquitted himself, upon the examination, so much to the admiration of the electors, that he was chosen unanimously into a scholarship, March 24, 1596, against a competitor of great interest; he proceeded to take his degrees in arts at the stated times, and May 10, 1606, became probationer fellow, being then well grounded in arithmetic, grammar, philology, geometry, rhetoric, logic, philosophy, the oriental languages, history, &c. with an insight into heraldry and hieroglyphics. But he made all his knowledge subservient to the study of divinity, to which he applied with great industry and vigour, and became so much distinguished therein, that he not only read a divinity lecture in his college every Sunday morning, but another on the week-day at Pembroke college (then newly founded) at the request of the master and fellows there. He was also chosen vice-president of his college for many years successively, by virtue of which office he moderated at the divinity disputations, with remarkable learning, and no less candour and modesty; he commenced D. D. in 1622, and quitted the college two years afterwards, being preferred to a living in his native country, and from thence soon after to the vicarage of Newcastle. In that large and laborious cure, he performed all the duties of an excellent parish priest, and was particularly admired for his excellent discourses from the pulpit. At this time he was a rigid Calvinist, and was first convinced of the errors of absolute predestination by dr. Richard Neile, bishop of Durham, who took him for his chaplain, and joined with dr. Laud in bringing him back to his college, where he was elected, by their interest, president, in 1630. Upon this promotion he resigned the vicarage of Newcastle, and, being collated to that of Whitney, he procured it for mr. Thomas White, proctor of the university, and late chaplain of his college, after he had been at great pains and expence to clear the title of the rectory. In 1635

he was collated to a prebend of Winchester, having been made king's chaplain some time before, and, dr. Towers being advanced to the bishopric of Peterborough, dr. Jackson succeeded him in the deanery, January 16, 1638; but he did not enjoy this dignity quite two years, being taken from it by his death, September 21, 1640. He was interred in the inner chapel of Corpus-Christi college. He was a man of a blameless life, studious, humble, courteous, and remarkably charitable (A), pious, exemplary in his private and public conversation; so that he was respected and beloved by the most considerable persons in the nation; and indeed the greatest esteem was no more than his due, on account of his learning, for he was well skilled in all the learned languages, arts, sciences, physics; which he considered as a necessary handmaid to divinity, and indeed has mingled too much of it in his writings. He was profoundly read in the fathers, and endued with an uncommon depth of judgment, which however did not clear him from some of the received errors of the times. His works are very numerous, printed at different times, but were all collected and published in 1672 and 1673, in three large volumes in folio, consisting chiefly of sermons, besides his Commentaries on the apostles creed, which is his principal work.

Life of dr.  
Jackson,  
prefixed to  
his works in  
1653.

JACOB (BEN NAPHTALI) a famous rabbi in the fifth century, was one of the principal Masorets, and bred at the school of Tiberias in Palestine, with Ben Aser, another prin-

(A) As an instance of his charitable disposition, we are told, that while he was vicar of Newcastle, whenever he went out, he usually gave what money he had about him to the poor, who at length so flocked about him, that his servant took care he should not have too much in his pocket. And the following incident shews his remarkable disregard for money: At a certain time, dr. Henderson, physician of that town, his neighbour and intimate friend, having made a purchase, sitting melancholy by him, and fetching a sigh, dr. Jackson asked the reason: he said, he had a payment to make, and wanted money: dr. Jackson

told him, he would furnish him, and, calling his servant, informed him of the physician's occasions, and asked him what money he had. The man stepping back silent, his master bid him speak out. The man said, forty shillings. The master ordered him to fetch it, for dr. Henderson should have it all. Upon this, the physician turned his sadness into laughter; and dr. Jackson, demanding the reason, he answered, that he had occasion for four or five hundred pounds. Dr. Jackson replied, that he thought forty shillings a great sum, and that he should have it, and more also, if he had it.

cipal Masoret. The invention of the points in Hebrew, to serve for vowels, and of the accents, to facilitate the reading of that language, is ascribed to these two rabbies. This is said to be done in an assembly which the Jews held at Tiberias in the year of Christ 476. This is the opinion of Gerebrand and several other learned men, but it is not approved universally. Diction. Portat.

J A C O B (BEN HAJIM) a rabbi of the 16th century, who rendered himself famous by the collection of the Masore which was printed at Venice in 1525 with the text of the Bible, the Chaldee paraphrase, and the commentaries of some rabbies upon scripture. This edition of the Hebrew Bible, and those which follow it with the great and small Masore compiled by our rabbi, are much esteemed by the Jews, there being nothing before exact or accurate upon the Masore, which is properly a critic upon the books of the Bible in order to settle the true reading. In the preface prefixed to his great Masore, our author shews the usefulness of his work, and explains the *keri* and *ketib*, or the different readings of the Hebrew text; he puts the various readings in the margin, because there are just doubts concerning the true reading; he observes also, that the Talmudist Jews do not always agree with the authors of the Masore. Besides the various readings collected by the Masorets, and put by our rabbi in the margin of his Bible, he collected others himself from the MS. copies, which must be carefully distinguished from the Masore. Simon's Crit. Dict.

J A C O B Æ U S (OLIGER) a celebrated professor of physic and philosophy at Copenhagen in Denmark, was born in July 1650-1, at Arhusen in the peninsula of Jutland, where his father was bishop (B), who took all possible care of his son's education, but dying in 1671, he was sent by his mother, the famous Jasper Bartholin's daughter, to the university of Copenhagen, where he took the usual degrees, and then travelled to the principal courts of Europe. In this tour he run through France, Italy, Germany, Hungary, England, and the Netherlands. His view was to improve himself in his profession, and he slipped no opportunity that offered. At Leghorn he applied himself to the dissection

(B) His great grandfather, mr. sician to Christian IV. king of Jacobæus, was also bishop of Fain- Denmark.  
nen, and his grandfather first phy-

of various kinds of fish, under the celebrated anatomist Steno; the names of Redi, Malpighi, Charles Patin, Borelli, Brown, Sydenham, Boyle, Morison, Drelincourt, Diemberbroek, Ray, Swammerdam, Spanheim, Crusius, Grevius, Du Verney, Du Hamel, Etmuller, with whom, beside others, he conversed, and afterwards held a correspondence, are conspicuous evidences of his industry and ambition to excel.

Upon his return home in 1679, he received letters from his prince, appointing him professor of physic and philosophy in the capital of his kingdom. He entered upon the discharge of this post in 1680, and performed the functions of it with the highest reputation; so that, besides the honour conferred on him by the university, Christian V, king of Denmark, committed to him the charge of augmenting and putting into order that celebrated cabinet of curiosities which his predecessors had begun; and Frederic IV, in 1698, made him a counsellor in his court of justice.

Thus loaded with honours, as well as beloved and respected by his compatriots, he passed his days in tranquility, till an unforeseen stroke deprived him for ever of his happiness: this was the loss of his wife, Anne Marguerete, daughter of Thomas Bartholin, who after 17 years of marriage died in August 1698, leaving him father of six boys. The loss threw him into a melancholy which at last proved fatal. In vain he sought for a remedy, by the advice of his friends, in a second marriage with Anne Tistorph: this proved ineffectual, his melancholy increased, and, after languishing under it near three years, he died at the age of fifty-one.

We shall insert a catalogue of his works below (c); only observe here, that he had a great talent for poetry, and composed several excellent poems upon various subjects, some of which are in print. He has the character of a good husband, a good master, a good neighbour, and a good friend.

(c) They are as follows: *De Ranis* dissertatio, Romæ, 1676, 8vo. and again at Paris; *Bartholomei Scalæ equitis Florentini historia Florentinorum*, &c. Romæ, 1677: the famous Magliabecchi furnished him with this manuscript from the Medicean library. *Oratio in obitum Tho. Bartholini*, 1681, 4to; *Compendium institutionum medicarum*, Hafniæ, 1684, 8vo; *De Ranis & Lacertis dissertatio*, Hafniæ, 1686,

8vo; *Francisci Ariosti de oleo montis Zibinii seu putreolo agri Mutinensis*, &c. Hafniæ, 1690; 8vo. *Panegyricus Christiano Vto dictus*, 1691, folio; *Gaudia Arctoi orbis ob thalamos augustos Friderici & Ludovicæ*, 1691, in folio; *Museum regium sive catalogus rerum etc. quæ in basilica bibliotheca Christiani V Hafniæ asservantur*, Hafniæ, 1696.

JÆGER (JOHN WOLFGANG) a learned Lutheran divine, was born at Stutgard, in March 1647, of a father who was counsellor of the dispatches to the duke of Wirtemberg. After he had finished his studies, he was entrusted with the education of duke Eberhard III, with whom he travelled into Italy in 1676, in quality of his preceptor and preacher. This charge being completed, he taught philosophy and divinity, and in 1698 was nominated a counsellor to the duke of Wirtemberg, superintendant general and abbot of the convent of Maulbrun. The following year, Jæger became consistorial counsellor and preacher to the cathedral of Stutgard, and superintendant general and abbot of the monastery of Adelberg. At last he was promoted in 1702 to the places of first professor of divinity, chancellor of the university, and provost of the church of Tübingen. He died in April 1720 at 73 years of age. We have a great number of works of his, the chief of which are, 1. Ecclesiastical history compared with profane history. 2. A system or compendium of divinity. 3. Several pieces upon mystic divinity, in which he refutes Messrs. Poirer, Fenelon, &c. 4. Observations upon Puffendorf and Grotius de jure belli et pacis. 5. A treatise of laws. 6. An examination of the life and doctrine of Spinoza. 7. A moral Theology, &c. All his works are in Latin, Diction.  
Portat.

JAMBLICUS, the name of two celebrated Platonic philosophers, one of whom was a native of Chalcis, and the other of Apamea, in Syria; the first, who is ridiculously equalled by Julian the Apostate to Plato himself, was a disciple of Anatolius and Porphyry, after which he became a teacher, and had a great number of disciples, who flocked to him, not so much for his eloquence as for his probity and the good cheer which he gave them. He began to grow famous in the time of Dioclesian, and died under the reign of Constantine. The second Jamblicus was of Apatada, and flourished under Julian the Apostate, who wrote several letters to him, and seems to be the same that Symmachus wrote to, desiring to cultivate a friendship with him; he is said to have been killed by poison under the emperor Valens. It is not certain to which of these two we are to ascribe the works which we have in Greek under the name of Jamblicus, viz. 1. The history of the life and sect of Pythagoras. 2. An exhortation to philosophy. 3. A piece, under the name of Abamon, against Porphyry's letter upon the Egyptian mysteries.

Moreri  
Advocat.

There is also cited, a collection of the dogmata of Pythagoras by Jamblicus; and Julian the Apostate quotes a piece of Jamblicus of Chalcis upon the sun, from which he borrows a great part of his treatise upon the same subject.

J A M E S (THOMAS) a learned English critic and divine, was born about the year 1571, at Newport in the Isle of Wight, and being put to Winchester school, became a scholar upon the foundation, and thence, in his course, a fellow of New college in Oxford in 1593. He commenced A. M. in 1599, and the same year, having collated several MSS. of the Philobiblion of Richard of Durham, he published it in 4to at Oxford, with an appendix of the Oxford MSS; he dedicated this piece to sir Thomas Bodley, apparently in the view of recommending himself to this librarian's place when he should have completed his design. In the interim, mr. James proceeded in the same spirit to publish a catalogue of all the MSS. in each college-library in both universities, and, in the compiling of it having free access to the MSS. in each college at Oxford, he perused them carefully, and, when he found any society careless of them, he borrowed and took away what he pleased, and put them into the public library. These instances of his taste and turn to books effectually procured him the designation of the founder to be the first keeper of the public library; in which office he was confirmed by the university in 1602. He filled this post with great applause, and commencing D. D. in 1614, was promoted to the subdeanery of Wells by the bishop of that see. About the same time, the archbishop of Canterbury also presented him to the rectory of Mongeham in Kent, together with other spiritual preferments. These favours were undeniably strong evidences of his distinguished merit, being conferred upon him without any application on his part. In 1620 he was made a justice of the peace, and the same year he resigned the library-keeper's place, and betook himself more intensely to his studies, and of what kind these were, we learn from himself: "I have of late (says he in a letter dated May 23, 1624, to a friend) given myself to the reading only of manuscripts, and in them I find so many and so pregnant testimonies, either fully for our religion, or against the papists, that it is to be wondered at." And in another letter to archbishop Usher, the same year, he assures the primate he had restored 300 citations and rescued them from corruptions,  
in

in thirty quires of paper (D). He had before written to his grace upon the same subject, in a letter dated January 28, 1623, where having observed that in Sixtus senensis, Alphonsus de Castro, and Antoninus's Summæ, there were about five hundred bastard brevities and about a thousand places in the true authors which are corrupted, that he had diligently noted, and would shortly vindicate them out of the MSS, being yet only conjectures of the learned, he proceeds to acquaint his grace, that he had gotten together the flower of the English divines, who would voluntarily join with him in the search. Some fruits of their labours, continues he, "if your lordship desires, I will send up. And might I be but so happy, as to have other twelve thus bestowed, four in transcribing orthodox writers, whereof we have plenty that for the substantial points have maintained our religion (40 or 50 pounds would serve); four to compare old prints with the new; four other to compare the Greek translations by the papists, as Vedelius hath done with Ignatius, wherein he hath been somewhat helped by my pains; I would not doubt but to drive the papists out of all their starting-holes. But alas! my lord, I have not encouragement from our bishops. Preferment I seek none at their hands; only 40 or 60 pounds per annum for others is that I seek, which being gained, the cause is gained, notwithstanding their brags in their late books." In the convocation held with the parliament at Oxford in 1625, of which he was a member, he moved to have proper commissioners appointed to collate the manuscripts of the fathers in all the libraries in England, with the popish editions, in order to detect the forgeries in these last. And this project not meeting with the desired encouragement (E), he was so thorough-

(D) These two letters are in the collection at the end of Parr's life of archbishop Usher, numb. 66 and 77.

(E) We may form a probable conjecture of his plan, from a passage in the just cited letter to archbishop Usher, where he expresses himself thus: "Mr. Briggs will satisfy you in this and sundry other projects of mine, if they miscarry not for want of maintenance: it would deserve a

"prince's purse. If I was in Germany, the state would defray all charges. Cannot our estates supply what is wanting? If every churchman that hath 100 l. per annum and upwards will lay down but a shilling for every hundred towards these public works, I will undertake the reprinting of the fathers, and setting forth of five or six orthodox writers, comparing of books printed with printed or written;

thoroughly persuaded of the great advantage it would be both to the protestant religion and learning, that, arduous as the task was, he set about executing it himself, and had made a good progress in it, as appears from his works, a catalogue of which may be seen below (F); and no doubt would have proceeded

"written; collating of popish  
"translations in Greek; and ge-  
"nerally whatsoever shall concern  
"books or the purity of them. I  
"will take upon me to be a ma-  
"gister S. Palatii in England, if I  
"be thereunto lawfully required."

(F) A list of his works. 1. Philobiblion R. Dunelmensis, 1599, 4to. 2. Ecloga Oxonio-Cantabrigiensis, Lond. 1600, 4to. 3. Cyprianus Redivivus, &c. printed with the Ecloga. 4. Spicilegium divi Augustini hoc est libri de fide ad Pet. Diacon. &c. collatio & castigatio, printed also with the Ecloga. 5. Bellum papale seu concordia discors Sext. V. & Clementis VIII. circa Hieronym. Edition. Lond. 1600, 4to, and 1678, 8vo. 6. Catalogus librorum in bibliotheca Bodleiana, Oxf. 1605, 4to, reprinted with many additions in 4to, 1620, to which was added an appendix in 1636: in this catalogue is inserted that of all the MSS. then in the Bodl. library. 7. Concordantiæ S. patrum, i. e. vera et pia libri Canticorum per patres universos, &c. Oxf. 1607, 4to. 8. Apology for John Wickliffe, &c. Oxf. 1608, 4to. to this is added the life of John Wickliffe. 9. A treatise of the corruption of scriptures, councils, and fathers, &c. Lond. 1611, 4to, and 1688, 8vo; this is reckoned his principal work. 10. The jesuits downfall threatened—for their wicked lives, accursed manners, heretical doctrine, and more than Machiavilian policy, Oxf. 1612, 4to; to this is added the life of father Parsons, an English jesuit. 11. Filius papæ pa-

palis ch. 1, Lond. 1621; translated from Latin into English by William Crashaw: our author's name is not put to it. 12. Index generalis sanct. Patrum ad singulos versus cap. v. secundum Matthæum, &c. Lond. 1624, 8vo. 13. Notæ ad Georg. Wicellium de methodo concordia ecclesiasticæ &c. 1625, 8vo. 14. Vindiciæ Gregorianæ seu restitutus Gregorius Magnus ex MSS, &c. Genevæ, 1625. 15. Manuduction, or introduction unto divinity, &c. Oxf. 1625, 4to. 16. Humble and earnest request to the church of England, for and in the behalf of books touching religion, in one sheet 8vo, 1625. 17. Explanation or enlarging of the ten articles in his supplication lately exhibited to the clergy of the church of England, Oxf. 1625, 4to. 18. Specimen corruptelarum pontificiorum in Cypriano, Ambrosio, Greg. Magno, &c. Lond. 1626. 19. Index librorum prohibitorum a pontificiis, Oxf. 1627, 8vo. 20. Admonitio ad theologos protestantes de libris pontificiorum caute legendis, MS. 21. Enchiridion theologicum, MS. 22. Liber de suspicionibus & conjectaris, MS. These three mr. Wood says he saw in the Lambeth library, under D. 42, 3; but whether printed, says he, I know not, perhaps the Enchiridion is. Dr. James likewise translated, from French into English, the moral philosophy of the Stoicks, Lond. 1598, 8vo; and published two short treatises against the order of begging friars, written by Wickliffe; and a book intitled, Fiscus papalis: five cata-  
logus

ceeded much farther towards completing his design, had not he been prevented by his death, which happening in August 1629, at his house in a suburb called Holywell in Oxford, he was interred in New-college chapel. Mr. Wood informs us, that he left behind him the character of being the most industrious and indefatigable writer against the papists that had been educated in Oxford since the reformation; and in reality his designs were so much, and so well known to be for the public benefit of learning and the church of England, that Camden, speaking of him in his life-time, says, "He is a learned  
" man and a true lover of books, wholly dedicated to learning, who is now laboriously searching the libraries of England, and proposeth that for the public good which will be  
" for the great benefit of England.

Wood's  
hist. and antiq.  
univ. Oxon. as  
also his A-  
then. and  
Fasti Oxon.  
vol. 1.

J A M E S (RICHARD) nephew of the preceding, was born in the same place, and entered of Exeter-college in Oxford; but being chosen scholar of Corpus-Christi in 1608, took his degrees of arts at the regular times, and became probationer fellow of his college in 1615, about which time he entered into holy orders, and was a frequent preacher. But being a man of humour, of three sermons preached before the university, one concerning the observation of Lent was without a text, according to the most ancient manner; another against the text, and the third beside it. About the year 1619, he travelled through Wales into Scotland; and thence to Shetland, Greenland, and into Russia; of which he wrote observations the same year. He proceeded bachelor of divinity in 1624, and not long after assisted the celebrated mr. John Selden, in composing his *Marmora Arundeliana*, published in 1628. He was also very serviceable to sir Robert Cotton and his son sir Thomas, in disposing and settling their noble library. And with the former of these (who was no friend to the prerogative) he was committed close prisoner, by order of the house of lords, in 1629. During his confinement, he composed a copy of verses in English, which he prefixed afterwards to a copy of all the printed works of his own original composition, bound in one volume, and presented it to the Bodleian library some time before his death, which was occasioned by a quartan

logus indulgentiarum, &c. Lond. 1617, 4to; but some were of opinion this book was published by William Crashaw, already men-

tioned. Several letters of our author are published at the appendix to Parr's life of Archbishop Usher.

fever,

fever, brought upon him through a too intense application to his studies, in the beginning of December 1638; he died in the house of sir Thomas Cotton, bart. near Westminster-hall, and was interred on the 7th of this month, in St. Margaret's church in that city. Mr. Wood tells us, that he was esteemed a person well versed in most parts of learning, and particularly was a very good Grecian, a poet, an excellent critic, antiquary, divine, and admirably well skilled in the Saxon and Gothic languages. That nothing was wanting but a fine-cure or prebend, either of which if conferred upon him, Hercules's labours would have seemed a trifle. Moreover, that, though humorous, yet he was of a far better judgment than his uncle, and, had he lived to his age, would have surpassed him in published books; and his uncle himself, in a letter to archbishop Usher, gives the following character of him: "A kinsman of mine is at this present, by my direction, writing Becker's life, wherein it shall be plainly shewed, both out of his own writings, and those of his time, that he was not, as he is esteemed, an arch-saint, but an arch-rebel; and that the papists have been not a little deceived by him. This kinsman of mine, as well as myself, should be right glad to do any service to your lordship in this kind. He is of strength, and well both able and learned to effectuate somewhat in this kind, critically seen both in Hebrew, Greek, and Latin, knowing well the languages both French, Spanish, and Italian, immense and beyond all other men in reading of the manuscripts, of an extraordinary style in penning; such a one as I dare balance with any priest or jesuit in the world of his age; and such a one as I could wish your lordship had about you: but, paupertas inimica bonis est moribus, and both fatherless and motherless, and almost (but for myself) I may say (the more is pity) friendless.

Athen. Ox-  
on, vol. 1.

J A M Y N (AMADIS) a celebrated French poet in the 16th century, was born at Chaource, a town in the diocese of Troyes, in Champagne. He was, in his youth, a great traveller, and run over Greece, the isles of the Archipelago, and Asia Minor. Poetry was his delight, and he applied himself to it in his infancy; and his writings, both in verse and prose, shew that he had studied carefully the Greek and Latin tongues, and had read with attention the best authors of antiquity, especially the poets. He is esteemed the rival of Ronsard, who was his contemporary and friend, but he is not so bombast, nor so rough in the use of Greek words, and his style

style is more natural, simple, and pleasing, than that of Ronfard. Jamyn was secretary and chamber-reader in ordinary to king Charles IX, and died about the year 1585. We have, 1. His poetical works in 2 vol, 2. Discours de philosophie a Passicharis & a Pedanthe, with seven academical discourses, the whole in prose, printed at Paris 1584 in 12mo. 3. A translation of Homer's Iliad, in French verse, begun by Hugh Salel, and finished by Jamyn from the 12th book inclusive, to which is added a translation of the three first books of the Odyssy. Diët. Per-  
tat.

J A N S E N (CORNELIUS) bishop of Ypres, one of the most learned divines of the 17th century, and principal of the sect called, after his name, Jansenists. He was born in a village called Accoy, or Akoy, near Leerdam, in Holland, of Roman catholic parents (G); having had the elements of grammar learning at Utrecht, he went to Louvain in 1602, where he applied so intensely to his studies, that he brought himself into a slow fever, for which he was advised to remove to another place for the benefit of the air. Accordingly he went to Paris, where he met with John du Verger de Hauranne, afterwards abbot of Saint-Cyran, with whom he had contracted a very strict friendship in Louvain; here that worthy friend recommended him to be preceptor, i. e. domestic tutor, in a very good family; and being a man of erudition, he soon got acquainted with some persons of figure. Some time after, his friend being removed to Bayonne, he followed him thither: where pursuing their studies with unabated ardour, they were taken notice of by the bishop of that province, who contracted a great esteem for them, and having procured Du Verger a canonry in his cathedral, he set Jansen at the head of a college, or school. He spent five or six years in Bayonne, applying himself with the same continued vigour to the study of the fathers, and St. Austin in particular; and as he did not appear to be of a strong constitution, Hauranne's mother used sometimes to tell her son, that he would prove the death of that worthy young Fleming, by making him over study himself.

At length, the bishop being raised to the archiepiscopal see of Tours, prevailed with Du Verger to go to Paris; so that Jansen being thus separated from his friend, and not sure of the protection of the new bishop, left Bayonne and after

(G) His father's name was Jan mother was called Lyntze Gif-Ottie, by trade a carpenter, his berts.

twelve

twelve years residence in France returned to Louvain; where he was chosen principal of the college of St. Pulcheria. But this place was not altogether so agreeable, as it did not give him leisure to pursue his studies as much as he wished, for which reason he refused to teach philosophy. He took his doctor's degree in divinity in 1617, with great reputation, and was admitted a professor in ordinary; and grew into so much esteem, that the university sent him twice in 1624, and the ensuing year, upon affairs of great consequence, into Spain; and that monarch, his sovereign, made him professor of the holy scriptures, in Louvain, in 1630; notwithstanding the Spanish inquisition lodged some informations against him, in 1627 (H), with Basil de Leon, the principal doctor of the university of Salamanca, at whose house he lodged. But the complaint was chiefly that he was a Dutchman, and consequently a heretic; and he answered them so much to the advantage of that doctor, that his enemies were quite out of countenance.

In the mean time, his Spanish Majesty observing, with a jealous eye, the intriguing politics and growing power of France, put his new professor upon writing a book, to expose them to the pope, as no good catholics, since they made no scruple of forming alliances with protestant states. Jansen performed the task, in his *Mars Gallicus* (I), which is replete with malicious and most odious exclamations against the services which France continually did the protestants of Holland and Germany, to the great prejudice of the Romish religion; in which the Dutch are treated as rebels, who owe the republican liberty they enjoy to an infamous usurpation. It was this service that procured him the mitre, in 1635, when his Spanish majesty promoted him to the see of Ypres.

(H) See a letter of his, dated December 31, that year.

(I) The title of it is, *Alexandri patricii armaçani theolog. Mars Gallicus, sive de justitia armorum & fœderum regis Galliae libri duo* 1635. A report was spread, that Jansen, being consulted by the duke d'Archot, and the archbishop of Malines after the taking of Boisleduc and Maastricht, advised them to shake off the Spanish yoke, and form themselves

into cantons, after the manner of the Swiss. It was discovered that he had given that counsel, and he was very uneasy about it; and upon president Rose's suggesting an expedient by which he might extricate himself, which was, that he should write against France, with that view the president gave him the plan which he executed in the *Mars Gallicus*. *Leidekker de Vita Jansenii*, p. 92, 93.

It seems he had some years before maintained a controversy against the protestants upon the subject of grace and predestination, which happened thus : The States General published an edict in 1629, forbidding the public exercise of the Romish religion in Boisseduc, and appropriated the ecclesiastical revenues of the mayoralty of that city to the service of the protestant religion, when they appointed four ministers to preach there. These, hearing that many slanders concerning their doctrine were secretly spread, published a manifesto, declaring that they taught nothing but the pure gospel ; and intreating their adversaries to propose whatever objections they might have to make in a public manner. This was answered only by Jansen, in a piece intituled *Alexipharicum*, in 1630. Gilbert Voetius, one of the four ministers who preached in Boisseduc, wrote remarks ( $\kappa$ ), which Jansen refuted in another piece, intituled *Notarum spongia* in 1631. The author of the remarks replying in a large book, intituled *Desperata causa papatus*, in 1635, this was answered by Fromond, a friend of Jansen, who intituled his piece, *Causæ desperatæ Gilberti Voetii adversus spongiam—Jansenii crisis ostensa*. This was printed at Antwerp in 1636, and refuted by Martin Schoockius, professor of history and eloquence at Deventer, who intituled his answer, *Desperatissima causa papatus*, which was published in 1638 : here this dispute ended ( $\lambda$ ).

But Jansen had another war to maintain, which may be called a protestant one ; for Theodore Simonis, a wavering Roman catholic, who wanted a master, waited upon him at Louvain, desiring him to clear up some doubts he had about the pope's infallibility, the worship of the eucharist, and some other points. Jansen being puzzled with this man's objections, told him one day, that he would not dispute with him by word of mouth, but in writing ; and that he saw plainly he had to do with a Roman protestant catholic, who would soon go to Holland, and there boast he had overcome him. Simonis, with some difficulty, complied with the proposal : but, after both had wrote twice on the subject in question, his lodgings were surrounded with soldiers, and himself threatened with the punishment due to heretics. Duke

( $\kappa$ ) The remarks were intituled *Philonius Romanus correctus*.

( $\lambda$ ) Unless the piece belongs to it which was published by Fromondus, in 1640, with the title

of *Sycophanta : epistola ad Gilbertum Voetium*. See Valerius Andreas's *Bibliotheca*, among Fromondus's works.

d'Archot's secretary exclaimed aloud against him, and said, that there was wood enough in his master's forests to burn that heretic. But as the person who examined Simonis, in the name of the archbishop of Malines, declared that he had found him a good catholic, and fully resolved to persevere in the Romish communion, the prisoner was set at liberty, and Jansen obliged to pay the expences of the soldiers (M).

Jansen was no sooner possessed of the bishopric of Ypres, than he set about reforming the diocese; but before he had completed this good work, so worthy of a holy bishop, he fell a sacrifice to the plague, which put an end to his life, May 16, 1638. He was buried in his cathedral, where a monument was erected to his memory. But in 1655 his successor, Francis de Robes, of the family of the counts of Annap, caused it to be taken down privately in the night: there being engraved on it an elogium of his virtue and erudition, and particularly of his book intituled *Augustinus*, declaring, that this faithful interpreter of the most secret thoughts of St. Austin, had employed in that work a divine genius, an indefatigable labour, and his whole life-time; and that the church would receive the benefit of it upon earth, as he did the reward of it in heaven: words that were highly injurious to the bulls of pope Urban VIII. and Innocent X. who had censured that work. The bishop destroyed this monument, by the express orders of pope Alexander VII. and with the consent of the archduke Leopold, governor of the Netherlands, in spite of the resistance of the chapter, which went such lengths, that one of the principal canons had the courage to say, that it was not in the pope's nor the king's power to suppress that epitaph; so dear was Jansen to this canon and his colleagues. He wrote several other books besides those already mentioned (N); but his *Augustinus* was his

(M) Yet Simonis two years after turned protestant, and published a book intituled, *De statu & religione propria papatus adversus Jansenium*. This man first quitted the Lutheran communion to go over to that of Rome, then turned Lutheran again, and at last Socinian: He was principal of the Socinian college of Kiffelin in Lithuania, was well versed in the Greek tongue, and translated Comenius's *Janua linguarum* into that language. Bayle.

(N) There are, 1. *Oratio de interioris hominis reformatione*. 2. *Tetrateuchus five commentarius in 4 evangelia*. 3. *Pentateuchus five commentarius in v. libros Moſis*. 4. The answer of the divines of Louvain de vi obligandi conscientias quam habent edicta regia super re monetaria. 5. Answer of the divines and civilians *De juramento quod publica auctoritate magistratus designato imponi solet*.

principal

principal work, he spent above twenty years upon it. The subject is about grace, free will, and predestination, which he explains in a different manner from the doctrine of Molina and his disciples. He left it complete at his death, and submitted it, by his last will, to the holy see. His executors, Fromond and Calen, printed it at Louvain in 1640. It raised great disturbances in that university, and several pieces appeared against it; they particularly opposed it in their theological theses. To put an end to these disputes, pope Urban VIII, in 1642, prohibited both Jansen's book and the jesuits theses: but with this censure upon the former, that it received the propositions condemned by his predecessors. This bull, which was published at Louvain, instead of pacifying, inflamed matters more, the disputes soon passed into France, where they were carried on with equal warmth. At length the bishops of France drew up the doctrine, as they called it, of Jansen, in five propositions, and applied to the pope to condemn them, which was granted by Innocent X. in 1650, who drew up a formulary for that purpose, which was received by the assembly of the French clergy. Upon this, Jansen's party condemned also the five propositions, but alledged they were not maintained by Jansen, whose doctrine was very different. And. Arnauld, doctor of the Sorbonne, having signified, in a printed letter, that he doubted whether the doctrine of the five propositions was taken truly from that of Jansen, and whether they had been condemned in the sense maintained by him, hence grew the distinction between the fact and the right. The assembly of the clergy, in 1660, 1661, and 1664, ordered all persons to subscribe the formulary, which being confirmed by the king's declaration, all the ecclesiastics, monks and nuns, and others, in every diocese, were obliged to subscribe; those who refused being interdicted and excommunicated. They even talked of entering a process against four bishops, who in their public instruments had distinguished the fact from the right, and declared, that they desired only a respectful and submissive silence in regard to the fact. However, the affair was accommodated in 1668, under the pontificate of Clement IX. who was satisfied that the bishops should subscribe themselves, and make others subscribe purely and simply, though they declared expressly, that they did not desire the same submission for the fact, but for the right. This was complied with. Yet the dispute about subscribing was afterwards renewed both in Flanders and France; whereupon Innocent XII, by

a brief, in 1694, directed to the bishops of Flanders, declared that no addition should be made to the formulary, but that it should be sufficient to subscribe sincerely, without any distinction, restriction, or exposition, condemning the propositions extracted from Jansen's book, in the plain and obvious sense of the words. A resolution of a case of conscience, signed by forty doctors, in which the distinction of the fact from the right was tolerated, rekindled the dispute in France, about the beginning of the present century: when pope Clement XIII, by a bull dated July 15, 1705, declared, that a respectful silence is not sufficient to testify the obedience due to the constitutions; but that all the faithful ought to condemn as heretical, not only with their mouths, but in their hearts, the sense of Jansen's book, which is condemned in the five propositions, as the sense which the words properly import, and that it is unlawful to subscribe with any other thought, mind, or sentiment. This constitution was received by the general assembly of the French clergy in 1705, and published by the king's authority. Nevertheless it did not put an end to the disputes, especially in the Low Countries, where diverse interpretations were made of it; nay, it may be said that the contest grew hotter than ever, after the pope, by his constitution of the 13th of September, 1713, condemned a hundred and one propositions, extracted from the paraphrase on the New Testament by pere Quesnel, who was then at the head of the Jansenists, that the king obliged, by his authority, the clergy of France and of the Sorbonne, to admit the constitution, yet, maugre that authority, some bishops and doctors refused to subscribe without an explanation.

Bayle, Mo-  
scri.

JANSENIUS (CORNEILLE) the first bishop of Ghent, was born at Hulst in Flanders in 1510, and, having learned the learned languages, became a teacher in the abbey of Tongerlo. He was afterwards made parson of St. Martin's, at Courtray, and at length dean of the church of St. James at Louvain, where he held the rank of a doctor and professor of divinity. Philip II, king of Spain, sent him to the council of Trent, where he was much esteemed both for his learning and modesty; and, on his return, he was made bishop of Ghent, which he held till his death, which happened in April, 1576. The public is obliged to him for several excellent works, especially his Harmony of the gospels. His other pieces are, *Commentarii in totam historiam evangelicam*

earn in proverbial Solomonis & Ecclesiasticum; Paraphrasis & annotationes in libros sapientiæ Solomonis; A short catechism and confession of faith, in Flemish; A paraphrase upon the psalms; and other works in great esteem. Moreri  
Ladvocat.

**JANSON (ABRAHAM)** of Antwerp, an excellent painter in the sixteenth century: he was born with a wonderful genius for painting, and in his youth performed some pieces, which set him above all the young painters of his time: but love took such possession of his heart, that he sacrificed his profession to the assiduity and devotion that he paid to a young woman at Antwerp, and, as soon as he obtained her in marriage, he thought of nothing else but spending all he had in diversions and feasting. This way of life soon drained his purse to the bottom, and, instead of imputing it to his idleness, he took offence at the little regard which he thought was paid to his merit. He grew jealous of Reubens; and sent a challenge to that painter, with a list of the names of such persons as were to decide the matter, as soon as their respective works should be finished. But Reubens, instead of accepting the challenge, answered that he willingly yielded him the preference, and that the public would do them justice. There are some of Janson's works in the churches at Antwerp. He painted also a descent from the cross for the great church of Boisleduc, which has been taken for a piece of Reubens, and, in reality, it is no ways inferior to any of the works of that great painter. De Piles.

**JAQUELOT (ISAAC)** a celebrated French protestant divine and preacher, was born in December, 1647, at Vassy, a little town in Champagne, of which his father was minister. He distinguished himself in his studies, and was received a minister at the age of 21, and appointed assistant to his father, who was grown old and very infirm. He was greatly beloved and esteemed by his flock, for whose sake he declined some better offers: but the revocation of the edict of Nantes obliging him to quit France, he took refuge first at Heidelberg, where the dowager electress Palatine shewed him public marks of her esteem. At the end of the winter of 1685-6, he went to the Hague, being nearly related to Mr. Carre, pastor of the Walloon church there, who received him very kindly, and took him into his house; and it was not long before the nobility of Holland appointed him to preach on the mornings of the last Sundays in each month,

which duty he performed, with great reputation, to crowded audiences.

But though he had saved himself by flight from the fire and faggot of a popish persecution, yet he fell into another from the protestants; the truth is, he was no staunch Calvinist, but indeed a remonstrant in his heart; and Mr. Jurieu, publishing his letters upon the Picture of Socinianism, *Tableau du Socinianisme*, there came out two small pamphlets against it, under the title of *Avis sur le tableau du Socinianisme*, without the name either of the author or printer. Mr. Jaquelot was charged, and, to confirm the charge, it was alleged, that he maintained the salvation of the heathens, having declared in a private conversation, that he would not condemn them, but leave them to the judgment of God. Hereupon he was cited before the Walloon synod at Leyden in 1691; where perceiving, by the manner of the president's address to him, that they were determined to destroy him, he immediately appealed to the supreme powers: however, the synod appointing commissioners to examine the matter at the Hague, Mr. Jaquelot was prevailed upon to present himself before them. Here he disavowed the *Avis sur le tableau*, and explained his opinion concerning the pagans in such a manner as satisfied the commissioners, who accordingly, after some brotherly advice, acquitted him: and in order entirely to efface all the impressions which the *Avis sur le tableau*, of which he was generally believed still to be the author, might have left upon the public, he preached a course of sermons in defence of the divinity of Christ, and printed them.

He continued at the Hague till that capital was taken by the king of Prussia, who, hearing him preach there, determined to have him for his French minister in ordinary at Berlin; and Mr. Jaquelot, having a large pension settled upon him by his majesty, removed to that city in 1702. Before he left the Hague, he had signified more than once to his friends, how much he was shocked with Bayle's dictionary, particularly with the doctrine advanced there in favour of Manichæism. From that time he formed a resolution to refute it, but did not finish his design till he came to Berlin. This drew him into a controversy with Mr. Bayle, which was carried on with much heat on both sides for several years, and would apparently have been pushed further, had not death imposed silence to both parties. It was in these disputes that Mr. Jaquelot declared openly in favour of the remonstrants.

He

He was employed in finishing an important work upon the divine authority of the holy scriptures, when he was seized suddenly with his death's stroke, on the 15th of October, 1708, about the close of his sixty-first year. His writings shew him to have had a ready wit, a good penetration, judgment, and great learning; but he had too much vivacity, which would not give him time to put his sermons into a proper method; he had not a good voice, but engaged his audience by the excellence of his matter, and a graceful action. He was agreeable in conversation, a person of exact probity, and easy to forgive injuries. His writings are mentioned below (o). Niceron, tom. vi.

JARDINS (MARY CATHARINE DES) a French lady, famous in the way of writing romances, in the seventeenth century; was a native of Alençon in Normandy, where her father was provost. At the age of 19 or 20 years she began to reflect with uneasiness upon the smallness of her fortune, and resolved to put her wit to the trial, in order to improve it. In this view she went to Paris, where she succeeded to her wish; for, though she had no share of beauty, yet she soon became a topic of discourse, for the charms of her wit; and all the world sought her acquaintance. Mr. Ville-Dieu, a handsome gentleman, possessed of a good fortune, was one of her first visitants: he esteemed, loved, and married her; but, unfortunately, she lost him some time after. Our widow retired, for grief, into a nunnery; yet, after a short time spent there, she recovered her former vivacity, came out of her retirement, put herself again into the way of the world, and struck up a second match with mr. de la Châte, whom she also buried. Touched with this new misfortune, she absolutely renounced marriage, and resolved to pass the

(o) They are as follow: *Dissertations sur l'existence de Dieu*, &c. Hague, 1697, 4to; *Dissertations sur le Messie*, *ibid.* 1699; Three pieces against Mr. Bayle's dictionary; viz. 1. *Conformité de la foi avec la raison.* 2. *Examen de la theologie de mr. Bayle.* 3. *Reponse aux entretiens composés par mr. Bayle*; all printed at Amsterdam, and the last in 1707; *Traté de la verité & de l'inspiration des livres du V. & de N. Testa-*

*ment*, Rotterdam 1715; Two volumes of sermons, Geneva 1721. *Lettres a messieurs les prelates de l'eglise Gallicane*: these letters occasioned several pieces by the Roman catholics; *Examen d'un ecrit, intituled, Judicium de argumento Cartesii pro existentia Dei, petito ab ejus idea*, Basil 1699. This was attacked by the abbé Brillow and mr. de Maisieux; *Essai de quelques exercices de devotion*, Berlin 1704.

## J A R C H I.

rest of her days in gallantry. In this spirit she kept an open ear for all love addresses, which she answered in little poems and letters that are very ingenious and witty.

This is what we are told by Richelet, in his lives of the French writers; but without any good grounds, according to the information given to Mr. Bayle, who assures us, from the positive assertion of several persons, that her turn to love intrigues commenced much sooner than her last widowhood, and that it rather diminished than increased after that epoch. It appears by one of her letters that she had been in Holland, and she gives a charming description of the Hague. She is said to be the inventor of those little fabulous histories now called novels, which she wrote with such an engaging vivacity, that the long romances of eight or ten volumes, as *Cyrus*, *Cleopatra*, *Cassandra*, &c. grew out of vogue. Mr. Bayle tells us, that she set out in this long way at first, and laid a plan of one to contain several volumes, designing to represent, under fictitious names and with some alterations, the adventures of a great lady, who married beneath her dignity; but being threatened with the resentment of the persons concerned, she dropped her design before it was finished, and thereupon devised the new way of novels, which are still read with pleasure, and which she continued writing till her death in 1683. Her works soon after were printed in ten volumes, and reprinted at Paris in 1702. A list of the particulars may be seen in the note (P).

Morel.  
Bayle.

J A R C H I, otherwise R A S C H I and I S A A K I (Q) SOLOMON, a famous rabbi, who flourished in the twelfth century, was born in 1104, at Troyes in Champagne in France. Having acquired a good stock of Jewish

(P) These are, *Fables ou histoires allégoriques*; *Nouveau Recueil de pièces galantes*; *Cléonice ou le Roman galante*; *Oeuvres mêlées*; *Manlius, tragicomédie*; *Nitétio, tragédie*; *Le Favoris, tragicomédie*; *Carmente*; *Acidalie*; *Les Galanteries Grenadine*; *Les amours des grandes hommes*; *Lisandre*; *Mémoires de Serail*; *Nouvelles Afriquaines*; *Mémoires de la vie de Henriette Sylvie Mallere*; *Les Annales galantes de Grèce*; *Les desordres de*

*l'amour*; *Portraits des foiblesses humaines*; *Les exiles de la cour d'Auguste*; *Les annales galantes*; *Le Journal amoureux*. These five last are reckoned her best performances.

(Q) This last is said to be his true name, the other two being surnames, that of Jarchi, which signifies the moon in Hebrew, being given him from the supposed place of his birth, Lunel, and Raschi is composed of the initial letters of his name, R. Isaac.

learning

learning at home, he travelled abroad at thirty years of age, visiting Italy, Greece, Jerusalem, Palestine, and Egypt, where he met with Maimonides. From Egypt he passed to Persia, and thence to Tartary and Muscovy, and last of all passing through Germany, he arrived in his native country, after he had spent six years on his travels. After his return to Europe, he visited all the academies, and disputed against the professors upon any questions proposed by them, which done, he threw down a leaf of his collections, shewing where the controversy was decided without naming the author. He took a wife, and had three daughters by her, who were all married to very learned rabbies, authors of several books (R). Jarcho was a perfect master of the Talmud and Gemara, and he filled the possils of the Bible with so many talmudical reveries as totally extinguish both the literal and moral sense of it. A great part of his commentaries are printed in Hebrew, and some have been translated into Latin by the Christians, among which is his commentary upon Joel by Genebrard; those upon Obadiah, Jonah and Zephaniah, by Pontac; that upon Esther by Philip Daquin. Raschi also wrote commentaries upon the Talmud and upon Pirke-Avoth, and other works. It is said that he was well skilled in physic and astronomy, and was master of several languages besides the Hebrew. He died at Troyes, in 1180, at the age of threescore and fifteen years. His corps was carried into Bohemia, and buried at Prague. His decisions were so much more esteemed, as he had gathered them from the mouths of all the doctors of the Jewish academies in the several countries through which he had travelled. His commentary upon the Gemara appeared so replete with erudition, that it procured him the title of Prince of commentators. His commentaries upon the Bibles of Venice are extant; his glosses or commentaries upon the Talmud are also printed with the text. He was so highly esteemed among the Jews, that mr. Brun relates, he had seen several who had still so great a respect for him, whom they called the most illustrious of their rabbies, from the learned commentaries he wrote upon the holy scriptures and upon the Talmud, that they were determined to take very soon a journey to Lunel near Nismes, to see the place where

(R) Particularly R. Meir, his first son-in-law, had three sons, all famous, one of whom wrote upon the gloss of the Talmud, and upon the collections in the papers of his grandfather.

## J A R R Y. J E N K I N S.

this great man was born, and whence he took his name, and that they would endeavour to settle there, which they hoped would be granted them.

J A R R Y (LAWRENCE JUIILLARD DU) a French preacher and poet, was born in the village of Jarry, half a league's distance from Xantes, about the year 1658. He came young to Paris, where the duke de Montausier. M. Bossuet, le pere Bourdaloue, and M. Flechier, became his patrons, and encouraged him to write. He carried the poetical prize in the French academy in 1679 and in 1714, and at the same time was a celebrated preacher. He was prior of Notre Dame du Jarry of the order of Grammont in the diocese of Xantes, where he died some time after the year 1715. We have of his, a work intituled, *Le Ministère Evangelique*; or, reflections upon the eloquence of the chair, &c. of which the second edition was printed at Paris in 1726; 2. A collection of sermons, panegyrics, and funeral orations, in 4 vol. 12mo. 3. *Un Recueil de divers ouvrages de pieté*, Paris 1688, 12mo. 4. *Des Poésies Chrétiennes Heroïques & Morales*, ibid. 1715, 12mo.

J E N K I N S (SIR LEOLINE) a learned civilian and able statesman, was descended of a worthy family in Wales, being the son of Leoline Jenkins, who was possessed of an estate of 40l. a year, at Llantrifaint in Glamorganshire, where this son was born, about 1623. He discovered an excellent genius and turn to learning, by the great progress he made in Greek and Latin, at Cowbridge school, near Llantrifaint, whence he was removed, in 1641, to Jesus college in Oxford, and behaved so well, as to engage the esteem of the principal, dr. Mansell; but, upon the breaking out of the civil war soon after, he took up arms, among other students in that university, on the side of the king. This, however, did not interrupt his studies, which he continued with all possible vigour; not leaving Oxford till after his majesty's death, when he retired to his own country, near Llantrythd, the seat of Sir John Aubrey, which having been left void by sequestration, served as a refuge to several eminent loyalists; among whom was dr. Mansell, his former principal. This gentleman invited him to sir John Aubrey's house, and introduced him to the friendship of the rest of his fellow-sufferers there, as dr. Accepted Frewin, archbishop of York, and dr. Gilbert Sheldon, afterwards archbishop of Can-

Canterbury ; a favour, which, through his own merit and industry, laid the foundation of all his future fortunes. The tuition of sir John Aubrey's eldest son, was the first design in this invitation ; and he acquitted himself so well in it, that he was soon after recommended in the like capacity to many other young gentlemen of the best rank and quality in those parts (s), whom he bred up in the doctrine of the church of England, treating them like an intimate friend rather than a master, and comforting them with hopes of better times.

But this could not pass long without being observed by the parliament party, who grew so apprehensive of the mischief that must arise by it to their designs, that they were resolved to put a stop to it ; and, as the most effectual means of dispersing the scholars, the master was seized by some soldiers quartered in those parts, and being sent to prison, was indicted at the quarter sessions, for keeping a seminary of rebellion and sedition ; but was discharged by the interest of dr. Wilkins, then warden of Wadham college in Oxford : whither he removed, with his pupils, in 1651, and settled in a house thence called Little Welfsh-hall, in the High-street. He was recommended to the warden of Wadham by the famous judge David Jenkins (τ), during his residence here ; and he was employed on several messages and correspondences between the judge, dr. Sheldon, dr. Mansell, dr. Fell, and others.

But dr. Wilkins, his protector, being removed to the mastership of Trinity college in Cambridge in 1655, our school-master was obliged to shift his quarters ; and being talked of as a dangerous and obnoxious man, sought his safety by flight ; and withdrawing with his pupils out of the kingdom, sojourned occasionally in the most famous universities abroad. This was a kind of moving academy ; and by that method, the best opportunities of improving the

(s) As sir Francis Mansell, heir of that family ; sir Edward, and Arthur his brother ; sir Anthony Mansell's two sons ; sir John Aubrey's son and heir ; Stepney and Vaughan, two other nephews of dr. Mansell ; sir Sackville Crow's son and heir ; sir Robert Moyle, of Blackwell in Kent ; mr. Walter Thomas of Swansey, &c.

(τ) Whose remarks upon John Lilburne will for ever perpetuate his memory. That Lilburne was naturally of such a quarrelsome disposition, that were no other person in the world besides himself, John would quarrel with Lilburne and Lilburne with John. See Lilburne's article in Biog. Britan.

students, in all sorts of academical learning, were obtained ; and they had the advantage, besides, of travelling over a great part of France, Holland and Germany. They returned home in 1658 ; and mr. Jenkins, delivering up his pupils to their respective friends, gladly accepted an invitation to live with sir William Whitmore, at his seat at Appley in Shropshire.

He continued with that generous patron of distressed cavaliers, enjoying all the opportunities of a well-furnished library to improve himself in his studies, wherein he was indefatigable, till the restoration ; when he returned to Jesus college, and being chosen one of the fellows, was created L. L. D. in February 1660-1, and elected principal in March following, upon the resignation of his patron dr. Mansell ; and sir William Whitmore soon after gave him the commissaryship of the peculiar and exempt jurisdiction of the deanery of Bridgenorth in Shropshire. In 1662 he was made assessor to the chancellor's court at Oxford ; and the same year dr. Sweit appointed him his deputy professor of the civil law there. The next year he was made register of the consistory court of Westminster abbey ; and, his friend dr. Sheldon, newly translated to the see of Canterbury, soon after appointed him commissary and official for that diocese, and judge of the peculiars. He was very serviceable to that prelate, in settling his theatre at Oxford ; of which, as soon as finished, he was made one of the curators ; and was useful to that generous archbishop on many other occasions relating both to church and state ; and it was by his grace's encouragement that the doctor removed to Doctors Commons, in London, and was admitted an advocate in the court of arches in the latter end of the year 1663.

Here he was immediately made deputy assistant to dr. Sweit, dean of this court, as he had been to him before in the office of professor. This situation brought his merit nearer the eye of the court ; and upon the breaking out of the first Dutch war the following year, the lords commissioners of prizes appointed dr. Jenkins, with some other eminent civilians, to review the maritime laws, and compile a body of rules for the adjudication of prizes in the court of admiralty, which being finished, became the standard of those proceedings : presently after which, by the recommendation of the archbishop [Sheldon] he was made judge-assistant in that court by patent bearing date March 21, 1664-5. Dr. Exton, the judge, was then very aged and infirm,

firm, and upon his death soon after, our assistant became principal, and sustained the weight of that important office alone with great reputation, notwithstanding the increase of business was so great, that in less than two years time he gave 436 final sentences according to the strict rule of proceeding and the ordinary course of the court: besides which, the lords commissioners had, from time to time, a previous account in writing, by way of report, in most cases.

He had advanced the honour and esteem of that court to a high degree, by a three years service discharged with all possible industry, dispatch, exactness, impartiality, ability and integrity; when finding the salary of 300*l.* per annum, allowed by the king, not to be a competent maintenance, he petitioned his majesty for an addition of 200*l.* per annum more, which was granted Jan. 29, 1667-8; and he was now considered as so useful a man by the government, that the king became his patron, and having recommended him to the archbishop, for judge of his prerogative court of Canterbury, which was given him in 1668, employed him the following year in an affair of near concern to himself.

The queen-mother, Henrietta Maria, widow of king Charles, dying Aug. 1, 1669, in France, her whole estate, both real and personal, was claimed by the French king her nephew, Lewis XIV (v); dr. Jenkins being commanded to give his opinion of this matter, it was approved in council, and a commission being made out for him, with three

(v) She had resided at Colombe in France ever since her departure from England in July 1644, being entertained there at the charge of her nephew Lewis XIV. Upon the restoration she came to London, and having settled her revenues here, went back to France, to bestow her daughter Henrietta in marriage to the duke of Anjou. In July 1662 coming again into England, she settled her court at Somerset-house, where she resided till May 1665. But falling into a bad state of health, she returned to her native country, where she died. Under these circumstances it was pretended, that she was not only a native but an

inhabitant of France; consequently, that whatever estate she was possessed of there, ought to be subject to the laws and usages of the country: and that madame royale of France, the aforesaid duchess of Anjou, was by those laws the only person capable of succeeding; king Charles II, and the duke of York, as well as the princess of Orange, her other children, being expressly excluded and disabled by the *Droit d'aubaine*, because they were not born, nor inhabitants within the allegiance of the French king. But our court's claim was at length admitted.

others

others (x), he attended it to Paris, and having demanded and recovered the queen-mother's effects, discharged her debts, and provided for her interment, he returned home, where his majesty testified his high approbation of the judge's services, by conferring on him the honour of knighthood, Jan. 7, 1669-70.

Immediately after this honour, he received a greater, in being nominated one of the commissioners of the realm of England, to treat with those authorized from Scotland about an union between the two kingdoms. And in 1671 he was chosen a representative in parliament for Hythe in Kent, one of the cinque-ports, of which ports he had been now judge of the admiralty 6 or 7 years.

He did not approve the rupture which brought on the second war with the Dutch in 1672; but being appointed ambassador and plenipotentiary, for settling a treaty of peace, with lord Sunderland and sir Joseph Williamson, he resigned his place of principal of Jesus-college, and arrived in his new character at Cologne in June 1673. But after several fruitless endeavours to bring about a general peace, between the emperor, Spain, Holland, and some princes of the empire, on one part, and England and France on the other, sir Leoline, with his colleague sir Joseph Williamson, (for lord Sunderland never acted in the commission) set out for England in 1674. As he was upon his return, near the Briel, he took an opportunity to assert the prerogative of the English flag, by making three Dutch men of war, with four Dutch ambassadors on board, strike sail to his single yacht. And the year following, in the same place, he forced the like respect from two other men of war belonging to the States-general.

On his arrival at London, in May, he gave the privy-council an account of his negotiation, which was well received; and in December he was appointed one of the mediators of the treaty at Nimeguen. On this employ he set out with his two chaplains, dr. Henry Maurice and dr. Richard Lucas (y), men of great learning and excellent characters, on the 20th, in all the extremities of a hard winter, and arrived at Nimeguen the 6th of January, before any of the rest of our ambassadors by several months. He

(x) Ralph Montague, esq; (y) These gentlemen were his ambassador at that court, the earl chaplains in all his characters of St. Albans, and lord Arundel. abroad.

continued there throughout the whole course of that long and laborious negotiation, and the chief part of the business, at least the drudgery of it, lay upon him, as is acknowledged by sir William Temple, his brother mediator; who in his pleasant manner observes that, "where there were any ladies in the ambassadors houses, the evenings were spent in dancing or play, or careless and easy suppers, or collations. In these entertainments (says he) as I seldom failed of making a part, and my colleague never had any, so it gave occasion for a bon mot, a good word that passed upon it: *Que la mediation estoit toujours en pied pour faire sa fonction*: that is, that the mediation was always on foot to go on with its business; for I used to go to bed and rise late, while my colleague was a bed by eight and up by four; and to say the truth, two more different men were never joined in one commission, nor ever agreed better in it." (z)

The detail of this negotiation is well known, and may be seen in sir Leoline's letters, and his colleague's works, to which we must refer, it being sufficient to observe here, that all expedients proposed by our two mediators being rejected, sir Leoline quitted the place on the 16th of February 1678-9, in pursuance of the king's letters of revocation, and retiring to Neerbos, he received a warrant from his royal master, dated Feb. 14, three days after the date of his letter of revocation, appointing him ambassador extraordinary at the Hague, in the room of sir William Temple, who had been then recalled. Accordingly, sir Leoline arrived there March 1, but continued in that station no longer than the 25th of the same month. For by a new commission, dated Feb. 20, and which came to his hands six days after, he returned to Nimeguen March 26, authorised to resume his mediatorial function, at the desire of the prince of Orange and the States, and the earnest intreaty of the northern princes. His instructions now left him in a great measure to himself, without other direction than to act as he should find most consistent with his majesty's honour, and the good of the

(z) Temple's memoirs, p. 185, edit. 1692, 8vo. Notwithstanding sir William's sneer in this story, the foreigners observe that sir Leoline was sincere, civil, just, upright, and all along discharged

the part of a good mediator; whereas sir William was looked on as partial in the business. *Hist. de negot. de Nimeg.* 12mo. p. 7. and *Hist. de Hollande*, tom. IV. p. 231. Paris 1703.

gene-

general peace, which, as he was a modest man and very diffident of himself, put him under great anxiety. However, he happily accommodated all differences, and returned home about the middle of August 1679, after having been employed about four years and a half in this tedious treaty.

At his departure, he absolutely refused to accept the presents offered him by the emperor, the French king, and other princes and potentates, though he was extremely importuned, and even had the king his master's orders to receive them. The present from the French monarch was a very rich jewel of diamonds, rose and crown wife; and from the emperor, a rich jewel, attended with a letter of thanks in the highest compliments: but he thought himself obliged in honour not to receive them, because as there had not been right done to his majesty in his figure of mediator, the reception of any such present would imply an acknowledgment of the contrary.

He was abundantly satisfied with his royal master's approbation of his services, many and particular marks of which he received on his arrival, and soon after being chosen one of the burgesses for the university of Oxford (A), in the parliament which met October 17 following, he opposed, to the utmost of his power, the bill brought in for the exclusion of the duke of York from the crown. Such an able and zealous minister merited any favour or trust that could be conferred upon him; accordingly he was sworn a privy counsellor before the expiration of this year; and received the seals as secretary of state, in the room of Henry Coventry, esq; April the year following, being first secretary for the northern province, and in 1681 for the southern.

He entered upon this arduous office in critical and dangerous times, which continued so all the while he enjoyed it; yet he escaped the then common fate of being addressed against, and of commitments and impeachments; which he

(A) He had always testified the warmest affection and esteem for the university, which continued till his death; and while he resided among them was not only a kind of oracle in all matters and questions of law, but was also of singular use to the university in maintaining their foreign correspondences by his skill in the

French and other languages, and by his own generous and hospitable temper, which drew many foreigners of note to visit him. And when he was called away by his higher and more weighty employments, still the interest of the university and their just and legal privileges had a great share in his concern. Wyne, p. 11.

could

could hardly have avoided, if he had given the least ground for them, either in the course of his embassies or in his other employments, especially as he still retained the same unshaken zeal and fidelity to his royal master; in which spirit being chosen again for the same University, in the parliament which met at Oxford March 21, 1680-1, he earnestly again opposed the exclusion of the duke of York, as he did also the printing of the votes of the house of commons; a practice which had then been lately assumed, by printing those of the preceding parliament (B), but was looked upon by him to be inconsistent with the gravity of that awful assembly, and a sort of appeal to the people. With the like zeal he withstood the command of the house, to carry their impeachment of Edward Fitz Harris up to the lords, as one with a design to reflect upon the king in the person of his secretary; nor did he comply till he saw himself in manifest danger of being expelled the house for his refusal (C). However, when the corporations came to be new modelled by the court, and a quo warranto was brought against the city of London, our secretary shewed a dislike of such violent measures, and gave his opinion for punishing only the most obnoxious members in their private capacities, without involving the innocent, who would equally suffer by proceeding to the forfeiture of the city's privileges (D). In many other instances did sir Leoline differ from the general bent and humour of the court: he was a sure foe to all chimerical projects that came before the privy council; and had resolution to dissent, and experience enough to distinguish what was practicable and really useful, from what was merely

(B) The votes of the commons began first to be printed 22 Oct. 1680. See that collection.

(C) The words which gave offence, besides those mentioned in the text, were, "And do what you will with me, I will not go". Whereupon many called, To the bar, and moved that his words should be written down before he explained them. The chief speakers against him were the famous J. Trenchard and sir William Jones. At length the secretary made a softening speech, alledging, he did apprehend the sending of him to be a reflection upon

his master, and under that apprehension he could not but resent it. I am heartily sorry, continues he, I have incurred the displeasure of the house, and I hope they will pardon the freedom of the expression. To which he added a little after, I am ready to obey the order of the house, and am sorry my words gave offence. Collection of debates, p. 315, 136.

(D) Some of the city were so much satisfied with the part he acted in this affair, that he was presented with his freedom, and afterwards chose master of the Salters company. Wynne, p. 37. chi-

chimerical. He also constantly and timely declared against every irregular or illegal proceeding; and when it was not in his power to hinder or mitigate the violence of some prosecutions, yet it was contrary to his inclination and temper to heighten them.

But he had not strength to sustain, many years, the great weight of business, which in these turbulent times crowded into this high and laborious office; wasted by his zeal and application for the public service, and sinking under the fatigue of it, he begged leave to resign for a valuable consideration, which was granted by his majesty on the 14th of April 1684. Having obtained his wish, he retired to a house in Hammersmith, where learning and learned men continued to be his care and delight. Upon the accession of king James II. to the throne, sir Leoline was sworn again of the privy-council, about the middle of March 1684-5, and at the same time elected a third time for the university of Oxford. He had got some little return of strength, upon which fresh application was made to him to appear in business. But his indisposition soon returning, he was never able to sit in that parliament, and paid the last debt to nature September 1, 1685. His corps was conveyed to Oxford and solemnly interred on the 17th, in the area of Jesus college chappel, his grave being covered with a marble stone, upon which is a long inscription in very elegant Latin, containing the most important particulars of his life; which have been wove into the course of this memoir (E). The epitaph was supposed to have been written by his old friend Dr. John Fell, bishop of Oxford, and exhibits his characters at it appears from his public transactions.

But mr. serjeant Wynne has given a full view of him in the following words: "He was by nature mild, affable, courteous, of unaffected goodness and benevolence; friendly and inoffensive to inferiors as well as superiors; and so humble in his carriage, that he was almost beyond example. His great modesty in his language and conversation sometimes made a disadvantageous impression of him on those who judged altogether by outward appearances: for he was not one of those flashy men who at first sight or at a distance appear best, and can exhibit the whole experience of their narrow lives at one single interview; but

(E) A copy of it is inserted in rem. (HH)  
Biog. Brit. vol. IV. p. 2757, in

“ the longer he was known, the better he appeared, like a  
 “ piece of true architecture, which often does not so much  
 “ strike us at first view, as it wins upon us in every re-  
 “ view afterwards, appearing the more perfect and satisfac-  
 “ tory to a skilful artist, the more accurately it is considered  
 “ by him. Though his deportment had much of a gentle-  
 “ man, it had more of a scholar, and most of a Christian.  
 “ His civility did not consist only in words or courtly  
 “ expressions, but he was strictly just in his words, as well  
 “ as faithful in his promises, and had a real regard wherever  
 “ he professed it. He was an enemy to flattery of any kind,  
 “ and uneasy even at its first approaches. Of so grateful a  
 “ temper to every one, that he never failed to express, in  
 “ the most proper and becoming manner, the favours he had  
 “ received. In his most scanty circumstances of life, he had  
 “ an easy, patient, and contented mind, and, in his great-  
 “ est affluence, nothing of pride and arrogance. As his first  
 “ purposes were to be humble and just, the acquisition or  
 “ possession of power did not in the least alter his manners;  
 “ but, after his advancement, he behaved with the same de-  
 “ cency, temper, and moderation as in the lowest parts of  
 “ his life. He was frugal and temperate in the ordinary ma-  
 “ nagement of his fortune, and an enemy to all sorts of  
 “ luxury and extravagance. His usual dress was of the best;  
 “ but the emblem of his mind grave, plain, and unaffected;  
 “ and commonly black, which made some think that he was  
 “ in holy orders, though he was not; and, in consequence  
 “ of that, a report strongly prevailed, that he was to be made  
 “ archbishop of Canterbury, upon the death of dr. Sheldon  
 “ in 1677; though the report was without foundation. His  
 “ life was as it were one continued course of labour and in-  
 “ dustry for the public good. His natural capacity for busi-  
 “ ness was great, much improved by constant study and in-  
 “ defatigable diligence and application. All the time he  
 “ could safely borrow from the public service, was spent in  
 “ study and reading, which he often professed to be his most  
 “ agreeable entertainment, and which was the more so to  
 “ him, by reason of a strong and happy memory, and a reg-  
 “ ular method in reading. He was versed in many modern  
 “ languages, which he spoke fluently; and had some glean-  
 “ ings in most parts of learning, even in those which gratify  
 “ the curiosity more than the understanding; but he had  
 “ chiefly addicted himself to those of real and immediate be-  
 “ nefit. He was not only eminent in his particular profes-  
 “ sion of the civil and canon laws, but had also a very great

" knowledge of the common and statute laws of the realm.  
 " He was a man of little leisure, and no sort of pleasure,  
 " even to a voluntary abstinence from innocent and agreeable  
 " diversions ; and, in many things of life, exceeded the  
 " most rigid stoic. To this he probably owed his great  
 " strength of body, and a constitution not only healthful,  
 " but also capable of the closest application ; and always  
 " lived in a sparing, abstemious way, that he might be fitter  
 " for business, and the duties of his employments. As he  
 " constantly went to rest early, so he rose early, and often  
 " before the sun, even in the midst of summer ; nature ex-  
 " acting very little sleep of him. To conclude, he was a  
 " man of excellent piety and unaffected devotion, and  
 " through the whole course and tenor of his life, was a  
 " serious, sincere Christian, of a strong and masculine piety,  
 " without any mixture of enthusiasm or superstition, and a  
 " hearty protestant of the church of England (F)."

As he was never married, he bequeathed his whole estate to charitable uses, and was so great a benefactor to Jesus-college in Oxford, that he is generally looked on as a second founder (G), and not without reason, as appears from the following part of his will, wherein he bequeaths to that society, 1. The manor of Molton in the parishes of Llancarven and Wenvo. 2. Lands and tenements in Lantrisant. 3. Lands, &c. in the parishes of Eglwys, Ilan, and Caerphilli. 4. Cowbridge school, which he purchased of Sir Edward Stradling ; all in the county of Glamorgan. 5. Three acres of land in Lambeth-marsh, and seven acres near the same. 6. Lands, tenements, &c. in the parishes of Blakeley, Plumpton, Weston, and Weedon, in Northamptonshire. 7. Lands, tenements, &c. in the parishes of Dumbleton and Wormington, in the county of Gloucester. And also all his personal estate, which produced 4857 l. 15 s. 10 d.  $\frac{3}{4}$ . The amount of the whole being upwards of 7000 l. per annum.

Out of these estates, he appropriates the following yearly payments : To the schoolmaster of Cowbridge 10 l. a year. To five pensioners in that school, which the master is to teach gratis (as well as ten hopeful youths more) 6 l. a piece,

(F) North's Life of lord Guilford, p. 232.

(G) Compare this, which is confirmed by Mr. North in the last recited place, with the contrary character given him by bishop Burnet's history of his own times, p. 531—592, vol. 1. fol. edit.

(H) Thus the words are in the conclusion of this epitaph : Tumulum sortitus, ubi prima literarum tyrocinia posuit, eo in collegio quod vivus patriocinio fovit, moriens vero heredem scripsit, & tantum non denuo fundavit.

for four years. To three exhibitioners in Jesus college, out of that school, 10l. a year for four years. For binding poor children apprentices, or cloathing old poor people in the parishes of Llantrissant, Llanblethian, the town of Cowbridge, and Ystrad Owen, 20l. per annum. To the principal of Jesus college, for an augmentation of his maintenance, 50l. a year, and the rectory of Rotherfield- Peppard. To make up the sixteen fellowships there, 20l. per annum each; and the sixteen scholarships 10l. a year each. To the two new fellowships, 20l. a year each; and while they are either chaplains at sea, or missionaries abroad, which he intended they should, 20l. a year more to each. To two lecturers in the college, 15l. a year each. To the senior bursar 8l. a year. To four or five additional fellows, 8l. or 10l. a piece. For indowing the chapel Tal y garn, near the place of his nativity, which he had purchased and repaired, 10l. a year: And to the rector of St. Bennet's Paul's-Wharf, London, for his better encouragement in reading daily the service of the church, 10l. a year, &c. Sir Leoline had also, when he was chosen principal, not only revised, explained, and enforced the college statutes, reviewed their leases and estates, set aside several illegal debts, recovered many of the revenues, and restored several benefactions, that had been misapplied, to their proper and original uses; but also contributed largely to the building, in the new quadrangle on the west side of the college-hall.

All his letters and papers were collected and printed in two folio volumes, in 1724, under the title of his works, by W. Wynne, esq; who prefixed an account of his life; which has furnished the chief materials of this memoir.

JENKIN (ROBERT) a learned English divine, was the son of Mr. Thomas Jenkins, gent. of Minster in the isle of Thanet in Kent, where he was born in January 1656. He received the first part of his education at the king's school in Canterbury, and having made a good progress in grammar-learning there, was removed to St. John's-college in Cambridge, of which society he first became fellow, and afterwards master. In the interim, having entered into holy orders, dr. John Lake, who was translated from the see of Bristol to that of Chichester in 1685, made him his chaplain, and collated him to the præbendship of that church in 1688; but refusing, as well as his patron (A), to take the new oaths of

(A) Dr. Lake was one of the five deprived bishops, and wrote a book, which came out in 1689, intitled, Dr. Lake's legacy, tending to prove the doctrine of pas-

sive obedience to be a characteristic note of the true church. Lewis, hist. &c. of the isle of Thanet in Kent, and Memoires penes me.

allegiance, after the revolution, he lost that preferment, and retiring to his fellowship at St. John's-college, prosecuted his studies without interruption, the fruits whereof he gave to the public in several learned treatises, which were much esteemed (B). It was this merit, accompanied with a happy temper, that procured him the mastership of the college, into which he was elected in 1711, upon the decease of dr. Humphry Gower, whom he also succeeded as Margaret professor of divinity. Upon the accession of king George I. to the throne, the act for obliging all persons to take the oaths being strictly put into execution, dr. Jenkin not only complied thereto, but proceeded to eject those fellows who refused. In this last step, though he acted with reluctance against his friends, and purely in obedience to the indispensable injunctions of the government; yet he was made uneasy by the sufferers on that account. From this time he began to decline, and, in some years, both his memory and understanding became so much impaired, that he sunk by degrees into a second childhood; insomuch that at length he was disabled from performing the necessary offices of his place. In this unhappy condition he removed to a relations house in Norfolk, where he continued to his death, which happened April 7, 1727.

JEROME (SAINT, in Latin HYERONYMUS) a celebrated doctor of the church, and one of the most learned of all the Latin fathers, was born at Stridon, a town upon the border of Dalmatia and the ancient Pannonia, about the year of Christ 340. His father, whose name was Eusebius, after having him instructed in the rudiments of the Latin tongue in his own country, sent him to Rome, where he studied under the famous grammarian Donatus, celebrated for his Commentaries upon Virgil and Terence. He made a great progress in the languages of polite literature, and having received baptism there, he travelled into Gaul, where he transcribed a book of synods of St. Hilary of Poitiers, who was greatly esteemed by him. He went afterwards to Aquileia, where he commenced a friendship with

(B) These are, 1. An historical explanation of the authority of councils, &c. 1638, 4to. 2. The reasonableness and certainty of the Christian religion, 2 vol. 8vo. 3d edit. in 1708. This is his *chef d'œuvre*. 3. *Defensio Augustini adversus Johan. Phereponi animadversiones*. Cantab. 1707, 8vo. and again, Lond. 1728, 8vo. This

piece is written against Le Clerc. 4. Remarks on some books lately published, viz. Bafnage's hist. of the Jews; Whiston's eight sermons; Lock's paraphrase and notes on St. Paul's epistles and Le Clerc's; Bibl. choisie. Lond. 1709. 5. An English translation of the life of Apollonius Tyaneus, from the French of Tillemont.

Heñö-

Heliodorus, who engaged this friend to accompany him in travelling through the several provinces of Thrace, Pontus, Bithynia, Galatia, Cappadocia (J); and, after these travels, St. Jerome, following the bent of his inclination, retired into the desert of Syria in the year 372.

But this retreat did not save him from being persecuted by the orthodox party of Meletius, bishop of Antioch, as a Sabellian, because, in treating upon the Trinity, he made use of the word *Hypostasis*, in compliance with the council of Rome, who had made use of the same word anno 369. This persecution driving him from his desert, he went to the city of Jerusalem, where he applied himself to the study of the Hebrew language, in order to attain a more perfect knowledge of the holy scriptures. His name was already so celebrated in the church, that pope Damasus consulted him in his greatest difficulties.

About this time he was ordained priest by Paulinus, bishop of Antioch, which he consented to, upon condition that he should not be tied to any particular church, nor be obliged to quit the monastic life, which, he says, he had chosen to bewail the sins of his youth, and incline the mercy of God towards him. This is what he wrote to Pammachius in his own defence, against the attempts of John, bishop of Jerusalem, who laboured to subject him to the jurisdiction of that see, although he had not been ordained to it. In the mean time, studious to have all the advantages possible for his improvement, our saint took a journey, about the year 381, to Constantinople, in order to hear St. Gregory Nazianzen, the fame of whose preaching had spread itself in all parts. The following year Jerome went to Rome, and was made secretary to pope Damasus. Here he instructed a great number of Roman ladies in piety and learning; the most illustrious of them were Marcella, Albina, Lea, Asella, Paula, Blefilla and Eustochia, who became, under his discipline, memorable examples of sanctity. These connections raised the envy of several persons, whose ill-will increased after the death of Damasus in 385; for Siricius, who succeeded to the pontificate, had not all the esteem for Jerome which his learning and virtue merited, so that he became more exposed to suffer from the calumnies of those whose irregular and dissolute manners he had freely reprov'd.

(J) Some letters tell us, that he engaged Heliodorus in these travels, and that this friend accompanied him to Cappadocia, and left him there.

Hence finding himself obliged to quit his residence at Rome, he returned to his beloved solitude, from whence he went to Alexandria to hear Didymus; after which, confining himself to his monastery at Bethlehem, he employed his pen in writing against heretics, particularly Vigilantius and Jovinian. In a piece which he composed against this last, with the design of exalting the state of celibacy, he seemed too much to have abused that of marriage. Hereupon his enemies made a great noise against him, and even the pope himself disliked this doctrine. In short, the murmur grew to such a height, that Pammachius, a friend to Jerome, advised him to compose an apology in defence of his work. He complied with his friend, but the performance was executed in his usual style; in which, among many flowers of rhetoric, there appeared a great number of sharp and piquant points of raillery.

Jerome was the first that wrote against Pelagius, whom he attacked in his dialogues. That heresiarch, it is said, revenged himself by raising a persecution against our saint. It is certain he was supported by John of Jerusalem, with whom Jerome had quarrelled, as also with Rufinus, who had been his intimate friend, upon the affair of the Origenists. It is true, Theophilus of Alexandria effected a reconciliation, but this however did not last long. This division between these great men being carried, as frequently happens, to extremity, created much scandal, and St. Jerome was generally charged as carrying it with too much heat. He had also a dispute with St. Austin, but this was carried on in a friendly way; and the last applied to St. Jerome for his opinion concerning the origin of souls. Our saint died in September 420, aged 78 or 80 years. He composed a great number of works, the chief of which are, 1. A Latin version of the Old Testament, from the Hebrew, and a correction of the ancient Latin version of the New Testament, to render it more conformable to the Greek. This Bible has been received in the church under the title of the Latin Vulgate, except that of the Psalms, which has been retained almost intirely from the ancient version. 2. Commentaries, upon the Prophets, Ecclesiastes, St. Matthew, Epistles to the Galatians, Ephesians, Titus, and Philemon. 3. Polemical tracts against the heretics, Montanus, Helvidius, Jovinian, Vigilantius, and Pelagius. 4. A great number of letters. 5. A treatise of the lives and writings of the ecclesiastical authors who flourished before his time. There are several editions of his works, one by Mar-

rianus

rianus Victorius, another at Paris in 1623, in nine volumes; since which came out the Benedictine edition, and last of all that of Verona in eleven volumes, folio. St. Jerome is generally allowed to be a good master of the Greek and Hebrew tongues; his stile is lively, full of fire, and sometimes sublime; and though he is censured as too cholerick and hasty, and sometimes even virulent, yet he always meant well. His authority is constantly urged in favour of the equality of presbyters and bishops. But the story of his having so great a veneration for the sacrifice of the altar, that he never ventured to perform that office, is not much better supported, than that of his being a cardinal, an order which was not instituted till long after his time.

Cave, Mori.  
reri.

JEROME of Prague, so called from the place of his birth, in the capital city of Bohemia, where he is held to be a protestant martyr. It does not appear in what year he was born, but it is certain that he was neither a monk nor an ecclesiastic: but, that being endowed with excellent natural parts, he had a learned education, and studied at Paris, Heidelberg, Colen, and perhaps at Oxford, the degree of master of arts being conferred on him in the three first-mentioned universities, and he commenced D. D. in 1639. He began to publish the doctrine of the Hussites in 1408, and it is said he had a greater share of learning and subtlety than John Hus himself. In the mean time the council of Constance kept a watchful eye over him, and looking upon him as a dangerous person, cited him before them on the 18th of April, to give an account of his faith. In pursuance of the citation, he went to Constance, in order to defend the doctrine of Hus, as he had promised; but, on his arrival, April 24, 1415, finding his master Hus in prison, he immediately withdrew to Uberlingen, whence he sent to the emperor for a safe conduct; but that was refused. The council, it seems, were willing to grant him a safe conduct to come to Constance, but not for his return to Bohemia. Upon this he caused to be fixed upon all the churches of Constance, and upon the gates of the cardinal's house, a paper, declaring that he was ready to come to Constance, to give an account of his faith, and to answer not only in private and under the seal, but in full council, all the calumnies of his accusers, offering to suffer the punishment due to heretics, if he should be convinced of any errors; for which reason he had desired a safe conduct both from the emperor

and the council; but that if, notwithstanding such a pass, any violence should be done to him, by imprisonment or otherwise, all the world might be a witness of the injustice of the council. No notice being taken of this declaration, he resolved to return into his own country: but the council dispatched a safe conduct to him, importing, that as they had the extirpation of heresy above all things at heart, they summoned him to appear in the space of fifteen days, to be heard in the first session that should be held after his arrival; that for this purpose they had sent him, by those presents, a safe conduct so far as to secure him from any violence, but they did not mean to exempt him from justice, as far as it depended upon the council, and as the catholic faith required, if we may believe Reichenthal. This pass and summons came to his hands. However that be, 'tis certain he was arrested in his way homewards, on the 25th of April, and put into the hands of the prince of Saltzbach, and, as he had not answered the citation of the 18th of April, he was cited again on the 2d of May, and the prince of Saltzbach sending to Constance in pursuance of an order of the council, he arrived there on the 23d, bound in chains. Upon his examination, he denied the receiving of the citation, and protested his ignorance of it. He was afterwards carried to a tower of St. Paul's church, and there fastened to a post, with his hands tied to his neck with the same chains. He continued in this posture two days, without receiving any kind of nourishment; upon which he fell dangerously ill, and desired a confessor might be allowed. This being granted, by that means he got a little more at liberty. On the 19th of July he was interrogated afresh, when he explained himself upon the subject of the eucharist to the following effect, That, in the sacrament of the altar, the particular substance of that piece of bread, which is there, is transubstantiated into the body of Christ, but that the universal substance of bread remains (κ).

(κ) It is not easy for a person, entirely unacquainted with logic, to comprehend the exact meaning of this visionary distinction. Our present design only permits us to observe, and that perhaps will be thought sufficient, that, according to the doctrine of the Schools, universals (such as substance) have a proper and real existence of their own, independent of, and in the

nature of things prior to the existence of the individuals, whose genera and species they constituted. But enough of this metaphysical jargon. These universals are now well known to be nothing else, but abstract ideas, existing only in the mind, which is their sole creator. See Mr. Locke on the subject.

Thus,

Thus, with John Hufs, he maintained the *universalia ex parte rei*. It is true, on a third examination, the 11th of September, he retracted this opinion, and approved the condemnation of Wickliff and John Hufs. But, May 26, 1416, he condemned that recantation in these terms: 'I am not ashamed to confess here publicly my weakness. Yes, with horror, I confess my base cowardice. It was only the dread of the punishment by fire which drew me to consent, against my conscience, to the condemnation of the doctrine of Wickliff and John Hufs.' This was decisive, and accordingly, in the twenty-first session, sentence was passed on him; in pursuance of which, he was delivered to the secular arm, May 30. As the executioner led him to the stake, Jerome, with great steadiness, testified his perseverance in his faith, by repeating his creed with a loud voice, and singing litanies and a hymn to the blessed Virgin all along the way: whence he was adjudged to have merited the martyr's crown by his (called the protestant) party, and to have his name, together with Wickliff and Hufs, in the protestant martyrology; which was thought also a sufficient title for him to a place in these memoirs. Morel.

JESUA (LEVITA) a learned Spanish rabbi in the fifteenth century, is the author of a book intituled, *Halichot ohm*, i. e. The ways of eternity: a very useful piece for understanding the Talmud. It was translated into Latin by Constantin l'Empereur, and Bashuyfen printed a good edition of it in Hebrew and Latin, at Hanover, in 1714, in 4to. Dist. Portat.

JEWEL (JOHN) a learned English bishop, and one of the stoutest champions of that church, was descended of a reputable and ancient family, seated at Buden, in the parish of Beringol, in Devonshire, where our author was born in May 1522. After learning the first rudiments of grammar under his maternal uncle Mr. Bellamy, rector of Hamton, he was put to school in two of the neighbouring places, and last of all at Barnstaple, whence he was sent to Oxford, and admitted a postmaster of Merton-college at thirteen years of age; but, being chosen scholar of Corpus-Christi in August 1539, he removed thither. He pursued his studies with indefatigable industry, usually rising at four in the morning, and studying till ten at night; by which means he acquired a masterly knowledge in most branches of learning; but taking too little care of his health, he contracted such a cold,

as fixed a lameness in one of his legs, which accompanied him to his grave. In October 1520 he proceeded A. B. became a noted tutor, and was soon after chosen rhetoric lecturer in his college. In February 1544 he commenced A. M.

He had early imbibed protestant principles, and inculcated the same to his pupils; but this was carried on privately till the accession of king Edward VI, in 1546, when he made a public declaration of his faith, and entered into a close friendship with Peter Martyr, who was made professor of divinity at Oxford. In 1550 he took the degree of B. D. and frequently preached before the university with great applause. At the same time he preached and catechised every other Sunday at Sunningwell in Berkshire, of which church he was rector. Thus he zealously promoted the reformation, during this reign, and, in a proper sense, became a confessor for it in the succeeding (L); so early as to be expelled the college by the fellows, upon their private authority, before any law was made, or order given by queen Mary. However unwilling to leave the university, he took chambers in Broadgate-hall, now Pembroke-college, where many of his pupils followed him, besides other gentlemen, who were drawn by the fame of his learning to attend his lectures.

But the strongest testimony of his literary merit was given by the university, who made him their orator, and employed him to write their first congratulatory letter to her majesty. Mr. Wood indeed observes, that this task was evidently imposed upon him by those who meant him no kindness; it being taken for granted, that he must either provoke the Roman catholics, or lose the good opinion of his party. If this be true, which is probable enough, he had the dexterity to escape the snare; for the address, being both respectful and guarded, passed the approbation of Tresham the commissary, and some other doctors, and was well received by the queen.

(L) In the primitive church, the title of confessor was given not only to those who actually suffered torture for the faith, but to such as were imprisoned in order to suffer torture or death. See St. Cyprian de unitate eccles. And perhaps Mr. Jewel was not inferior to any of the ancients in point of piety, and much superior in regard to learned merit. Mr. Prince,

in his Worthies of Devonshire, tells us, that Mr. Jewel's life, during his residence in the college, was so exemplary, that Moren, dean of the college, used to say to him, I should love thee, Jewel, if thou wert not a Zuinglian; in thy faith I hold thee a heretic, but surely in thy life thou art an angel; thou art very good and honest, but a Lutheran.

Bishop

Bishop Burnet informs us, that her majesty declared, at her accession, that she would force no man's conscience, nor make any change in religion. These specious promises, joined to our orator's fondness for the university, seem to be the motives which disposed him to entertain a more favourable opinion of popery than before. In this state of his mind he went to Clive, to consult his old tutor, dr. Parkhurst (M), who was rector of that parish; but, the doctor, upon the re-establishment of popery, being fled to London, mr. Jewel returned to Oxford, where he lingered and waited, till being called upon to subscribe to some of the popish doctrines under the several penalties, he submitted. Yet his compliance did not answer his purpose; for the dean of Christ-church, dr. Martial, alledging his subscription to be insincere, laid a plot to deliver him into the hands of the bloody bishop Bonner, and had certainly caught him in the snare, had he not set out, that very night he was sent for, by a bye way to London. He walked till he was forced to lay himself on the ground, quite spent and almost breathless, where being found by one Augustin Berner, a Swiss, first a servant of bishop Latimer, and afterwards a minister, this gentleman provided him a horse, and conveyed him to the lady Anne Warcup's, a widow, by whom he was entertained for some time, and then sent safely to the metropolis. Here he lay concealed, changing his lodgings twice or thrice for that purpose, till a ship was provided for him to go beyond sea, together with money for the journey, by sir Nicolas Throgmorton, a person of great distinction, and in considerable offices at that time. His escape was managed by one Giles Lawrence, who had been his fellow collegian, and was at this time tutor to sir Arthur Darcy's children, living near the tower of London. Upon his arrival at Frankfort, in 1554, he made a public confession of his sorrow for his late subscription to popery, and soon afterwards went to Strasburgh, at the invitation of Peter Martyr, who kept a kind of college for learned men in his own house, of which he made mr. Jewel his vice-master; he likewise attended this friend to Zurich, and assisted him in his theological lectures. It was probably about this time that our author made an excursion to Padua, where he contracted a friendship with

(M) He had been his tutor at wards bishop of Norwich.  
Merton college, and was after-

fig-

fignior Scipio, a Venetian gentleman, to whom he afterwards addressed his epistle concerning the council of Trent.

Upon the death of queen Mary in 1559, he returned, among the other exiles, to England, and we find his name, soon after, among the sixteen divines appointed by queen Elizabeth to hold a disputation in Westminster-abbey against the papists, on the 31st of March 1559, old stile. In July following, he was in the commission constituted by her majesty to visit the dioceses of Sarum, Exeter, Bristol, Bath and Wells, and Gloucester, in order to root out popery in the west of England; and he was consecrated bishop of Salisbury Jan. 21 the same year 1559, and had the restitution of the temporalities April 6, 1560; this promotion was given him as a reward for his great merit and learning; and another attestation of these was given him by the university of Oxford, who, in 1565, conferred on him, in his absence, the degree of D. D. In which character he attended the queen to Oxford the following year, and presided at the divinity disputations held before her majesty on that occasion.

He had, before, greatly distinguished himself, by a sermon preached at St. Paul's cross, presently after he was made a bishop, wherein he gave a public challenge to all the Roman catholicks in the world, to produce but one clear and evident testimony, out of any father or famous writer who flourished within 600 years after Christ, for any one of the articles which the Romanists maintain against the Church of England; and two years afterwards he published his famous apology for this church.

In the mean time, he gave a particular attention to his diocese, where he began, in his first visitation, and perfected in his last, such a reformation, not only in his cathedral and parochial churches, but in all the courts of his jurisdiction, as procured him, and the whole order of bishops, due reverence and esteem. For he was a careful overlooker and strict observer, not only of all the flocks, but also of the pastors in his diocese: and he watched so narrowly upon the proceedings of his chancellor and archdeacons, and of his stewards and receivers, that they had no opportunities of being guilty of oppression, injustice, or extortion, nor of being a burden to the people, or a scandal to himself. To prevent these, and the like abuses, for which the ecclesiastical courts are often too justly censured, he sat often in his consistory court, and saw that all things were carried rightly there;

there; he also sat often as assistant on the bench of civil justice, being himself a justice of the peace.

Amidst these glorious employments, the care of his health was too much neglected (N), so that he fell into a disorder which carried him off in September 1571, in the fiftieth year of his age. He died at Monkton-Farley, in his diocese, and was buried in his cathedral, where there is a marble stone on his grave, with an inscription by way of elogy, written by dr. Laurence Humfrey, who also wrote an account of his life, to which are prefixed several copies of verses in honour of him. He was of a thin habit of body, which he exhausted by his intense application to his studies. In his temper he was pleasant and affable, modest, meek, temperate, and perfect master of his passions. In his morals he was pious and charitable, and, when bishop, became most remarkable for his apostolic doctrine, holy life, prudent government, incorrupt integrity, unspotted chastity, and bountiful liberality. He had naturally a very strong memory, which he greatly improved by art, so that he could exactly repeat whatever he wrote after once reading. While the bell was ringing he committed to his memory a repetition sermon, and pronounced it without hesitation. He was a constant preacher, and, in his own sermons, his course was to write down only the heads, and meditate upon the rest while the bell was ringing to church. Yet so firm was his memory, that he used to say, if he were to deliver a premeditated speech before a thousand auditors, shouting or fighting all

(N) He rose at four o' clock in the morning, and after prayers with his family at five, and in the cathedral about six, he was so fixed to his studies all the morning, that he could not, without great violence, be drawn from them. After dinner, his doors and ears were open to all suitors; and it was observed of him, as of Titus, that he never sent any sad from him. Suitors being thus dismissed, he heard, with great impartiality and patience, such causes debated before him, as either devolved to him as a judge, or were referred to him as an arbitrator; and, if he could spare any time from these, he reckoned

it as clear gain to his study. About nine at night he called all his servants to an account how they had spent the day, and then went to prayers with them; from the chapel he withdrew again to his study, till near midnight, and from thence to his bed; in which, when he was laid, the gentleman of his bed-chamber read to him till he fell asleep. Mr. Humfreys, who relates this, observes, that this watchful and laborious life, without any recreation at all, except what his necessary refreshment at meals, and a very few hours of rest, afforded him, wasted his precious life too fast, and undoubtedly hastened his end.

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the while, they would not put him out. In order to try him, dr. Parkhurst having proposed many barbarous words out of a calendar, and bishop Hooper forty Welsh, Irish, and foreign terms, he, after once or twice reading at the most, repeated them all by heart backward and forward. Another time, in 1563, when dr. Nicholas Bacon, lord keeper of the great seal, read to him, out of Erasmus's paraphrase, the last clauses of ten lines, confused and imperfect on purpose, he, sitting silent a while, and covering his face with his hand, immediately repeated all those broken parcels of sentences the right way, and the contrary, without any hesitation. He professed to teach others this art, and actually taught it his tutor, dr. Parkhurst, at Zurich. He was a great master of the ancient languages, and skilled in the German and Italian. His writings (a list of which is inserted below (o), have rendered his name famous over all Europe.

His life by  
Humfrey  
and Featly.  
Wood's  
Ath. Ox.  
v. 1. and  
Hist. and  
antiq. Ox.

The

(o) These are, 1. Exhortatio ad Oxonienfes. The substance printed in Humfrey's life of him, p. 35, & seq. edit. 1573, 4to. 2. Exhortatio in collegio CC. five concio in fundatoris Foxi commemorationem, printed ibid. p. 45, 46, &c. 3. Concio in templo B. M. Virginis. Oxon, 1550, preached for his degree of B. D. it is reprinted in Humfrey, ibid. p. 49. and again in English by R. at London, 1586, 8vo. 4. Oratio in aula collegii CC. His farewell speech on his expulsion in 1554, printed by Humfrey, ibid. p. 74, &c. 5. A short tract, De Usura, ibid. p. 217, &c. 6. Epistola ad Scipionem Patritium Venetum, &c. 1559, and reprinted in the appendix to father Paul's history of the council of Trent, in English, by Brent, 3d edit. 1629, fol. 7. A letter to Henry Bullinger at Zurich, concerning the state of religion in England, dated May 22, 1559, printed in the appendix to Strype's Annals, No. xx. 8. Another letter to the same,

dated 8 Feb. 1566, concerning his controversy with Hardynge, ibid. No. 36, 37, 9. Letters between him and dr. Henry Cole, &c. Lond. 1560, 8vo. 10. A sermon preached at St. Paul's cross, the second Sunday before Easter, an. 1560, Lond. 1560, 8vo. Dr. Cole wrote several letters to him on this subject, 11. A reply to mr. Hardynge's answer, &c. Lond. 1566, fol. and again in Latin, by Will. Whitaker, fellow of Trinity college, Cambridge, at Geneva, 1578, 4to. and again in 1585, in folio, with our author's apologia ecclesiæ Anglicanæ. 12. Apologia ecclesiæ Anglicanæ, Lond. 1562, 8vo. it was several times printed in England and abroad, and a Greek translation of it was printed at Oxford 1614, 8vo. The English translation by the lady Bacon, wife to sir Nicolas Bacon, intituled, An apology or answer in defence of the Church of England, &c. Lond. 1562, 4to. This apology was approved by the

The JEW ERRANT (or WANDERING JEW) is so often mentioned by various authors, that some account of the phantom may be expected here. The examples of Enoch and Elias, who are still living, and never have tasted of death: the firm persuasion of the Jews, who confidently believe, that the prophet Elias is present, invisibly, at the ceremony of circumcising their children: the words of Jesus Christ, in the Gospel, where speaking of St. John the evangelist, he says, "If I will that he tarry till I come, what is that to thee, follow thou me; which are understood by several of the ancients, and some modern authors, to contain a promise to that apostle, that he should not die till the day of judgment. All these incidents have contributed to raise a belief that there is such a personage as the Wandering Jew. The partizans of this opinion appeal likewise to the Mahometan authors, who mention, in the sixteenth year of the Hegira, a captain named Fadhila, that had the command of three hundred horse, and being arrived with his troop, about the close of the day, between two mountains, and bidding the evening prayer with a loud voice, by these words, "God is great," he heard a voice which repeated the same words, and so continued to pronounce with him the whole prayer to the end. Fadhila thought at first that this was nothing more than an echo, but observing that the voice repeated distinctly and entirely every word of the prayer, he

the queen, and set forth with the consent of the bishops. 13. A defence of the apology, &c. Lond. 1564, 1567, fol. again in Latin by Tho. Braddock, fellow of Christ's college, Cambridge, at Geneva, 1600, fol. This was ordered by queen Elizabeth, king James, and king Charles, and four successive archbishops, to be read and chained up in all parish churches throughout England and Wales. 14. An answer to a book written by Mr. Hardyng, intituled, A detection of sundry foul errors, &c. Lond. 1568 and 1570, fol. 15. A view of a seditious bull sent into England from Pius V, &c. Lond 1582. 8vo. 16. A treatise of the holy scriptures, ibid. 8vo. 17. Expo-

sition on the two epistles to the Thessalonians, ibid. 1694, 8vo. 18. A treatise of the sacraments, &c. ibid. 1583. 19. Certain sermons preached before the queen's majesty, at Paul's cross, and elsewhere. All these books (except the first eight) with the sermons and apology, were printed at London in 1609, in one vol. fol. with an abstract of our author's life by Dan. Featly, but full of faults as Mr. Wood says. 20. An answer to certain frivolous objections against the government of the Church of England, Lond. 1641, 4to, a single sheet. 21. Many letters in the collection of records in part iii. of bishop Burnet's hist. of the reformation.

- said,

said, ‘ O thou who answers me, if thou be’st of the order of  
 ‘ angels, the vertue of God be with thee; if thou art of the  
 ‘ kind of any other spirits, well and good; but if thou art,  
 ‘ as I am, of the human species, shew thyself to my eyes.’  
 He had no sooner ended this speech, than an ancient man,  
 baldheaded, holding a staff in his hand, and having the air  
 of a dervis, stood before him. Fadhila, after a civil salu-  
 tation, asked the old man who he was; to which he re-  
 turned the following answer. That his name was Zerib,  
 the grandson of Elias; I am here, continues he, by the  
 order of the lord Jesus, who hath left me in this world to  
 live here till his second coming upon earth. I wait for this  
 lord, who is the fountain of all happiness, and, in pursuance  
 to his orders, I make this mountain my last residence. Fad-  
 hila asked him in what time the lord Jesus was to appear?  
 He answered, at the end of the world and at the last judg-  
 ment. And what are the signs of the approach of that day?  
 replied Tadhila. Zerib, then assuming the prophetic tone of  
 voice, says, when men and women mingle together without  
 distinction of sex; when the abundant plenty of provisions  
 shall not cause the price thereof to fall; when innocent  
 blood shall every-where be shed; when the poor shall beg  
 an alms, and no one shall communicate to them; when  
 charity shall be extinguished; when men shall make ballads  
 of the holy scriptures; and the temples dedicated to the true  
 God shall be filled with idols: know then that the day of  
 judgment is at hand. Having finished these words, the figure  
 immediately vanished. But to return to the Wandering Jew.  
 His story is related somewhat differently by different authors.  
 Mathew Paris, under the year 1229, tells us, that there  
 came that year an Armenian prelate to England, who  
 brought letters of recommendation from the pope, intreat-  
 ing the bishops there to shew him the principal reliques of  
 that country, and the manner of divine worship in their  
 churches. Paris, who was then living, assures us that sever-  
 al persons talked with this strange archbishop upon many  
 subjects, and, among other things, enquired the news con-  
 cerning the Wandering Jew who was in the East, asking se-  
 veral questions about him; whether he was still alive, who  
 he was, and what account he gave of himself? The arch-  
 bishop assured them, that this Jew was an Armenian; and  
 an officer of the prelate’s train told them, that the Jew was  
 Pontius Pilate’s porter, whose name was Cataphilus, who,  
 seeing them drag Jesus Christ out of the judgment-hall,  
 struck

struck him with his fist upon the back, in order to push him faster out of doors, and that Jesus Christ said to him, 'The son of man goes his way, but thou shalt wait his coming.' Thereupon the porter was converted, and baptized by Ananias with the name of Joseph. He lives for ever; and as soon as he comes to be an hundred years old, he falls sick and into a swoon; during which he grows young again, returning to thirty, the age he was of when Jesus Christ died. This officer assured us, that Joseph was known by his master Pontius Pilate; that he had seen him eat at his own table a little before his departure from Jerusalem; that he answered with sufficient gravity, and without the least smile, when he was interrogated upon ancient facts, such, for instance, as the resurrection of the dead who came out of their graves at the crucifixion of Jesus Christ; the history of the apostles and holy personages of old. He stands continually afraid of Jesus Christ's coming to judge the world, since that day is to be the last of his life: the fault that he committed in striking Jesus makes him tremble; however, he is not without hopes of being forgiven, as he did it through ignorance. Several such impostors as these have appeared from time to time, each of whom, abusing the credulity of the people, have given out themselves to be the Wandering Jew; and advantageing themselves of some knowledge they have in ancient history, and of the Eastern languages, have persuaded the simple, that they were the pretended Wandering Jew.

One of these impostors appeared at Hamburg in 1547. A Christian writer assures us, that he saw him and heard him preach in one of the churches of that city. That he seemed to be about fifty years of age, of a tall stature, with long hair spreading over his shoulders. He frequently was observed to groan, which was attributed to the grief and pain that he felt for his fault. He said, that at the time of Jesus Christ's passion, he was a shoemaker at Jerusalem, and lived near the gate through which our Saviour was to pass in his way to Calvary. That he was then a Jew, and his name Assuerus. That Jesus being fatigued, and going to rest himself upon his stall, Assuerus struck him: whereupon Jesus said to him, "I shall rest myself here, but thou shalt run about till I come." From that moment, Assuerus began to run, followed Jesus Christ, and hath continued wandering ever since. Another of these pretenders started up, many years ago, in England. Calmet has given us the copy of a letter written by the countess of Mazarin to

## J E W E R R A N T.

Madam Bouillon, giving an account, that there was then a man in that country who pretended to have lived upwards of sixteen hundred years: he says, he was one of the Sanhedrim at Jerusalem, at the time that Jesus Christ was condemned by Pontius Pilate; that he pushed our Saviour out of the judgment-hall in a rude manner, saying, Go along, get you out, what do you stay here for? That Jesus Christ answered him, "I indeed will go, but you shall stay till I come back." He remembers to have seen all the apostles; can tell you the features and air of their faces, the colour and manner in which they wore their hair, and describe their dress. He hath travelled through all parts of the world; and is to wander to the end of ages. He pretends to heal the sick with a touch; he speaks several languages, and gives such an exact and particular account of every thing that hath passed in every country, that those who have heard him know not what to think of him. The two universities have sent their doctors to discourse him; but they have not been able, with all their knowledge, to catch him in a contradiction. A gentleman of great learning spoke to him in Arabic, to whom he answered immediately in the same language, telling him that there was hardly so much as one single true history in the world. The gentleman asked him what he thought of Mahomet: "I knew his father, said he, very well, at Ormus in Persia, and as for Mahomet, he was a person of great penetration and knowledge, but subject, nevertheless, to error, as well as other mortals, and that one of his principal errors was his denying the crucifixion of Jesus Christ, for, says he, I was present at it, and saw him nailed to the cross with my own eyes." He told this gentleman further, That he was at Rome when Nero set the city on fire. That he saw Saladin after his return from his conquests in the Levant. He related several particulars concerning Solyman the magnificent. He likewise knew Tamerlan, Bajazet, Eterlan, and gave a large recital of the wars of the Holy Land: He talks of coming, in a few days, to London, where he will satisfy the curiosity of all persons, who shall please to address themselves to him." This is the purport of the countess of Mazarin's letter. Her ladyship moreover observes, that the common and simple sort of people ascribe many miracles to this wonderful person, but that the more knowing ones look upon him as an impostor.

Moreri.  
Calmet.  
Dict. de le  
Bible.

IGNATIUS (surnamed THEOPHRASTUS) one of the apostolical fathers of the church, was born in Syria (P), and educated under the apostle and evangelist St. John, and intimately acquainted with some other of the apostles, especially St. Peter and St. Paul; and being fully instructed in the doctrines of Christianity, he was, for his eminent parts and piety, ordained by St. John (Q), and confirmed, about the year 67, bishop of Antioch (R), by these two apostles, who first planted Christianity in that city, where the disciples also were first called Christians. Antioch was then not only the metropolis of Syria, but a city the most famous and renowned of any in the East, and the ancient seat of the Roman emperors, as well as of their viceroys and governors. In this important seat he continued to sit somewhat above forty years, both an honour and safeguard of the Christian religion; in the midst of very stormy and tempestuous times, undaunted himself, and unmoved with the too sure a prospect of suffering a cruel death, he averted the dangers that threatened his flock, by his prayers, his tears, his fasting, and the constancy of his preaching, and those indefatigable pains which he took among them, to preserve especially such as were weaker and more unsettled in the faith, from being overborne by the rage of persecution.

So much seems to be certain in general, though we have no account of any particulars of his life till the year 107, when Trajan the emperor, flushed with a victory which he had lately obtained over the Scythians and Daci, about the 9th year of his reign, came to Antioch to make preparations for a war against the Parthians and Armenians. He entered the city with the pomp and solemnities of a triumph; and, as his first care usually was about the concerns of religion, he began presently to enquire into that affair. Christianity had by this time made such a progress, that the Romans grew jealous and uneasy at it. This prince therefore had already commenced a persecution against the Christians in other parts of the empire; which he now resolved to carry on here. However, as he was naturally of a mild disposition, though he ordered the laws to be put in force against them, if convicted, yet he forbade them to be sought after (S).

(P) Jortin's remarks on eccles. hist. vol. I. p. 359.

(R) Cave, in the life of our martyr.

(Q) Waterland's importance of the Trinity, ch. VI.

(S) Jortin, p. 362.

In this state of affairs, Ignatius, thinking it more prudent to go himself than stay to be sent for, of his own accord presented himself to the emperor, and, it is said, there passed a large and particular discourse between them, wherein the emperor expressing a surprize how he dared to transgress the laws, the bishop took the opportunity to assert his own innocency, and the power which God had given Christians over evil spirits; declaring that "the gods of the Gentiles were no better than dæmons, there being but one supreme Deity, who made the world, and his only begotten son Jesus Christ, who, though crucified under Pilate, had yet destroyed him that had the power of sin, that is the devil, and would ruin the whole power and empire of the dæmons, and tread it under the feet of those who carried God in their hearts." The issue of this was, that he was cast into prison, and this sentence passed upon him, that, being incurably overrun with superstition, he should be carried bound by soldiers to Rome, and there thrown as a prey to wild beasts.

It seems unaccountable, at first blush, to send an old man by land, at a great expence, attended with soldiers, from Syria to Rome, instead of casting him to the lions at Antioch; but it is said, that Trajan sent him by land on purpose to make an example of him, as of a ring-leader of the sect, and to deter the Christians from preaching and spreading their religion: and, for the same reason, he sent him to be executed at Rome, where there were many Christians, and which, as it was the capital of the world, so was it the head quarters of all sorts of religions. After all, this part of the sentence was a particular cruelty, and above what the laws required, and consequently such as might not be expected from Trajan. But, in our martyr's case, he might not improbably be persuaded to act contrary to his natural disposition by those about him, who began to perceive that Christianity, if it prevailed, would prove the ruin of their [the Pagan] religion (†).

Ignatius was so far from being dismayed, that he heartily rejoiced at the fatal decree. "I thank thee, O Lord (says he) that thou hast condescended to honour me with thy love, and hast thought me worthy, with thy apostle St. Paul, to be found in iron chains." With these words he cheerfully embraced his chains; and, having frequently prayed for his church, recommending it to the divine care, and

(†) Id. *ibid.*

pro-

providence, he delivered up himself into the hands of his keepers. These were ten soldiers, by whom he was first conducted to Seleucia, a port of Syria, at about 16 miles distance, the place where Paul and Barnabas set sail for Cyprus. Arriving at Smyrna in Ionia, Ignatius went to visit Polycarp, bishop of that place, and was himself visited by the clergy of the Asian churches round the country. In return for that kindness, he wrote letters to several churches, as the Ephesians, Magnesians, Trallians, besides the Romans, for their instruction and establishment in the faith; one of these was addressed to the Christians at Rome, to acquaint them with his present state and passionate desire not to be hindered in that course of martyrdom which he was now hastening to accomplish.

His guard, a little impatient of their stay, set sail with him for Troas, a noted city of the lesser Phrygia, not far from the ruins of old Troy, where, at his arrival, he was much refreshed with the news he received of the persecution ceasing in the church of Antioch; hither also several churches sent their messengers to pay their respects to him, and hence too he dispatched two epistles, one to the church of Philadelphia, and the other to that of Smyrna; and together with this last, as Eusebius relates, he wrote privately to Polycarp, recommending to him the care and inspection of the church of Antioch. All this while his keepers, the ten soldiers, used him very cruelly and barbarously. He complains of it himself: ‘From Syria even to Rome, says he, both by sea  
‘and land, I fight with beasts; night and day I am chained  
‘to the leopards, which is my military guard, who, the  
‘kinder I am to them, are the more cruel and fierce to me.’ And yet it is evident, that they suffered him to be visited by Christians, and to give them instructions; and write epistles in several cities through which he passed. But his own account of the matter clears up this difficulty: the words implying, that these ruffians made money of him this way, being handsomely rewarded for this permission by the Christians who resorted to him; however, they were mere brutes, and used him the worse for it (v).

From Troas they sailed to Neapolis, a maritime town in Macedonia, thence to Philippi, a Roman colony, where they were entertained with all imaginable kindness and courtesy, and conducted forwards on their journey, passing on

(v) Id. Ibid.

foot through Macedonia and Epirus, till they came to Epidaurium, a city of Dalmatia, where again taking shipping, they sailed through the Adriatic, and arrived at Rhegium, a port town in Italy; directing their course thence through the Tyrrhenian sea to Puteoli, whence Ignatius desired to proceed by land, ambitious to trace the same way by which St. Paul went to Rome; but this wish was not complied with; and, after a stay of 24 hours, a prosperous wind quickly carried them to the Roman port, the great harbour and station for their navy, built near Ostia, at the mouth of the Tiber, about 16 miles from Rome; whither the martyr longed to come, as much desirous to be at the end of his race, as his keepers, weary of their voyage, were to be at the end of their journey.

The Christians at Rome, daily expecting his arrival, were come out to meet and entertain him, and accordingly received him with an equal resentment of joy and sorrow; but when some of them intimated, that possibly the populace might be taken off from desiring his death, he expressed a pious indignation, intreating them to cast no rubs in his way, nor do any thing that might hinder him, now he was hastening to his crown (x). There are many such expressions as this in his epistle to the Romans, which plainly shew that he was highly ambitious of the crown of martyrdom. Yet it does not appear that he rashly sought or provoked danger. Among other expressions of his ardor for suffering, he said, that the wild beasts had feared and refused to touch some that had been thrown to them, which he hoped would not happen to him. It is not certain whether he alludes to some Christian martyrs, or to Daniel the Jewish prophet. Be that as it may, there is a story in Aulus Gellius, well worth reading, of one Androclus, who was saved by the good office of his old grateful friend the lion, and had his life and liberty, and the lion too given to him at the request of the people (y). But to return to Ignatius. Being conducted to Rome, he was presented to the præfect, and the emperor's letters probably delivered concerning him. The interval before his martyrdom was spent in prayers for the peace and prosperity of the church. That his punishment might be the more pompous and public, one of their solemn festivals, the time

(x) See a trifling dispute about this circumstance between dr. Con. Middleton and his antagonists

Church, Dodwell, and Chapman.  
(y) Lib. v. sect. 14.

of their Saturnalia, and that part of it when they celebrated their Sigillaria, was pitched on for his execution; at which time it was their custom to entertain the people with the bloody conflict of gladiators, and the hunting and fighting with wild beasts: accordingly, on 13 kal. January, i. e. December 20, he was brought out into the amphitheatre, and the lions being let loose upon him, quickly dispatched their meal, leaving nothing but a few of the hardest of his bones (z). These remains were gathered up by two deacons who had been the companions of his journey, and being transported to Antioch, were interred in the cemetery, without the gate that leads to Daphne; whence, by the command of the emperor Theodosius, they were removed with great pomp and solemnity to the Tycheon, a temple within the city, dedicated to the public genius of it, but now consecrated to the memory of the martyr.

Thus far all historians concur; but the pretended translation of these relics afterwards to Rome, where no less than five churches are said to be enriched by them, besides others in Naples, Sicily, France, Flanders, Germany, and indeed where not, as also the long story which is told of the various travels and donations of his head, and by what good fortune it came at last to the Jesuits-college at Rome, where it is richly inshrined, and solemnly and religiously worshipped; are all coined for the purpose of working miracles, purely with a view of establishing popery. We refer the curious readers, if any there be, in such matters, to the historians mentioned by dr. Cave.

It has been observed by a late writer, that, in his epistles, there is a harshness of style, but a lively spirit, and a noble enthusiasm, especially in that to the Romans (A); and as they have all been serviceable to the Christian cause, so the accounts are certainly interesting enough to the reputation of Christianity, not to be disdained by the present age.

(z) It was his repeated wish, that he might be eaten up, that he might give no one the trouble of paying his funeral rites.

(A) Jortin, p. 356 to 359, who particularly remarks one expression of this epistle, made use of to signify the inspiration or revelation with which he was favoured; his words are, 'The bishop has a living water speaking within

'him;' where the Greek for living water, *καλὸν ὕδωρ*, is used in an oracle of Apollo Delphicus, given to Julian the apostate, preserved by Cedrenus, and by Anacreon, ode xiii. It resembles the vocales undæ which inspired the prophets and poets. Statius, Sylv. i, 11, 6. Jortin, Eccles. hist. v. 1. ubi supra.

The truth is, they are interesting upon many accounts. He stands at the head of those Antenicene fathers, who have occasionally delivered their opinions in defence of the true divinity of Christ, whom he calls the Son of God, and his eternal word. He is also reckoned the great champion of the doctrine of the episcopal order, as distinct and superiour to that of priest and deacon. He is constantly produced as an instance of the continuation of supernatural gifts; after the time of the apostles, particularly that of divine revelation. But the most important use of his writings respects the authenticity of the holy scriptures, which he frequently alludes to, in the very expressions as they stand at this day.

ILLYRIUS (MATTHIAS FLACIUS, or FRANCO-WITZ) one of the most learned divines of the Augsburg confession, was born March 3, 1520, at Albona in Istria, anciently called Illyria. He was instructed in grammar and the classics by one Ignatius at Venice, till he was seventeen years of age; when he pitched on divinity for his profession, and not being able to maintain himself in the university, he designed to take the habit, and prosecute that study in a monastery, as the only means he had to gratify his inclination: however, before he put his design in execution, he thought proper to consult with a relation of his mother, who was provincial of the Cordeliers, about the best manner of doing it: but Baldus, for that was the provincial's name, did not at all approve of his cousin's resolution. He had already conceived a distaste to the old religion, and, being inclined to the reformation (B), he prevailed with Flacius to lay aside all thoughts of shutting himself up in a convent, and to go into Germany; telling him, that as he was a good master of Greek and Hebrew, he might support himself by teaching those languages at the universities there, till he had completed his studies in theology. Our student following this advice, arrived at Basil in the year 1539; he staid there a few months only, and then removed to Tübingen, where he continued till the year 1541, when he went to Wittenburg, to finish his studies under Luther and Melancthon. In pursuing this course, he became much troubled in his mind

(B) This provincial was soon after imprisoned at Venice, on suspicion of heresy, and having suffered great hardships there for twenty years, he was at last thrown

into the sea. He underwent all with great fortitude, and may deservedly be called a protestant martyr. Melch. Adam. p. 472.

about

about the nature and heinousness of sin, the wrath of God against it, and predestination ; but opening his grief and doubts, first to Pomerarius, and then to Luther, they explained those points to him agreeable to the covenant of grace, as declared in scripture, by which he was much comforted ; and being publickly prayed for at church, as a person under great trouble of mind, he presently grew easy. Melancthon gave him a thousand proofs of his good-nature and generosity. He had now compleated his 24th year, and, as the best means to prevent a relapse, these friends found him a wife, and procured him some employment in the university. He was in this situation, when all the schools of Saxony were dispersed by the war, upon which Flacius went to Brunswick, where he acquired great reputation by his lectures. He returned to his former employment at Wittenburg in 1547, and soon after strongly opposed the interim, and all the prudent methods which Melancthon had hinted, were proper to be taken (c) ; and, that he might be the more at liberty to exclaim against popery, without any restraint or regard for any body, he retired, in April 1549, to Magdeburg, which town was at that time proscribed by the emperor. Here he published several books, and began that ecclesiastical history, which was therefore called, *The centuries of Magdeburg*, of which he had the chief direction. It is, no doubt, the most considerable of his works, and employed him during his whole life, from this time (D). In 1557 he

(c) He wrote with so much violence against Melancthon, that he called him *Echidna Illyrica*. Melanct. Epist. lib. 2. No. 36.

(D) The first four centuries, and part of the fifth, were composed at Magdeburg; The fifth was finished at Jena. The sixth was written in the place to which Illyricus Wejandus and Judex retired, on account of the persecution of his two other coadjutors, Gallus and Faber. The seventh was composed in the country of Mecklenburg, and the remaining six in the city of Wismar, in the same country. The three first centuries were published in 1559, though dated in 1560, according to the booksellers custom, with a dedication to queen Elizabeth,

earnestly exhorting her to establish the pure, uncorrupt religion, and particularly the doctrine of the corporal presence in the eucharist ; and it is remarkable, that the liturgy of king Edward was reviewed this year 1559, and the only considerable alteration, was the leaving out the rubric, that in explaining the reason for kneeling at the sacrament, had expressly denied that corporal presence : which was done with intention to leave that as a speculative opinion not determined, wherein every man was left to the freedom of his own mind. Burnet's hist. of ref. v. 2. b. 3. under the year 1559. The best edition is that of Basil in 1624, in 3 vol. fol. by Lewis Lucius,

accepted

accepted the offer that was made him, of the Hebrew and divinity professorship in the new university of Jena, where he had read lectures for five years, when he engaged in a controversy with his colleague, upon the nature of original sin (E). The dispute was held before the duke of Saxony at Weimar, and carried on to thirteen meetings; the acts of which were published, with a preface by Musæus, one of Flacius's followers. Notwithstanding that vindication, he was made so uneasy, that he left Jena, and withdrew to Ratisbon. Here he went on publishing books to a great number, and grew into so great repute among those of his sect, that is, of the Augsbург confession, that in 1567 he was called into Brabant, to establish churches there, according to that rule of faith; but these new congregations were soon dispersed by the persecution in that country, which obliged him also to fly to Antwerp and Strasburg; whence, after some time, he went to Frankfort upon the Main: but here, persisting in his opinion about the nature of original sin, he maintained it so rigidly, that he was charged with Manichæism on that point, whereupon he suffered greatly in his reputation, and was forsaken by most of his followers. He died in this city, March 11, 1575. He is said to be a man of excellent parts, of a vast genius, extensive learning, and great zeal against popery, but of such a restless, passionate, and quarrelsome temper, as over-balanced all his good qualities, and occasioned a thousand disturbances in the protestant church. He did not scruple to assert, that princes ought to be kept in awe by the fear of seditions. That there was no reason to lament his death; for divisions, which were always justly scandalous, were at that time more pernicious than war, because they gave the church of Rome a fair opportunity to reproach the growing reformation. Some have said, that the only good action he did, was to die. This is certainly running to extremes. He published a great number of books, as may be seen below (F). None of his contemporaries

Bayle, Moreri.

(E) This was a mere scholastic dispute. Stigelius, his antagonist, held it to be accidental of the soul, while Flacius, out of the pure spirit, as is said, of contradiction, maintained it to be of the soul's substance and essence.

(F) Teissier has given the title of 78 pieces of his own, and of others published by him, in Latin,

and tells us there are several more upon the sacraments, not there particularized; besides many others in the German language. Teissier les eloges des hom. scav. v. 1. p. 436, 437, 438, 439. The principal pieces which are enquired after at this time of day, are his *Clavis scripturæ*, approved on all sides; his *Catalogus testium veritatis*,

temporaries knew how to search old libraries with more advantage than he did.

IMPERIALI (JOHN BAPTIST) a celebrated physician, was born at Vicenza in 1568, of the noble family of his name, which is one of the 24 nobles of Genoa. He studied at Verona, and afterwards at Boulogne, under Jerome Mercurialis and Frederic Pendofius. He made a great progress in the languages and the sciences, and became one of the most able men of his time. He excelled particularly in philosophy and physic, which he taught with success at Padua. Upon his return to Vicenza, he practised his profession with extraordinary reputation till his death, which happened in May 1623, at 54 years of age. He composed several things, and wrote well in Latin both in prose and verse. He left a son, John Imperiali, who was an ingenious man, and wrote the elegy of his father, besides two other pieces in good esteem; one intituled *Musæum historicum, seu de viris doctrinæ illius tribus*; and the other, *Musæum physicum, five de humano ingenio*.

Morcri  
Ladvocat.

INCHOFEN (MELCHIOR) a German Jesuit, born in 1584 at Vienna. In the beginning of his studies he particularly applied himself to the law, and being endowed with excellent natural parts, he quickly out-stripped his fellow students in that faculty, and had acquired the character of a good lawyer at the age of twenty-three years, when he resolved to enter among the Jesuits; for which purpose he went to Rome, and enrolled himself a member of that society there in 1607: here turning his thoughts upon philosophy,

tatis, and a mass-book, intituled *Missa Latina quæ olim ante Romanam circa septingentesimum Domini annum in usu fuit, bona fide ex vetusto authenticoque codice descripta a Matthia Flacio Illyrico, i. e. The Latin mass-book, which was formerly in use before the Roman, about the year 700, faithfully transcribed from an ancient and authentic MS. by Matthias Flacius Illyricus. The Lutherans, thinking it inconsistent with the belief and practice of the Roman catholics, boasted of it on every occasion; and the catholics prohi-*

bited it in their indexes: but afterwards the former, coming to examine it more carefully, found it did not favour their opinions, and therefore suppressed all the copies of it they could meet with; so that it became very scarce. The latter therefore, taking advantage of this kind of a retractation, caused the book to be reprinted, notwithstanding the prohibition of the pope and the king of Spain. It is inserted in Le Conte's Ecclesiastical annals of France, and at the end of cardinal Bona's Liturgia. *Bibliothèque choisie, p. 12.*

mathe-

mathematics, and divinity, he became master of these sciences, and afterwards taught them a great while at Messina, where he published a piece in 1630, intituled, The blessed virgin Mary's letter to the people of Messina proved to be genuine (G), in folio. This gave so much offence, that complaints were made of it to the congregation of the Index at Rome, whereupon he was summoned before them; but the reasons he pleaded in defence of what he had advanced, gave so much satisfaction to the judges, that they ordered him only to alter the title, and, far from suppressing it, gave him leave to reprint it, with such alterations or additions as he thought proper. This he readily complied with, and accordingly the second edition came out at Viterbo in 1633, intituled, A conjecture concerning the blessed virgin Mary's letter to the people of Messina (H).

Inchoven however was not pleased with the Jesuits, among whom he suffered many discontents, and, in revenge, wrote a satyr upon them, which was published in 1648 in Holland (I), soon after his death, which happened that year in September at Milan. He published several other works (K), which

(G) The title, which is in Latin, is *Epistolæ B. Mariæ virginis ad Massanenſes veritas vindicata*.

(H) I. e. in Latin, *Conjectatio ad epistolam beatissimæ Mariæ virginis ad Massanenſes*.

(I) The title of it is *Monarchia solipsorum*. The author calls himself *Lucius Cornelius Europæus*. The Dutch edition mentioned above, is said in the title-page to be *juxta exemplar Venetum*; but is ascribed to the true author in the edition published at Venice in 1652. It was also translated into French, and printed at Amsterdam in 12mo, together with several other pieces; and a preface, containing many particulars concerning the work, and its author: and, in the first Dutch edition, there is a key explaining the fictitious names.

(K) These are, 1. *Tractatus syllepticus, in quo quid de terræ, solisque motu vel statione secun-*

*dum S. scriptur. sentiendum, &c.* Rom. 1633, 4to. 2. *De sacra Latinitate, &c.* i. e. Of the several mysteries of the Latin tongue, from its rise, progress, design, and other reasons of its being used relating to the preaching of the gospel, to the exaltation of the Latin church, and to the majesty of the Roman empire. Messina, 1635, 4to. and Munich, 1638, 8vo. 3. *Historia trium magorum, i. e.* The history of the three magi. Rome, 1639. 4. *Annali ecclesiast. regni Hungariæ, tom. 1. i. e.* The first volume of the ecclesiastical annals of Hungary. Rom. 1644, fol. 5. The funeral oration on the death of Nicholas Richardi, a Dominican, and master of the sacred palace. He published some other things under fictitious names. There is a poem of his in praise of physic, and against bad physicians, under the name of *Vertumnus Academicus*. It is added to John Baptist Corte-

which shew him to be a very learned man; and it is certain; that he would have gained a very great reputation in the literary world by others, which he was preparing for the press, had he not been forced to rust away among the solipsi (or Jesuits) that is, those men who live only for themselves.

INNOCENT, the 1<sup>st</sup> of that name, and XXIX<sup>th</sup> bishop of Rome (L), was immediately and with one consent chosen by the clergy and people, on the demise, April 27, 402, of Anastasius, whose son, as well as successor, he is said to be. He was no sooner ordained, than he wrote to Anysius of Thessalonica, acquainting him with his election, and charging him, as his three immediate predecessors had done, with the care of the churches of East-Illyricum (M). In the end of the ensuing year 403, Honorius the emperor visiting

Cortesium's lectures, Sotuel bibl. script. sec. Jes. p. 608, who also mentions the titles of other works, which our author was preparing for the press at his death, and prevented from finishing.

(L) Bower has rejected St. Peter, and makes Cletus and Anaclethus the same person; while others placing St. Peter 1<sup>st</sup>, and making Cletus and Anaclethus two persons, reckon Innocent the 42<sup>d</sup> pope, as is done in *Histoire des papes*.

(M) Viz. Anastasius, Syricius, and Damasus, who first gave them this power, under the title of vicar, on the following occasion: Illyricum comprising all ancient Greece, and many provinces on the Danube, whereof Syrmium was the capital, had, ever since the time of Constantine, belonged to the western empire: but, in the year 379, Dacia and Greece were by Gracian disjoined from the more westerly provinces, and added, in favour of Theodosius, to the eastern empire, known by the name of East-Illyricum; whereof Thessalonica, the metropolis of Macedon, was the chief city. The bishops of Rome, as presi-

ding in the metropolis of the empire, had begun to claim a kind of jurisdiction or inspection, in ecclesiastical matters, over all the provinces of the western empire; which was the first great step by which they ascended to the supremacy they afterwards claimed, and established. This Damasus was unwilling to resign, with respect to Illyricum, even after that country was dismembered from the western, and added to the eastern empire. In order therefore to maintain his claim, he appointed Acholius, bishop of Thessalonica, to act in his stead, vesting in him the power which he pretended to have over those provinces. Upon Acholius's death, he conferred the same dignity on his successor Anysius, which being followed by the succeeding popes, they became by this means the first bishops, and in a manner the patriarchs, of East-Illyricum. Syricius, enlarging this power, decreed, that no bishop should be ordained in East-Illyricum, without the consent and approbation of the bishop of Thessalonica; and Innocent writes, that his predecessors committed, to the care of Acholius,

visiting Rome, Innocent obtained, in behalf of some bishops and other ecclesiastics, an exemption from executing certain civil offices hereditary in their families; and the same year Victorius, bishop of Rouen, then at Rome, having applied to the pope for information, with respect to the practice and discipline of the Roman church, Innocent sent him a book of rules, which had been originally established, says he, by the authority of the apostles and fathers, but were now, in many places, either quite unknown, or utterly neglected. This book contains thirteen regulations on different points of discipline; whereof the third orders all differences and disputes arising among the ecclesiastics to be decided by the bishops of the provinces, saving the rights of the Roman church; and commands those to be deposed who shall recut to other tribunals, except in causes of the greatest importance, when, after the bishops have given sentence, recourse may be had to the apostolical see, pursuant to the order of the council, meaning no doubt the council of Sardica (N).

In 404, our pope, at the instance of St. Austin, obtained from Honorius a new law for persecuting the Donatists, whose cruelties towards the orthodox, if not magnified by Austin, are scarce to be matched in history.

John Chrysostom, the celebrated bishop of Constantinople, being driven from his see, and banished to an inhospitable place in Cilicia, applied to Innocent, intreating him to declare the proceedings void and null, and the authors of them punishable, &c. according to the ecclesiastical laws. From this conduct the Roman catholics endeavour to prove, that the custom of appealing to the see of Rome obtained in his time; that he actually appealed to that see, and consequently, that the prerogative of receiving appeals from all parts, and finally deciding all controversies claimed by the bishops of Rome, was then acknowledged in the East. But the fact stands thus, and thus it is related by the historians who have transmitted it to us. Chrysostom is unjustly accused; the bishop of Alexandria takes upon him to inquire into

Acholi, Achaia, Thessaly, the two Epirus's, Candia, the two Dacia's, Mæsia, Dardania, and Prevalitana, now part of Albania, empowering him to judge and decide the controversies that might arise there, and appointing him to be the first among the primates,

without prejudicing the primacy of those churches. Vid. Chris. Lup. de Rom. Apell. p. 627, 678. Coll. Rom. Holsen. p. 43, and 48, 49.

(N) Vid. the article of Pope Julius I.

his

his conduct, assembles a council consisting chiefly of Egyptian bishops, and summons Chrysostom to appear before them. Chrysostom pays no regard to the summons, protests against it, and will not allow the bishops assembled to have any power or authority over him, since it had been ordained by the canons of the church, that the affairs of the provinces should be regulated by the bishops of the provinces, and it was, consequently, very incongruous, that the bishops of Thrace should be judged by those of Egypt. No regard is had to his protest, none to the canons upon which it was grounded: he is summoned anew, and not appearing within the limited time, is judged, condemned, and deposed. From this sentence he appeals to a lawful council: but notwithstanding his appeal, being driven from his see, he recurs at last to the Western bishops, namely, to Innocent of Rome, Venerius of Milan, and Chromatius of Aquileia, intreating them not to abandon him in his distress, nor exclude him from their communion, but to procure, by all means, the assembling of a general council, in order to restore the church to her former tranquillity.

Such was the conduct of Chrysostom; and from this conduct does it not appear, that Chrysostom was an utter stranger to the pretended power in the bishops of Rome to receive appeals from all other tribunals, and finally to determine all controversies? since he takes no notice of such a power in Innocent, who was his friend, but only intreats him to procure the assembling a general council. Should a bishop now, apprehending himself injured by a national or provincial synod, appeal, not to the pope, but, as Chrysostom did, to a general council, he would, by such an appeal, draw upon himself the indignation of the Roman see; for it would be thence concluded, and no conclusion can be more natural, that he did not acknowledge the power of receiving appeals, claimed by that see.

But Chrysostom, say they, did acknowledge such a power; for in his letter to Innocent, he intreats him to declare such wicked proceedings void and null, and to pronounce all, who had any share in them, punishable according to the ecclesiastical laws. But Chrysostom addresses himself here, not to Innocent alone, but to him in conjunction with Venerius of Milan, and Chromatius of Aquileia; nay, he addresses himself, throughout the whole letter, to more persons than one; and yet Baronius files the letter an appeal to Innocent; whereas he wrote nothing to him but what he wrote

wrote to them. But Bellarmine, in order to make him address himself to Innocent alone, has altered the number in the passage he quotes (o). What must every impartial man think of a cause that wants to be thus defended? what of those, who thus defend it?

As the bishops of Rome had, ever since the time of pope Damasus, taken upon them to appoint the bishop of Thessalonica their vicar for East-Illyricum (p), Innocent no sooner heard that Rufus had been promoted to that see, vacant by the death of Anysius, than he let all the bishops in those parts know, by a circular letter, probably directed to Rufus himself, that he conferred on him the same dignity which his predecessors had conferred on the other bishops of Thessalonica, which, according to the civil division of the empire on which the ecclesiastical was founded, was the metropolis of East-Illyricum.

In 412, Innocent wrote to Aurelian, bishop of Carthage, concerning the day on which Easter was to be kept in 414, acquainting him that in his opinion it ought to be kept on the 22d of March; however, he desires Aurelius to discuss that point in the council of the African bishops at Carthage, and to let him know whether they approved of such a regulation, or what they objected against it (q), that he might solemnly notify, by his letters, according to custom, the day on which Easter was to be celebrated. Their thus notifying to other bishops the day on which Easter was to be kept, was no argument of power; but it gave them an air

(o) He changes *obsecro ut scribatis*, into *obsecro ut scribas*.

(p) Thus the title of vicar was first introduced into the church this way, which afterwards became common. It was first annexed to certain sees, but sometimes conferred on particular persons. Thus was Austin appointed the pope's vicar in England, Boniface in Germany; and both, in virtue of that title, usurped and exercised an authority above that of metropolitans. This institution was afterwards improved into that of legates; and the custom has answered their views of establishing and extending their power

so well, that Bellarmine grounds upon it a sovereign authority and jurisdiction over all churches of the earth by divine right. *De Marca concord. & imp. l. 6. c. 5.* and Bellarmine *de Rom. pont. l. 2. c. 20.*

(q) The difficulty lay in this, the 16th day of the moon of March would fall that year on the twenty-second of the month, and the 23d of the moon on the 29th of the month. This custom of taking the rule from Egypt, probably had its rise from the known skill of the inhabitants of that country in astronomy.

of preheminance, which they dexterously improved into power.

In 414<sup>th</sup> the pope received letters from the bishops of Macedonia, touching certain points of discipline, which it seems they had referred to him, and he had decided before. In these letters they represent to him, first, that, according to the custom and practice of their churches, the marrying a widow was no bar or impediment to orders, or even to the episcopal dignity; and that to marry one wife before, and a second after baptism, was not, with them, deemed bigamy. Then passing to those who had been ordained by Bonosus (R), they declare it as their opinion, that nothing more could be required, than the blessing of a lawful bishop, to readmit them to the functions of their office. They conclude with begging leave to raise to the episcopal dignity one Photinus, who had been condemned by the predecessor of Innocent, and to depose a deacon by name Eustatius.

This Letter Innocent answered almost in the style and language of a modern pope. He begins with expressing his surprise at the affront they offered to the apostolic see, by calling in doubt what he had already decided. He then answers, one by one, the heads of their letter, with all the authority of an unerring judge; though neither he, nor any of his predecessors, had ever yet claimed, or thought of claiming such a prerogative. He absolutely condemns the practice alledged in the first; as he does also the rule about bigamists in the second. As to the ecclesiastics ordained by Bonosus, he not only excludes them from the ministry, but endeavours to prove in general, that orders, when conferred by heretics, are null; borrowing, for that purpose, all the arguments which St. Cyprian had made to prove a no less erroneous opinion, viz. the nullity of baptism when conferred by heretics.

The opinion which he endeavours to establish here, has been since condemned as heretical by several of his successors, and is now held as such by the whole church; which has cut out a great deal of work for the champions of infallibility. They pretend, that whatever their seeming purport may be, Innocent employed them only to prove that an heretical bishop had not the power of conferring grace, and, with it, the right of exercising lawfully the functions of his office. But who can believe any man endowed with the least share

(R) Bonosus had been condemned of heresy.

of common sense capable of arguing so absurdly? If his meaning may be thus wrested, in spite of his words, to a catholic sense, whose meaning may not?

In proceeding, Innocent agrees to the promotion of Photinus, allowing the holy see had been imposed on by false and groundless reports concerning him. But as to the deacon Eustatius, he lets them know, that whatever reports may have been spread to his prejudice, he is well assured both of his probity and the purity of his faith, and therefore cannot consent to his deposition. He concludes his letter with a complaint against the bishops of Macedon, for not paying due regard to the testimony of the Roman church in behalf of two subdeacons, Dixenianus and Cyriacus.

Porphyrius of Antioch dying in the year 413 or 414, Alexander, a monk, was elected in his room, and presently caused St. Chrysostom's name, then deceased (s), to be inserted in the diptychs of the church, and then sent a solemn deputation to Rome, to acquaint Innocent with his promotion, to inform him of what he had done, and to renew the union between the two churches. Innocent received the deputation with the greatest marks of joy, admitted Alexander to his communion, and, with the consent and approbation of 24 other bishops, declared the church of Antioch again united to that of Rome. Several other bishops following this example, yielded to Innocent, and submitted to the terms he required, which were to acknowledge that Chrysostom had been, and died lawful bishop of Constantinople; and at length Atticus, who was made bishop of Constantinople by the other party, allowed Chrysostom's name to be inserted in the diptychs of Constantinople; and though he declared he meant no more by it, than to own that he had been once bishop of Constantinople, but that he still adhered to the judgment that was given against him; yet with this Innocent was satisfied, and so is Baronius. And thus the Eastern and Western churches were reunited, after a separation of almost thrice seven years.

Alexander maintained, ever after, a close correspondence with Innocent, courting his favour with the most servile submissions, recurring to him in every momentous affair relating to his church, and suffering himself to be blindly guided by his counsels. In one of his letters, he consulted him, it seems, concerning the prerogatives of his see, and the ex-

(s) He died in 407.

tent of his jurisdiction ; and nothing can be more subtle than Innocent's answer. For after a long preamble on the dignity of the see of Antioch, he craftily insinuates all the privileges and prerogatives annexed to it to be owing not to the dignity of the city, but to the dignity of the see, as having been once the see of St. Peter. He adds, that on this consideration it had been distinguished with an extensive jurisdiction, and that it yielded to that of Rome itself only because St. Peter had accomplished there, what he had begun at Antioch.

What Innocent proposed to himself by thus exalting the see of Antioch, by deriving the privileges, prerogatives, and jurisdiction of that see from St. Peter, is obvious. If they were owing not to the city, but to St. Peter, as Innocent affirmed, those enjoyed by the see of Rome were in like manner owing to St. Peter, and not to the city. This notion, now first started by Innocent, was not suffered to be dropped, but being greedily embraced by his successors, it was, in process of time, improved by them into a general plea for all their exorbitant claims. And thus Innocent may be justly said to have pointed out the ground on which the unwieldy fabric of the papal power was afterwards built.

In the same letter to Alexander, he observes, that the bishop of Antioch did not preside over a single province, but a whole diocese ; and therefore advises him not only to maintain the right he had of ordaining the metropolitans, but not to suffer other bishops in the province under his jurisdiction, however distant, to be ordained without his consent and approbation. He adds, that with respect to the bishops of the less remote provinces, he might reserve to himself the right of ordaining them. This was encouraging the bishop of Antioch to invade and usurp the undoubted right of the metropolitans, in open defiance of the 4th and 6th canons of the council of Nice, which were afterwards confirmed by almost innumerable other councils, all granting to the metropolitans the power of ordaining the bishops of their respective provinces jointly with the bishops of the same province, without ever once mentioning the patriarch or head of the diocese.

But of this right, the bishops of Rome had deprived the metropolitans under their jurisdiction as early at least as the time of Symmachus ; for that pope, in a letter to Anysius, bishop of Thessalonica, appointing him his vicar for East-Illyricum, charges him not to suffer any bishops to be ordained in those

provinces without his consent and approbation. Innocent maintained what his predecessors had usurped, and to countenance their usurpation and his own, he encourages, by this letter, the bishop of Antioch to pursue the same conduct with respect to the metropolitans of his diocese.

The example of the bishops of Rome was, in process of time, followed by those of Constantinople, who rivalling them in pride and ambition, not only usurped the power of ordaining all the bishops of their diocese, but obtained an imperial rescript, confirming to them the power which they had usurped: however, though thus guaranteed, they were soon obliged to part with it, by the fathers of the council of Chalcedon declaring, in the 25th canon of their last session, that the metropolitans might ordain, and had a right to ordain the bishops in their respective provinces, without the consent and approbation of the patriarch.

But the bishops of Rome, ever determined to part with no power, however acquired, found means not only to elude the decrees of this and several other councils, ascertaining the right of the metropolitans in the plainest terms, but to improve, by daily incroachments, their usurped jurisdiction, as appears in the sequel of their history.

But of all Innocent's letters, that which he wrote to Den-tius, bishop of Eugubium (a city still known by the same name in the duchy of Urbino) is, by far, the most worthy of notice, whether we consider the doctrine he there lays down, or the principles on which he founds it. As to the doctrine, it may be reduced to the two following heads, viz. That all the churches in the West are bound to adopt, and strictly to observe every practice and custom observed by the Roman church; and that the customs of all other churches, differing from those of the Roman church, are but corruptions of the ancient tradition, deviations from the practice of the primitive times, and unsufferable abuses. The principles on which he founds this doctrine, are of a piece with the doctrine itself. He pretends, first, that no apostle, besides St. Peter, ever preached in the West. He ought, with St. Peter, at least to have excepted St. Paul, and, no doubt, would, had not his memory failed him, as well as his infallibility. He supposes, in the second place, that all the churches in the West were founded by St. Peter, or by some of his successors, and, consequently, that they ought to conform to the customs of the Roman churches, since

since to that church they owe their origin (τ). Innocent pretends, 3dly, every point of discipline and ecclesiastical polity, to have been settled by the apostles, and whatever was settled at Rome by St. Peter, to have been there strictly observed, ever since his time, without the least addition or diminution. He concludes this part of his letter, with laying it down as a general maxim, that it is unlawful for any bishop to make the least alteration in the discipline of his church, or even to introduce into one church a custom or practice observed by another (υ).

In the year 416, Innocent received three letters from the African bishops, one from the African bishops properly so called, assembled at Carthage; another from those of Numidia, assembled at Milevum, and a third from St. Austin, signed by him and four other bishops. Innocent was treated with respect in all, but without submission, and he answered them on the 27th of July, 417. In the first, to the council of Carthage, he begins with commending their zeal, their pastoral vigilance, and the regard they had shewn for the apostolic see. He thence takes an opportunity to resume his usual and favourite subject, the dignity, preheminance, and authority of that see, roundly asserting, that all ecclesiastical matters throughout the world are, by divine right, to be referred to the apostolic see, before they are finally decided in the provinces.

This was indeed a very bold claim, and a direct asserting to himself the universal supremacy attained by his successors. But it was yet too early for such a claim to be granted; and it is plain the African bishops had no idea of this divine right; for, had they entertained any such notion, they surely would never have presumed finally to condemn and anathematize, as they did, Pelagius and Celestius, without consulting at least the apostolic see, neither would they have wrote to Innocent in the stile they did, after they had condemned

(τ) That the church of Lyons, not to mention others, was founded by preachers sent thither out of Asia by St. Polycarp, is affirmed by all the ancients, and allowed by the most learned among the moderns; though some of them pretend, without the least foundation, the whole to have been done by the authority of the bishop

of Rome. See Pet. de Marca disert. de primat. p. 227.

(υ) This however is what all bishops have done, and even those of Rome, both before and after Innocent's time, and consequently what they thought it lawful to do. The kirk of Scotland maintains the same opinion.

them ; for, in their letter, they do not leave him at liberty to approve or disapprove of what they had done, but only desire him to join his authority to theirs, which they well knew he could not refuse to do, without confirming the suspicion of his countenancing the Pelagians and their doctrine : ‘ We have anathematized Pelagius and Celestius, say the fathers of the council of Carthage, and thought fit to acquaint you with it, that to the decrees of our mediocrity might be added the authority of the apostolic see.’ This is a modest stile, and respectful to the see of Rome ; but it is that of men, who plainly thought they had a right to act in this matter by their own judgment and power, without waiting for the award of that see, as they ought to have done, if they had allowed of Innocent’s claim.

In like manner the council of Milevum, after informing Innocent of the sentence which they had pronounced against the two above-mentioned heretics, add, ‘ and this error and impiety, which has every-where so many followers and abettors, ought also to be anathematized and condemned by the apostolic see ;’ which was putting Innocent in mind of what he ought to do, and not consulting him what they should do. This conduct gave him no small uneasiness. He was at a loss what to do at so critical a juncture. For, to approve of a conduct so derogatory to the pretended dignity of his see was giving up his claim to the divine right of finally deciding all ecclesiastical controversies : to disapprove it was confirming the suspicion of his countenancing the doctrine which they had condemned. But Innocent was a man of great subtlety and address ; and he found out at last an expedient to extricate himself out of that perplexity, and gratify the fathers of both councils, without either approving or condemning their past conduct. The only thing they required of him, was to join his authority with theirs in condemning the Pelagian heresy, and that he really did ; but lest, in so doing, he should seem to approve of their having condemned it without first consulting him, in his answers to their letters, he supposes them to have actually consulted him, nay, to have referred to him the final decision of that controversy ; and agreeably to that supposition, he commends them for the deference they had thereby shewn to the apostolic see : ‘ You have well observed, says he, the ordinances of the ancient fathers, and not trampled under foot what they, not in human wisdom, but by divine order, have established, viz, That whatever is done in places, however remote, should, for

‘ for a final conclusion, be referred to the apostolic see : And  
 ‘ again, you have had due regard to the honour of the apo-  
 ‘ stolic see, I mean of him who has the charge and care of  
 ‘ all churches, in consulting him in those perplexities and  
 ‘ intricate cases.’ Thus did Innocent maintain his claim,  
 and at the same time avoid quarrelling, at an improper sea-  
 son, with those who had acted in direct opposition to it. A  
 necessary policy in the first setting up of such extravagant and  
 groundless pretensions. It is true however, that in his letter  
 to the bishops of Numidia, he seems to have been sensible,  
 upon a more cool consideration, that in his address to the  
 council of Carthage, he had strained his prerogative too high;  
 and therefore in this he confines, to matters of faith, the ge-  
 neral maxim which he had laid down concerning the obliga-  
 tion of referring all ecclesiastical matters, for a final decision,  
 to the apostolic see.

In this letter, he approves of the sentence against Pelagius  
 and Celestius, and declares them cut off from the commu-  
 nion of the church, agreeable to that sentence. Celestius  
 had been condemned by a council held at Carthage in 412,  
 and probably consisting of the same bishops who composed  
 that of the year 416. From their sentence he appealed, as  
 Baronius observes (x), to the see of Rome, summoning his  
 accuser Paulinus to appear at the same tribunal. But all we  
 can infer from thence, is, that either Innocent did not re-  
 ceive the appeal, or, if he did, that the African bishops made  
 no account of it, since they condemned him anew, without  
 waiting for the judgment of Innocent, to whom he had ap-  
 pealed.

Innocent wrote two letters more, a little before his death;  
 one to St. Jerome, consoling him for the loss of his monas-  
 tery at Bethlehem, which was burnt by the Pelagians (y),  
 and assuring him, that if the authors of that wickedness were  
 accused in due form at his tribunal, he would not fail to ap-  
 point proper judges to try them, which by the way he had  
 no right to do.

His other letter to John bishop of Jerusalem, reprimanding  
 him for suffering such enormous abuses within the limits of

(x) Baron. an. ad annum 412, the good luck to escape in the  
 n. 25. flames, and save himself in a strong

(y) The design was to have  
 burnt Jerome himself, but he had  
 tower.

his jurisdiction (z). He gives John the title of 'well-beloved brother;' but at the same time treats him with more haughtiness than was becoming even in a superior, though he neither had, nor could claim, by the canons, any kind of jurisdiction or authority over him.

These letters Innocent wrote in the latter end of January, and died on the 12th of March the same year, 417, having governed the Roman church near 15 years. He was generally esteemed a man of good parts, and well acquainted with the laws and traditions of the church: hence he was frequently consulted by the western, and sometimes by the eastern bishops, in points both of faith and discipline. Of this general esteem, and the deference that was thereupon paid to his decisions, he took advantage to lay down with an air of authority, and as undoubted truths, many false, groundless, and dangerous maxims, all tending to the diminution of the episcopal power, and the advancement of the papal. The dignity of the apostolic see was, as we have seen, the burden of almost all his letters: he even improved it into a claim of supremacy; and we may say, with great truth, that to him the see of Rome is more indebted for the grandeur it afterwards gained, than to all its predecessors together. He formed the plan of that spiritual monarchy, which they, by constant application, established at last, in spite of the many almost insurmountable difficulties, which they had to contend with. He was the first who, changing the ancient foundation of the primacy, claimed it as the successor of St. Peter, the prince of the apostles, as he is styled, and not as the bishop of the first city, though on that consideration alone it had been granted by the councils. I said primacy, because the word supremacy was utterly unknown in those days. The council of Sardica, held in the year 347, had allowed, in some cases, and under several restrictions, appeals to be made to the see of Rome, as is observed elsewhere (A); but Innocent, scorning to owe any branch of his authority to that or any other council, claimed, by divine right, the power of finally deciding all ecclesiasti-

(z) Besides which cruelties against Jerome, the two noble virgins, Eustochium and her niece Paula, who led a retired life, under the direction of Jerome, met with no better treatment: for those fanatics breaking into the

house where they lived, beat some of their attendants in their presence, killed others, and threatened them with fire and destruction. Baron. and Jerom.

(A) In the article of Julius I.

cal controversies and disputes, which was claiming, by divine right, an unlimited jurisdiction. It is true, no regard was had to such claims, nor did Innocent dare to pursue them, being well apprized of the opposition he would meet with in making such an attempt: he therefore wisely contented himself with laying foundations, and thought it a great advance, as it certainly was, to have openly asserted such notions, and brought the ears of men to endure them, if not their minds. Had he gone further, he would have been stopped in his career, and it might have proved fatal to the power of Rome, before it was come to an age of maturity; but that he went thus far, was of great benefit to it, because it made a beginning, and furnished his successors with a pretence to plead some antiquity for the opinions and principles upon which they proceeded. Accordingly, the decretals of Innocent are frequently quoted by the advocates for the see of Rome, to shew how early the popes claimed, by divine right, and as successors of St. Peter, an universal authority and jurisdiction (B).

Innocent has been enrolled by his successors in the catalogue of Saints; and he is now adored in the church of Rome as a saint of the first rate; an honour which, it must be confessed, he better deserved at their hands, in their estimation of merit, than any of his predecessors, or any of his successors, except Gregory VII.

Bower's  
Lives of the  
popes, v. I.

INNOCENT II, the CLXXth pope, was a Roman, and the son of John de Papereſius; his name was Gregory: he was bred in the monastic life, being first a canon regular in St. John Lateran, and afterwards abbot of the monastery of St. Nicholas and St. Primitivus without Rome. Pope Urban II. made him cardinal deacon, with the title of St. Angel, in 1088. He attended pope Gelasius into

(B) But if the principles, on which they founded their claims, were false in Innocent's time, they are still so in ours; if no account was then made of such claims, (and that none was made has been sufficiently shewn) no account ought to be made of them now, no more than if they were dated but yesterday: nor indeed ought the beginning of the 5th century to be esteemed an early time in the

Christian church. Great corruptions were then crept into it, and, with regard to the point in question, it was very late: for, had the bishop of Rome been supreme head of the church, in right of St. Peter, how came that supremacy to be unknown and unheard of for above 400 years? If the four first centuries could not discover it, on what new light was it revealed to the fifth?

France,

France, and was sent legate thither, jointly with Peter Leo, by Calixtus II, in 1124. Gregory was also sent by the same pope, with the character of legate into Germany. He had filled several other important posts, when he was raised to the pontifical see, and took the name of Innocent II, after the death of Honorius II, Feb. 14, 1130. At the same time Peter Leo, who was elected antipope (c), took the name of Anacletus II, and, being supported by the Romans, the Milanese, Roger duke of Sicily, and others, his party grew so strong at Rome, that Innocent was obliged to quit that city; and resolving to repair to France, the usual asylum of the persecuted popes, two galleys were prepared privately in the Tiber, on board of which he, and all the cardinals of his party, embarked, except Conrad, bishop of Sabina, whom he left at Rome in quality of his vicar. They got to sea, and arrived happily at the port of Pisa.

In the mean time, Anacletus managed matters so well, as to get himself acknowledged by most of the Italians, and particularly by Roger duke of Calabria; and going this year, 1130, to Beneventum, and thence to Avellino, he treated there with that duke, gave him his sister in marriage, and granted him the title of king of Sicily. He also gave him the principality of Capua, and the lordship of Naples; the whole on condition of doing homage to the pope, and paying him yearly six hundred schrifati, a golden coin stamped with the figure of a cup. This bull is dated September the 27th, and is the first incontestable title of the kingdom. Soon after, the antipope sent cardinal Compti to Sicily, to crown Roger king, which he did at Palermo on Christmas-day.

(c) This Peter was grandson of Leo a Jew, converted and baptized by pope Leo IX, who gave him his name. This Leo was very learned, and became powerful at the court of Rome, by his great riches; but his son Peter Leo acquired still higher power and reputation. He served the Roman church so effectually in the quarrel of the investitures, by his arms and councils, that the pope gave him the government of Crescentius's tower, or castle of St. Angelo, and made him his chief confidant; by which means he had

daily opportunities of increasing his riches and honours. He had several children of both sexes, among whom was the cardinal we are speaking of, who being designed for letters, went to France, and studied at Paris. In his way back to Rome, he stopped at Cluny, where he took the habit; and after he had spent some time there in learning the monastic observances, pope Pascal III, at his father's request, called him to the court of Rome, and made him cardinal. Hist. of the popes, vol. 11, p. 584, 585, English edition,

On the other hand, Innocent was not neglectful of his own interest. He sent nuncios to inform the Gallican church of what had passed, and exhorted the bishops to condemn the schism. He was received at Pisa with all possible honour, and staid there some time, during which he acted with the authority of pope, as well in that city as in the rest of Tuscany: then reembarking, he passed by Genoa, and landed at St. Gilles in Provence. From thence he went to Viviers, Pui in Auvergne, and Clermont, where he held a council, and received two envoys from king Lotharius. The pope went afterwards to Cluny, the monks of which convent, having learnt his arrival in France, had sent him sixty horses or mules, properly accoutred, as well for himself as for the cardinals and their retinue. They entertained the pope eleven days, and he dedicated their new church in honour of St. Peter. This reception gave pope Innocent a great authority in all the West, when it was seen that those of Cluny preferred him before Peter Leo, who had been a monk in their own monastery. Before he left Cluny, king Lewis sent abbot Suger to him with his first compliments, and afterwards he himself, with the queen, and the princes his children, went to meet him as far as St. Benedict on the Loire, where Lewis prostrated himself at Innocent's feet, and offered his services to him and the church. Several bishops went also to meet the pope; and, among others, Geoffrey of Chartres, who conducted him to his city.

In the mean time St. Bernard was gone to the king of England, to prevail with him to acknowledge pope Innocent, from which he was dissuaded by his bishops. The holy abbot, finding the king unwilling to grant his suit, said to him, 'What are you afraid of? Is it of committing a sin, if you obey Innocent. Think only how you shall answer to God for your other sins; as to this, I take it upon myself.' The king yielded, at these words, and left his own dominions to wait on the pope at Chartres, with a great retinue of bishops and lords. There, after the example of the king of France, he prostrated himself at the pope's feet, and promised him filial obedience for himself and his subjects. He conducted him afterwards to Rouen, where he made him presents, and ordered the lords, and even the Jews, to do the same.

Innocent had sent his legate, archbishop of Ravenna, to Lotharius king of Germany, and he assisted at a council of 16 bishops, which that prince assembled at Wirtzburg in October 1130, where this pope was elected and confirmed  
by

by Lotharius, and all that were present; and the legate returning, brought him letters, wherein the king and bishops intreated him to honour them with his presence. Hereupon, after visiting all the necessary places in France, he went into Lorrain, and thence to Liege, where a very great assembly of the bishops and lords was held on Sunday before Midlent, the 22d of March, 1131. King Lotharius was also there with his queen, and as the people went in procession to receive the pope, the king advanced on foot, in the cathedral church, holding in one hand a rod to make way through the throng, and in the other the bridle of a white horse which the pope rode on, meanly serving him in the office of equerry. King Lotharius, taking advantage of the opportunity, pressed the pope to return him the investitures, which his predecessor, the emperor Henry, had relinquished, not without difficulty. The Romans turned pale at this proposal; but St. Bernard, who was present, boldly opposed the king's pretensions, shewed the malignity of his proposition, and appeased the difference with wonderful authority.

From Liege the pope returned to France, and went to the abbey of St. Dennis, where he was magnificently received by the abbot Suger, at the head of his community. From thence he went to Paris, where he thanked the king for his kindness, and the monarch promised him counsel and assistance. Innocent continued to visit the churches of France, charitably supplying his own wants out of their abundance, which was no small burden to them, for his train was very numerous, and he received nothing from the holy see. He staid some time at Compeigne, and spent the whole year 1131 in France. On St. Luke's day, October 18, this year, he convened a council at Rheims; wherein his election was confirmed by 13 archbishops, 263 bishops, and a great number of abbots, clerks, and French, German, and Spanish monks. This council also declared Peter Leo excommunicated, if he did not repent and amend his life. King Lewis the Gros went to this council, and, going up to the pope's seat, kissed his feet, and sat down in a chair by him, and the next day, October 25, the pope gave the royal unction to Lewis VII. On Monday, Norbert, archbishop of Magdeburg (D), presented to his holiness, in full council, letters from king Lotharius, by which he again promised obedience to the pope, and assured him, that he was preparing to go to

(D) See some account of this bishop in Abelard's article.

Italy with all the forces of his kingdom. Henry, king of England, sent likewise letters of obedience to the pope, by Hugh, archbishop of Rouen; and the two kings of Spain sent others to the same effect by the bishops of their country.

Innocent, elated by so many illustrious protections, began to think of means to pull down his competitor: in furtherance of which, St. Bernard wrote strong letters on all sides, to bring the schismatics to obedience (E). So that the pope, having raised money by collection, in France, for the expences of his journey, he set out for Italy in the spring of the year 1132. At the same time he granted St. Bernard a privilege, as well for his house of Clairvaux, as for the whole order of the Cistercians, which was an exemption from paying tythes for any lands cultivated with their own hands, as well as of their cattle. The pope entered Lombardy by the mountains of Genoa, and erected that city into an archbishopric, by a bull dated March 19, 1133. He was then at Pisa, waiting for Lotharius, who, on his arrival in Tuscany, had a conference with him, and they agreed to march directly to Rome. Accordingly they entered that city on the first of May.

One of the chief motives of Lotharius's journey was to receive the imperial crown from the pope's hand, and the ceremony was accordingly performed by his consecration, June 4th, in the church of our Saviour at Lateran (F): for the antipope was still master of St. Peter's, and maintained it

(E) He was another of Abelard's persecutors, as is mentioned in his article. Peter Berenger, of Poitiers, a disciple of Abelard, wrote his apology, which was printed with Abelard's work at Paris in 1616, 4to, where are inserted the extracts made out of them, by which he was condemned; which shew that they contain several things neither spoken nor written by Abelard, nor even meant in the sense that was imputed to him. In short, this part of St. Bernard's life does no great honour to his memory. In these letters he vented his choler against the antipope Anacletus.

tharius took an oath to preserve the life and limbs of the pope and his successors, to defend the holy see and the pope's honour, to maintain the sovereign pontiff in the enjoyment of the royalties of St. Peter which he already possessed, and to labour, to the utmost of his power, to recover those that had been taken from him. The pope, on his side, gave the emperor the use and profits of the countess Matilda's domains for himself, his daughter, and his son-in-law Henry duke of Bavaria. The act is dated the 8th of June. Dipl. apud Baronium, vita St. Bernardi, lib. 11. c. 2. Orderic, lib. xiii.

(F) Before the coronation, Lo-

so well, by the assistance of Roger, king of Sicily, that the emperor, whose army consisted of only 2000 knights, was obliged to return to Germany. Hereupon Innocent went back to Pisa, where he again made use of the arms of his profession ; holding a great council, in which Peter Leo was excommunicated anew in 1134. He also prevailed with the Milanese, by the negotiation of St. Bernard, to a submission in the year 1136. But, in the interim, finding himself in danger from the victorious king Roger, he had, the preceding year, implored once more the assistance of Lotharius in 1135, who, thus solicited, repassed the Alps this year with a numerous army : and the pope left Pisa in March 1137, and went to confer with him at Viterbo.

At this juncture St. Bernard, who was there as it were the pillar of the church, took a third journey to Italy, at the request of the pope and cardinals. His opinion was asked upon the situation of affairs. As this holy person was not always guided by revelations or enthusiasm, internal directions, but sometimes consulted the rules of policy, he did not approve of the means that were proposed to extinguish the schism. He thought the affair was to be conducted in another manner. In the pursuit of which he informed himself carefully of the power of the schismatics, and the disposition of their protectors ; and, learning that the clergy of the antipope's party were uneasy in their situation, and thoroughly sensible of their fault, but did not dare to retract for fear of the infamy attending it ; while others excused themselves by alledging the oath of fidelity they had taken to Peter ; but that no one was attached to him on a real motive of conscience. St. Bernard soon convinced them of the nullity of oaths, taken contrary to the laws and canons, to support a guilty conspiracy ; so that he brought many of them off from Peter's party, which dwindled away daily. He himself lost courage : his money fell short, and his court and domestics melted away visibly. His table, little frequented, was no longer served with any but common meats ; his officers wanted cloaths ; his servants were meagre, and loaded with debts. In short, the melancholy aspect of his house spoke its impending ruin.

After the conference at Viterbo, Lotharius reduced almost all Italy to the obedience of Innocent : but, being chagrined at the pope's claiming a right to the city of Salerno, and to the choice of a duke of Apulia, he left his holiness, and set out for Germany ; when, being taken ill on the road,

road, he died at a village near the entrance of the Alps, Decemb. 4, 1137. The moment king Roger heard of his death, he marched into Apulia, where he destroyed all before him, and regained most of the cities, particularly Capua and Beneventum, which again acknowledged the antipope. But Anacletus had not the pleasure of tasting his good fortune, for he died of grief in the beginning of the year 1138 (G). And though the cardinals of his party, with king Roger's leave, elected another pope, by the name of Victor, yet the new antipope went in the night to St. Bernard, who, making him put on the mitre and cope, conducted him to Innocent's feet, after he had borne the empty title about two months. Thus ended the schism, May 29th, 1138.

Pope Innocent, having no longer any enemies to oppose him, exercised the plenitude of his authority at Rome; and April 8, he held a council at the Lateran, at which about a thousand bishops were present, and it is reckoned the tenth œcumenical council. In it, among other things, Arnold of Brescia, a disciple of the famous Abelard, was accused by his own bishop, of spreading heretical doctrines and the pope imposed him silence (H). Hereupon he fled from Brescia, crossed the Alps, and retired to Zurich, where he began to dogmatize again, and, in a short time, infected the whole country with his errors. This council annulled the ordinations made by Peter Leo, and the other schismatics; and the pope, calling over by name all the bishops present at the council who had been ordained in the schism, after upbraiding them with indignation, he snatched the crosses from their hands, the rings from their fingers, and the palls from their shoulders. This rigor was blamed by St. Bernard, and the pope quickly felt the ill effects of it. For though king Roger was publicly excommunicated in the council,

(G) He is represented to be a person infamous in his conduct, and defiled with the greatest crimes. Ambition, avarice, debaucheries of all kinds, excess of wine, women, adulteries, incests, &c. were his virtues. Arnoldus Laxociensis de schismat. c. 3.

(H) Among other doctrines, he maintained publicly, that there was no salvation for clerks who had any property of their own, for bishops who had lord-

ships, or monks who possessed immoveables; that all property of this kind belonged to the prince, who alone could dispose of it, and that only to laymen; and that the clergy ought to live upon the tythes and voluntary offerings of the people, and be content with what suffices for a frugal life. Maimbourg decad de l'emp. lib. iv. p. 436. This was the tenet which particularly incensed the pope.

with

with all his adherents ; yet the council was no sooner ended, than this prince, having left Sicily, arrived at Salerno on the 7th of May 1139, and overran Apulia, all the cities of which submitted to him, except Troja and Bari. The pope being informed of it, left Rome with what troops he could collect, and advanced as far as St. Germain, at the foot of Mount Cassin : deputies were sent on both sides to negotiate peace ; but in the mean time, the king's son, at the head of a thousand horse, attacked the pope's rear in a march, took him prisoner, and carried him to his father's camp the 10th of July. Whence a peace was concluded, upon articles, the chief of which were, that the pope granted the kingdom of Sicily to Roger, the duchy of Apulia to one of his sons, and the principality of Capua to the other. On the conclusion, they all swore fidelity to the pope and his successors ; and his holiness gave Roger the investiture of the kingdom of Naples by the standard. Thus did he obtain a confirmation of the title he had received from the antipope Anacletus.

The following year, 1140, became memorable for reviving the persecution against the celebrated Peter Abelard, whose doctrines being condemned in a council held at Rheims, June 2d, the sentence was confirmed by our pope Innocent II. a further account of which has been already given in the course of this work (H). To the present purpose it is observable, that the doctrine of Abelard's disciple, Arnold of Brescia, proved to be the death of this pope ; for having excommunicated the Tiburtines, and kept their city besieged, at length he forced them to surrender on reasonable terms, in 1143. But the Romans, on whom Arnold's doctrine had made an impression, were not satisfied. The smart of a defeat they had suffered the preceding year in a sally by the besieged, was still remembered, and they insisted that the pope should not pardon them, but on condition of beating down their walls, and expelling them from the province. Incensed therefore at his having treated them with more humanity, they rebelled, assembled at the capitol, reinstated the senate, which had been long abolished, pretending likewise to restore the ancient dignity of Rome, and renewed the war against the Tiburtines. The pope opposed them as much as he could ; he employed menaces and presents, but all was ineffectual. The Arnolds maintained that he ought not to possess any thing. In this exigence he applied to his old friend the emperor. But that monarch, being

(H) In Abelard's article.

being then engaged in a war against the Bavarians, and some other confederate princes, could not assist him. So that, not being able to master the rebels, he fell sick and died of grief on the 24th of September 1143, and was buried at St. John Lateran. The following character is given of this pope, by an author who wrote the history of the schism against him. He tells us, that Gregory's life was always extremely regular, and his conduct irreproachable, even from his youth; and that he was so universally esteemed, as not to have one single enemy before his election. He was prudent, affable, mild, and eloquent, and, had it depended upon him, the schism would not have lasted long, for he renounced the pontificate twice, but his friends forced him to keep that dignity (1).

JOAN (POPE) called by Platina John VIII, having obtained a place in the history of the popes, deserves to fill an article in these memoirs, notwithstanding his very existence is at least uncertain. This subject has been treated with as much animosity on both sides, betwixt the Papists and the Protestants, as if the whole of religion, with which it has no connection, depended on it. There are reckoned upwards of sixty of the Romish communion, and among them several monks and canonized saints, by whom the story is related thus:

About the middle of the ninth century, viz. between Leo IV and Benedict III, a woman, called Joan, was promoted to the pontificate, by the name of John, whom Platina, and almost all other historians, have reckoned as the VIIIth of this name, and others as the VIIth; some call her only John. This female pope was born at Mentz, where she went by the name of English John (κ); whether because she was of English extraction, or for what other reason, is not known; some modern historians say she was called Agnes, that is, the chaste, by way of irony perhaps, before her pontificate. She had an extraordinary passion for learning and travelling from her infancy; and, in order to satisfy this inclination, she put on mens cloaths, and went to Athens, in company with one of her friends, whom the

See Moreri. N. B. Blondel, Desmaretz, and Bayle, are the chief of those who absolutely denied it. Spanheim, L'Enfant des Vignelles, among those who have affirmed it.

(1) Arnulphus, de schism. c. 4.

(κ) Her true name was Gilberta, and it is said she took the name of English, or Anglus, from Anglus, a monk of the ab-

bey of Fulda, whom she loved, and who was her instructor, and travelled with her. Crepin's Letat de l'Eglise.

scandalous Chronicle calls her Favourite Lover. From Athens Joan went to Rome, where she taught divinity, and, in the garb of a doctor, acquired so great a reputation for understanding, learning, and probity, that she was unanimously elected pope in the room of Leo IV (L).

Hitherto there is nothing in this story, but what does great honour to Joan and the fair sex in general; but several modern historians add many particularities of a more delicate nature; they pretend that Joan carried her gratitude too far toward this friend, to whose assistance she owed her advancement in learning; and that he, on his side, as much struck by the beauties of her person as by those of her mind, taught her somewhat more than mere Greek and philosophy. This commerce, however, might have remained a secret, had it not been for an unlucky accident: Joan, mistaken, without doubt, in her reckoning, ventured to go to a procession, where she had the misfortune to be brought to bed in the middle of the street, between the Coliseum and the church of St. Clement. History or fable says she died there: whether of her pains, or out of grief at having so badly concerted her measures, is what we are left to guess. Whatever it might be owing to, Joan, it is said, died in labour, after having held the pontifical see two years, or thereabout. It is pretended, that whenever the most holy father passes by this fatal spot, he never fails to turn his head aside, in token of his abhorrence of what happened there (M). And an author, whose testimony ought not to be suspected in these matters, assures us, that the marble statue, which was still to be seen in his time in the very place, was originally set up there as a monument of the fact (N).

This story would want its prettiest embellishment, if we did not mention the precaution that has been taken ever since, to avoid such an accident another time. Every one that has heard of the story of pope Joan, must likewise have heard talk of the searching or groping chair. In truth, it is somewhat difficult to explain the use of this chair, as well as to describe the part which the pope elect acted in it. But not to leave the narrative unfinished, we must frankly declare, that after a pope was elected, he was seated in this chair, and a deacon most devoutly drew near, and laid his hand on the part which distinguishes the two sexes, in order

(L) Marianns Scotus, Chron. made the same year.

I. iii. *Ætat* 6. *ad ann.* 854.

(N) Theodoric a Niem in *liber*

(M) Id. & Sigebert's *chronogr.* de *privil.* & *junctis imper.*

to be sure that a man, and not a woman, was elected to govern the church. It is certain, however, that this custom has been long laid aside, probably upon the same principle of modesty to which the abolition of certain proofs of virility, to which men were liable not long ago in France, is owing (o).

This is the story, with its most curious circumstances, as related in the history of the popes, the author of which, a professed Papist, declares he sees nothing in it, that reflects any disgrace either on the holy see, or on the faithful who are subject thereto. For, continues he, as F. de Mainferne has judiciously observed, why should it be shameful for men to obey a woman, since the holy virgin commanded even God himself? for it is said in scripture, that Jesus Christ was subject to his mother. If God, the necessary being, the creator of all things, did not scruple to obey a woman, why should we poor diminutive creatures, men, presume to hesitate at doing the same (p). An argument well becoming one of that church which exalts the blessed virgin above Christ; but this is too gross to be swallowed by such as observe that the Son was far from being governed by his mother in the character of Messiah. Another popish writer expresses his wishes, that this poor German wench had not been brought upon the carpet, and would have advised leaving the matter where it was. For before that, says he, every one looked upon this history as true, without dreaming of any injury done thereby to the holy see, any more than is done to the Assyrians by their Semiramis, who governed the state a long time in the dress of a man, and at length, as a woman, fell into the same disaster with Joan (q).

I believe it will not be denied that these gentlemen have set the matter in the best light that it will admit of, in favour of their cause, considering that the story was received and avowed as a truth for some centuries by that church; and indeed the apology might be allowed as sufficient, did not that church claim to be infallible: it was that claim which first brought the truth of the story of Joan in question. The Protestants alledged it as a clear proof against the claim; since it could not be denied that, in this instance, the church

(o) We shall see another reason given for this presently.

(p) Mainferne in *Clypeo nascentis Fontebaldensis Ordinis*, tom. iii.

(q) *Lettre de Pasquier Turnebius*, l. 12. and *Florimond de Remond in antipapeff.* c. 1. n. 2.

was deceived and imposed on by a woman in disguise. This put the Romans upon searching more narrowly than before into the affair, and the result of that inquiry was, first a doubt, and next an improbability of Joan's real existence. This led to a further inquiry into the origin of it, whence it appeared, that there were no footsteps of its being known in the church for two hundred years after it was said to have happened (R); Æneas Sylvius, who was pope in the 15th century, under the name of Pius II, was the first who called it in question, and he touched it but slightly, and as it were with fear, observing, that in the election of that woman there was no error in a matter of faith, nor *de jure* (of right) but only an ignorance in regard to a matter of fact: and also, that the story was not certain. Yet this very Sylvius suffered Joan's name to be placed among those of the other popes in the register of Siena, and which pope transcribed the story in his historical work printed at Nuremberg in 1493. The example of Sylvius emboldened others to search more freely into the matter, who, finding it to have no good foundation, thought proper to give it up, in the opinion, that the church would suffer less disgrace by rejecting a real fable, though authenticated by a general reception, than by retaining it at the expence of probability, in the view of preserving the church's reputation unstained.

But this did not silence the Protestants, [i. e. the heretics.] On the contrary, they thought themselves the more obliged to labour in support of it, as an indelible blot and reproach in their adversaries; and, to aggravate the matter, several circumstances were mentioned with the view of exposing the credulity and weakness of that church, which, it was maintained, had authorised them. In this spirit it was observed, not only that Joan, being installed in her office, admitted others into holy orders, after the manner of other popes; made priests and deacons, ordained bishops and abbots, sung mass, consecrated churches and altars, administered the sacraments, presented her feet to be kissed, and performed all other actions which the popes of Rome are wont to do; and her acts were not void at that time; and further, that whilst this woman was in the papal see, the emperor Lotharius, being pretty old, took the monks habit; and Lewis, the second of that name, coming to Rome, received the impe-

(R) Marianus is the first who mentions it, and he lived 200 years after. Blondel's *Eclair-* *cissim. de la question: Si une femme a esté assise au siege papal* Rome, p. 17.

rial sceptre and crown from her hand, together with the blessing of St. Peter; but, that whilst she was thus in possession of that high dignity, she was got with child by a certain cardinal, a chaplain of hers, who knew very well of what sex she was. That she was delivered and died as before related. That, on account of such a sin, and because she was thus delivered in public, she was deprived of all the honours which are used to be paid to the popes, and buried without any pontifical pomp. That the searching-chair, now no longer in use, had been laid aside, because the lie popes, while they are cardinals, and before they are raised to the papal dignity, beget so many bastards as renders their virility unquestionable, so that there is no longer any occasion for so holy a ceremony (s).

These latter circumstances were too gross; they were too plainly the effects of animosity, and served to betray the cause which they were brought to defend. A weakness which was seen by their adversaries, who therefore turned the mischief upon themselves; ascribing the particular of her delivery, to the particular providence of God, interposing in defence of his church. Thus they observe, that she, who had enchanted all the world, lost her wit, and could not conceal her delivery. And because she had thus imposed upon the world, that wicked woman, being all in tears, was sent into a dark prison, by the command of the fathers. Another represented her as loaded with much more disgrace: I saw, says he, on a gallows, that crafty woman, who, being dressed in mens cloaths, and affecting a great zeal, was, by her artifice, raised to the papal throne; that impudent harlot had the triple crown on her head; and, near her, hung her gallant, who cursed her fate. This writer also, in order to make the story still more pleasant, added, that the head groom of the pope's stables was hanged with her. A third, of the order of the Minorites, adds, that our Joan, being about to lay a spirit, and asking the devil when he would depart from that body, he answered her, in a Latin distich, to this effect: Tell me when a woman pope will be delivered of a child, and I shall tell you when I shall leave that body. Lastly, in answer to those who objected, that so artful and cunning a woman, as Joan is said to be, would have found out some manner to keep her fault secret, it was alledged, That God, who would not suffer that such an abominable

(s) Crespin, as before.

wickedness should go unpunished, sent an angel to that woman pope, who told her, that her sin would be forgiven, provided she were delivered in the open street without any assistance, and without calling to any woman to come and help her in that urgent necessity. That this would be instead of a penance to her, and that amende honorable as a punishment; which she did accordingly, to obey God's command. Accordingly, it was told, by several persons at Rome, that the angel left it to her choice, either to be delivered privately, and without disgrace, and go to hell, or be delivered publicly, and go to heaven. Some Protestants improved the story still more; they asserted, the last scene of this wretched woman's life was acted not only in public in a procession, but in that solemn procession which the Papists celebrate on Corpus Christi day, or the festival of God's body; and, in support of this assertion, pictures were set up in several parts of Germany, and prints in many books and ecclesiastical histories in Geneva, in which our pope is represented under a canopy, holding the holy sacrament, with her child issuing from between her legs (T).

The extravagance of such circumstances as these, in Joan's history, was so notorious, that her existence became thereby annihilated, and all parties have agreed to strike her out of the list of human creatures. After this, it is natural to suppose that we should hear no more of her. But the point has not been suffered to drop so. From her non-entity there has grown another subject of enquiry, which is, how the fable or romance, as it proves to be, came to have being? As this is matter of conjecture only, the author of the history of the popes advances it as not impossible or improbable, that the story might take its rise merely from the corruption and debauchery of the popes of those days. We are told, that a great queen [Boadicea] gave Nero the epithet of Madam, on account of his unnatural debaucheries (U); and it is a wonder that no-body has yet thought of saying that emperor was a woman. It is certain the lewdness of the pontiffs at that time is very freely censured even by the popish writers; and if this method was taken of exposing them, in order to work a reformation, the thought was ingenious,

(T) Florimond de Remond de antipapeſſa,

(U) Stephen Forcadella de Gal-  
lorum imperio & philosophia. lib. vii,

a poet without wit or stile, a lawyer without judgment, and a fabulous historian, who died in 1573.

and the conjecture very becoming a true and faithful son of that church.

At least it will be hardly denied the preference to the solution of the problem given by another writer (x) of the same church, who, maintaining it to be no fable in one of his books, exclaims with admiration, as if he had made a notable discovery: "But what if pope Joan was metamorphosed into a woman!" How ridiculous soever this may seem of itself, yet it becomes more so, when, in support of this conjecture, he quotes a story out of Livy (y), of a woman who was turned into a man, at the time when the Roman army, commanded by T. Gracchus, gave battle to Hanno, general of the Carthaginians, near Beneventum; but, continues he, such an event will not find credit with those, who do not remember that Lot's wife was changed into a pillar of salt, and that God does and can do an infinity of miracles. This is advanced with great gravity; and he might have confirmed his hypothesis from a passage in Michael Montaigne's essays where that witty author, among innumerable other marvellously entertaining stories, relates one of a person in Provence, whom all the parish knew to be a woman till he was eighteen years of age, when he was suddenly transformed into a man, by opening his legs too wide in order to stride over a stile, by which the virility started forth in a very prominent manner, insomuch, that he was rebaptized by the curate of the parish as a male. To conclude this story: Pope Joan, in the church of Rome, is well matched by that of the Nag's-head consecration of archbishop Parker, at the reformation in England; and the disputes thereupon between the two churches is best made up by a composition, in which each side acknowledges the falsehood of the charge imputed to the other.

JOBERT (LEVIS) a pious and learned jesuit, was a native of Paris, where he was born in 1647. He taught humanity learning in his own order, and distinguished himself as a preacher. He died at Paris, in Oct. 1719, at the age of 72. We have several tracts of piety of his writing, besides a piece intituled, *La science des medailles*, in good esteem; of which the best edition is that of Paris, in 1739, 2 vol. 12mo. Diſt. Port.

JODELLE (STEPHEN) lord of Limodin (z), was born, in 1532, at Paris, and so much distinguished him-

(x) See Folette's *Annal.* (y) *Decad* iii. lib. 4.

(z) This lordship is said to be a patrimonial estate. Bayle.

self by his talents for poetry, as to be one of the Pleiades (A), invented by Ronsard; and he is said to be the first of all the French who wrote comedies and tragedies in his own tongue in the ancient form. However that be, we are assured that his brother poets, he was much respected by the band of poets, who, upon the success of one of his plays on the stage, made an entertainment, in which they consecrated a goat to him. This frolic was much censured by the clergy, as an act of heathenism, maintaining, that the goat was offered up to a false deity. But the farce was only this, Jodelle having caused his tragedy of Cleopatra to be acted before the king, it met with so great applause, that, some days after, the whole band of poets, Ronsard at their head, meeting in the village of Hercueil, to divert themselves, and make merry during the Shrovetide holidays, there was none of them who did not, on this occasion, make some verses in imitation of the ancient Bacchanals; one of these days they chanced to meet with a great goat in the streets, whence taking the hint, because this animal used to be offered to Bacchus, they resolved to complete the frolic in imitation of that sacrifice. Accordingly, they presented the goat, in a pleasant way, to Jodelle, in reward for his tragedy. This is the whole truth of the story; which coming to the ears of the ministers, was presently nursed up into a monstrous prophanation of Christianity, and, such is the power of religious bigotry, they did not spare to graft, in honour thereof, a forgery upon it, after his death, asserting, that he died for want, which was a judgment upon him for his prophaneness (B). Ronsard's answer to this calumny is very spirited, and pleasant enough; "You belch out your wicked reproaches against me, says he, and say that I have sacrificed a large goat to Bacchus. You lye impudently. Fifty honest men, who were at the entertainment, will declare, that there was no such thing as a sacrifice. Muses who dwelt on the top of Parnassus, daughters of Jupiter! ye that walk nine in company, come, and, by your beautiful sons, repel the in-

(A) That is, seven principal French poets, according to the number of the stars in that constellation, though no more than six have appeared for a great number of years.

(B) The ministers were apparently sacrificing to their own re-

venge. Jodelle was a renegade from the Huguenots, and Ronsard had set up for a persecutor of them, both by his pen and sword; he wrote against them, and fell upon them at the head of the militia. Bayle.

" jury

“ jury that is offered to you and to your bards. Jodelle,  
 “ by his noble poem, deserved the honour which the Greeks  
 “ used to confer on tragic poets : for he exalted and raised  
 “ the low stile of the French, and thus pleased the ears of  
 “ majesty : whereupon the band of poets who then lifted  
 “ up their heads to the sky, at a time when they could law-  
 “ fully indulge themselves in some honest freedom, to do  
 “ honour to his lively genius and to his learning, presented  
 “ him with a goat, the usual prize of tragedy. The cloth  
 “ was already laid, dinner was upon the table, a sacred and  
 “ learned company surrounded it, ready to sit down, when  
 “ two or three of the band, out of a frolic, drove in the  
 “ fire of the full bearded flock. He walked in gravely with  
 “ his beard painted, a garland on his head, and a nosegay  
 “ at his ear. He was very proud that a company of young  
 “ men should thus present him. But the pageant was after-  
 “ wards rejected as a pitiful thing, when it had afforded the  
 “ company a great deal of mirth for some time : and it was  
 “ not sacrificed as you, a liar, say, who have impudently  
 “ invented this scandalous slander (c).” This passage of  
 our author’s life sets his poetical fame in a conspicuous  
 point

(c) We have attempted above will no doubt be better pleased  
 a poetical translation of Ronfard’s with the original as followeth :  
 verses ; but the curious reader

“ Tu dis, en vomissant dessus moy ta malice,  
 “ Que j’ai fait d’un grand bouc a Bacchus sacrifice.  
 “ Tu mens impudemment : cinquante gens de bien,  
 “ Qui estoient au banquet diront, qu’il n’en est rien.  
 “ Muses qui habitez de Parnasse la crope.  
 “ Filles de Jupiter, qui allez neuf en trope,  
 “ Venez & repoussez par vos belles chansons  
 “ L’injure faite a vous & a vos nourrissons.  
 “ Jodelle ayant gaigne par une voix hardie  
 “ L’honneur que l’homme Grec donne a la tragedie,  
 “ Pour avoir en haussant le bas stile François  
 “ Contenté doctement les oreilles des Rois :  
 “ La brigade qui lors au ciel levoit la teste  
 “ (Quand le tems permettoit une licence honneste)  
 “ Honorant son esprit gaillard & bien appris,  
 “ Lui fit present d’un bouc des tragiques le prix.  
 “ Jà la nappe estoit mise, & la table garnie  
 “ Se boidoit d’une sainte & docte compagnie.  
 “ Quand deux ou trois en riant ont poussé  
 “ Le pere du troupeau a long poil herissé :  
 “ Il venoit a grand pas, ayant la barbe peinte  
 “ D’un chapelet des fleurs la teste il avoit ceinte,  
 “ Le bouquet sur l’oreille, & bien fier se sentoît,  
 “ De quoy telle jeunesse ainsi le presentoit :

“ Puis

## J O D E L L E.

point of view. However, we see herein one side only of his merit. He was admirable in a particular talent, to a degree which is almost incredible : I mean his unparalleled readiness. Whatever Jodelle composed was done without any study and without any labour. Several of his contemporaries are witnesses that he did not spend above ten mornings in composing and writing his longest and most difficult comedy or tragedy ; and even his comedy of Eugene was completed in four mornings. When he was but a youth, he has been seen to compose and write down, for a wager, in one night only, five hundred good Latin verses upon a subject that was proposed to him, extempore. All his sonnets, even those that were made upon given subjects and measures, in a turn or two in a garden-walk, whilst now and then too his thoughts ran upon other things, yet they came finished so quick, that, when he recited them, it was thought he could hardly have begun them. He is reported to have wrote about ten thousand verses upon Cæsar's wars. Besides this, he had several other accomplishments. He was an orator, was well skilled in architecture, sculpture, and painting, and was a good master of the sword, which he always wore, having a right to it as a gentleman. In his younger years he embraced the reformed religion, and lived at Geneva, where he wrote one night, extempore, a hundred Latin verses, in which he described the mass, with proper sarcasms. But it should seem that he was but indifferently paid for his poems there : for all on a sudden he returned to Paris, and to that mass which he had so much cried down in his Latin verses. Hence the Huguenots probably called him an impious man, and even an atheist ; epithets that must unavoidably be fixed upon him by the thirty sonnets which he made immediately after the massacre committed on St. Bartholomew's day, in order to charge the ministers with being the cause of the executions, murders, and wars, which had raged in France since the beginning of the reformation, and were occasioned by it. He is said to have received for these sonnets a large sum of money (D) ; if so, he must have

- “ Puis il fut rejeité pour chose meprisée,  
 “ Apres qu'il eut servy d'une longue risée,  
 “ Et non sacrifié, comme tu dis menteur,  
 “ De telle faulse bourde impudent inventeur”

Response a quelques ministres, in Ronsard's works, v. 91  
 p. 92. Paris 1604, 12mo.

(D) Memoires de l'estat de France, tom. 1,

spent

spent it in less than a year, on the supposition that he died for want, since his death happened in the following July 1579, at the age of 41 years. The next year his friends published the first volume of his works, which contain a collection of poems of all sorts, as elegies, odes, sonnets, songs, inscriptions, canticles. He also wrote a poem against preposterous venery, or the sin of sodomy.

JOHN of Salisbury, an Englishman, bishop of Chartres, and one of the most learned persons in the twelfth century. In his youth he lived with Peter de Celles, abbot of St. Rheims, as his clerk; but leaving the abbot after some time, he went to finish his studies at Paris, where he was supported by the liberality of Theobald IV, surnamed the Grand, count of Champagne in France. In this university he took his doctor's degree, and afterwards went to Rome to make his devoirs to pope Adrian his countryman, who received him very graciously, and shewed him several marks of friendship. From Rome he returned to Paris, where he set up a school, and, among others, had the honour of having the learned Peter de Blois for his scholar. After some time, he took a voyage to England, where he was entertained by Theobald, archbishop of Canterbury; and, after the death of that prelate, he lived with Thomas a Becket, his successor, whose companion he was till the death of the latter. In 1177 he was chosen bishop of Chartres by the clergy of that diocese. This promotion was obtained by the recommendation of Lewis the Young, king of France, and the solicitation of his friend William of Champagne, son of Theobald IV, who had been translated from that see to the metropolitan chair of Sens. However, these friends were probably procured by his patron Thomas a Becket, to whose merits he always ascribed his election (E). He governed this church with admirable prudence, and having assisted at the council of Lateran in 1179, he died two years afterwards in 1181. He wrote several books, which are lost. The only things we have remaining of his, are his life of St. Thomas of Canterbury; A collection of letters; and his Polycraticon, or De nugis Curialium & vestigiis philosophorum, Libri *Moretti* octo, &c.

(E) This he expressed by an inscription upon the greatest part of his letters, in these terms: Jo-  
annes, divina miseratione, & meritis S. Thomæ martyris, Carnotensis ecclesiæ minister humilis, &c.

JOHN.

## JOHNSON.

JOHNSON (SAMUEL) an English divine of remarkable learning and steadiness in suffering for the principles of the revolution in 1688; had his birth in 1649 in Staffordshire, and being put to St Paul's school in London, where he plied his book with such success and reputation, that, as soon as he was fit for the university, he was made library-keeper, in which station he studied the oriental languages with uncommon diligence, and made such a progress therein, as was afterwards of great use to him in the study of divinity, which he chose for his profession, having first laid a proper ground-work in the studies of humanity at Trinity-college in Cambridge, where he continued to prosecute those studies with extraordinary application. He left the university without taking any degree, and his merit being observed by Mr. Robert Biddolph, a gentleman probably descended from an ancient family of his name in Staffordshire, he entered into holy orders, to qualify himself for accepting the rectory of Corringham in the Hundreds of Essex, to which he was presented by the just-mentioned friend, March 1, 1669-70. This living, which was worth no more than eighty pounds a year, happened to be the only church-preferment he ever had: and as the air of the place did not agree with him, he was obliged to place a curate upon the spot, to whom he gave a moiety of the revenue, only visiting his parishioners occasionally, as often as his health would permit. He settled himself at London, which was a situation so much more agreeable to him, as he had a strong bent to politics, and had even made some progress in that study, when he was presented to this living.

The times were turbulent; the duke of York declaring himself a papist, his succession to the crown began to be warmly opposed, and this brought the doctrine of indefeasible hereditary right into dispute, which was strongly disrelished by Mr. Johnson, who was naturally of no submissive temper (F). This inclination was early observed by his patron, who

(F) Of this truth we cannot have a stronger evidence than is seen in his own account of it. In a piece printed in 1689, speaking of bishop Burnet's pastoral letter, published a little before, in order to place king William's right to the crown upon conquest, he expresses himself thus: "I will pre-

sently join issue with this conquering bishop, for I have not been afraid of a conqueror these eighteen years; for long since I used to walk by the New-Exchange-Gate, (now called the New-Exchange-Buildings in the Strand) where stood an overgrown porter with his gown and staff,

who warned him against the danger of it to one of his profession, and advised him, if he would turn his thoughts to that subject, to read Bracton and Fortescue de laudibus legum Angliæ, &c. (G) that so he might be acquainted with the old English constitution; but by no means to make politics the subject of his sermons; because he had taken notice that many clergymen had given their hearers bad impressions, and filled their heads with false notions of those things which they had a very imperfect knowledge of themselves, and that matters of faith and practice were more suitable entertainments from the pulpit. Mr. Johnson, it is said, religiously observed this advice, and though, by applying himself to the study of those books recommended to him, he became as well versed in the English constitution as any man, yet he made a proper use of this knowledge, and never meddled with politics in the pulpit.

However, this did not restrain him from making use of that place to expose the absurdity and mischief of the popish religion, which was then too much encouraged, and would unavoidably be established, if the next heir to the crown was not set aside (H). This point he laboured incessantly in his private conversation, and became so good a master of the arguments for it, that the anti-courtiers, finding him a fit person for their purpose, gave him suitable encouragement to proceed. The earl of Essex admitted him into his com-

“staff, which gave him a resemblance of authority, whose business it was to regulate the coachmen before the entrance; and would make nothing of lifting a coachman off his box, and beating him, and throwing him into his box again. I have several times, continued he, looked up at this tall mastering fellow, and put the case: Suppose this conqueror should take me up under his arm, like a gizzard, and run away with me; am I his subject? No, thought I, I am my own, and not his: and, having thus invaded me, if I could not otherwise rescue myself from him, I would smite him under the fifth rib. The application is easy.” Tract concerning king James’s abrogation.

In our author’s works, p. 207, 268.

(G) That he followed this advice, appears every-where throughout his political works, particularly in his *Kalends of May*, &c.

(H) All his other sermons are upon plain and practical subjects, but this, wherein, tho’ no mention is expressly made of the mischief of popery to the state, yet he expressly declares, his design in it was to stir up the clergy against the common enemy, and to prevent popery from returning again in our days. Accordingly it was placed by him at the head of his pieces intitled ‘His second five years’ struggle, &c.’ thereby clearly intimating, that his first five years struggle had its æra in that sermon.

pany,

pany, and lord William Russel, respecting his parts and probity, made him his domestic chaplain. This preferment set him in a conspicuous point of view, and in 1679 he was appointed to preach before the lord mayor and aldermen at Guildhall chapel, on Palm-Sunday. He took that opportunity of preaching against popery, and from this time, he tells us himself, "he threw away his liberty with both hands, "and with his eyes open, for his country's service (1)."

In short, he began to be looked on by his party as their immoveable bulwark; and, to make good that character, while the bill of exclusion, against the duke of York, was carried on by his patron, at the head of his party, in the house of commons, his chaplain, to promote the same cause, engaged the ecclesiastical champion of passive obedience, dr. Hicks (κ), in a book entituled *Julian the apostate*, &c. published in 1682. This piece being written to expose the doctrine, then generally received, of passive obedience, was answered by dr. Hicks, in a piece intituled *Jovian*, (λ) &c. To which our author drew up a reply, under the title of *Julian's arts to undermine and extirpate Christianity*, &c. This piece was printed and entered at Stationers-hall in 1683, in order to be published; but, seeing his patron lord Russel seized and imprisoned in June, he thought proper to check his forward zeal, and take the advice of his friends in suppressing it.

However, the court having information of it, he was summoned about two months after the lord Russel was beheaded, to appear before the king and council, where the lord keeper North examined him upon these points: 1. Whether he was the author of a book called *Julian's arts and methods to undermine and extirpate Christianity*? To which, having answered in the affirmative, he was interrogated why, after the book had been so long entered at Stationers-hall, it was not published? To which he replied: That the nation was

(1) Abrogation of king James, &c. p. 265.

(κ) The doctor's piece was a sermon preached before the lord mayor in 1681, and published this year 1682.

(λ) The doctor charged mr. Johnson with being assisted by mr. Thomas Hunt, who published an argument for the bishops right

to judge in capital cases in parliament, &c. The charge is not denied by our author, who, on the contrary, expressly acknowledges his connection with Mr. Hunt; whence it may be inferred that, how warm a whig soever Johnson was, in regard to the state, yet he was in reality a church-tory.

In too great a ferment to have the matter further debated at that time. Upon this he was commanded to produce one of those books to the council, being told that it should be published if they approved it; but he answered, he had suppressed them himself, so that they were now his own private thoughts, for which he was not accountable to any power upon earth. The council then dismissed him; but he was sent for twice afterwards, and the same thing pressed upon him, to which returning the same answers, they sent him prisoner to the Gatehouse, by the following commitment directed to the keeper of that prison, by Sir Leoline Jenkins, one of the privy council, and principal secretary of state: "Whereas Samuel Johnson, clerk, hath (as appeareth by information upon oath) caused three thousand copies of a certain book, intituled Julian's arts to extirpate and undermine Christianity, &c. to be printed, in order to the publishing thereof. And the said S. Johnson confesseth that he was the author thereof, and had the said three thousand copies (or thereabouts) in his custody, and hath delivered the same so printed to a friend, to be kept until he shall see a fit time for the publishing thereof; and refuseth, upon his examination, to produce any of the said printed copies, or to discover where and in whose custody the same are. And whereas it is justly suspected that the said book is a treasonable book, and intended to be published at such time or times, as it shall be of dangerous consequence to the public peace to do it: These are therefore, in his majesty's name, to will and require you, &c. safely to keep him in the Gatehouse till he discover the said copies, to the end that, if they be treasonable, they may effectually be proceeded upon and suppressed, or he the said S. Johnson be delivered by due course of law. Dated Aug. 3, 1683. (M). L. Jenkins."

Mr. Johnson was bailed out of the Gatehouse by two of his friends, and the court used all possible endeavours to discover and seize the copies of his book. To this end a messenger was sent to search the house, where information had been given they were; but he missed them, which was so

(M) This warrant is a blot in that secretary's escutcheon, which is prudently buried in silence by the writer of his life as undeface-

able. See the Life of Sir Leoline Jenkins, prefixed to his works in 2 vol. folio.

much

much the more remarkable, because, after they had searched the first time, his friends, apprehending a further inquiry, not thinking them secure enough, removed them; and, when the messenger searched again, he found the first place, but missed the second; after which they were removed to a third place in the same house, and, upon a fresh search, the messenger found the second place, but missed the third.

Thus disappointed in the search, recourse was had to promises, and a considerable sum, besides the favour of the court, was offered for one of the copies, to the person in whose hands they were supposed to be, which was refused. So that, neither threats nor promises prevailing, the court was obliged to drop the prosecution upon that book, and an information against our author was lodged in the King's-Bench, for writing Julian the Apostate, &c. The prosecution was begun and carried on by the interest of the duke of York. The papists about that prince, knowing there was no such effectual way to ruin protestants, as to sow divisions among them, resolved to split them with a wedge of their own timber. To this end they run down the old queen Elizabeth protestants, who began then to grow out of fashion, and those of the Laudean stamp were the only men in vogue. One of that sort, who wore the church's livery, was pitched upon to cull those passages out of mr. Johnson's book, upon which the information against him was to be founded; and that gentleman then made his boasts of it (N).

The first citation he took out of the book was thus: "And therefore I much wonder that those men who trouble the nation, at this time of day, with the unseasonable prescription of prayers and tears, and the passive obedience of the Thebean legion, and such like last remedies, which are proper only at such a time as the laws of our country are armed against our religion." It may indeed seem strange, that so innocent an expression as this should have been set in the front of his accusation, by a church of England divine: but since there is no doubt that the popish priests had a great hand in the management of it, we are not to wonder that this expression, how innocent soever in itself, was transformed into an unpardonable guilt: for nothing is more shocking to the spirit and interest of popery, than that people should claim any right to a religion settled by the laws of the land, which is not allowed by the laws of the pope; it being a fundamental maxim of that see, that

that all laws made to support a religion or interest contrary to that of Rome, are void in themselves.

When Mr. Johnson was brought to trial, he employed mr. Wallop (o) as his council, who urged for his client, that he had offended against no law of the land; that the book, taken together, was innocent; but any treatise might be made criminal, if dealt with as those who drew up the information had dealt with this. The judges had orders to proceed in the cause, and the lord chief justice Jeffries upbraided Mr. Johnson for meddling with what did not belong to him, and scoffingly told him, that he would give him a text, which was, 'Let every man study to be quiet, and mind his own business:' to which mr. Johnson replied, that he did mind his business as an Englishman, when he wrote that book. In short, he was condemned in a fine of five hundred marks, and to be committed prisoner to the King's-Bench till he should pay it.

Here he lay in very necessitous circumstances, it being reckoned criminal to visit or shew him any kindness; so that few had the courage to come near him, or give him any relief; by which means he was reduced very low. Notwithstanding which, when his mother, whom he had maintained for many years, sent to him for subsistence, such was his filial affection, that though he knew not how to supply his own wants, and those of his wife and children, and was told, on this occasion, that 'charity begins at home,' he sent her forty shillings, though he had but fifty in the world, saying, he would do his duty, and trust providence for his own supply. The event shewed that his hopes were not in vain; for the next morning he received ten pounds by an unknown hand, which he knew, in the sequel, to be sent by dr. Fowler, afterwards bishop of Gloucester. However, by the assistance of two friends, who gave a bond of 1000l. and himself another, he had presently obtained the rules; and, when the duke of Monmouth landed in England, great numbers of suspected persons being sent to prison on that occasion, brought our author good company, which was some relief; but his greatest relief was supplied by mr. Hampden, who was his fellow prisoner for two years (p).

(o) Mr. Johnson always retained a grateful sense of this gentleman's kindness; and made it one of his complaints against the government, after the revolution,

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that counsellor Wallop was not made a judge. Preface to his Five years struggle, published in 1689.

(p) Grandson to the great patriot Hampden. See his article.

H

By

By these means he was enabled to run into still further troubles, by printing some pieces which he wrote against popery in 1685, and to disperse several of them about the country at his own expence. These being answered in three observators by sir Roger L'Estrange, who also, discovering the printer, seized all the copies that were in his hands, our author took care to have every-where posted up a paper containing, 'A parcel of wry reasons and wrong inferences, but right observator.' Upon the incampment of the army the following year, 1686, on Hounslow-heath, he drew up, 'An humble and hearty address to all the Protestants in the present army,' &c. He had dispersed about a thousand copies of this paper, when the rest of the impression was seized, and himself committed to close custody, in order to a second trial at the King's-bench, where he was condemned to stand in the pillory in Palace-yard Westminster, Charing-cross, and the Old Exchange, to pay a fine of five hundred marks, and to be whipped from Newgate to Tyburn, after he had been degraded from the priesthood.

This last ought to have been done, according to the canons, by his own diocesan, the bishop of London, dr. Compton; but that prelate being then under suspension himself, because he would not obey the king's order to suspend dr. Sharp, afterwards archbishop of York, for preaching against popery in his own parish church of St. Giles's in the Fields; Dr. Crew, bishop of Durham, dr. Sprat, bishop of Rochester, and dr. White, bishop of Peterborough, who were then commissioners for the diocese of London, in the place of the suspended bishop, were appointed to degrade mr. Johnson: which they performed in the Chapter-house of St. Paul's; where dr. Sherlock, and other clergymen, attended; but dr. Stillingfleet, then dean of St. Paul's, refused to be present. Mr. Johnson's behaviour on this occasion, was observed to be so becoming that very character, which his enemies would have him deprived of, that it melted some of their hearts, and forced them to acknowledge, that there was something very valuable in him. Among other things which he said to the divines then present, he told them, in the most pathetic manner, "It could not but grieve him to think, that, since all he had wrote was designed to keep their gowns on their backs, they should be made the unhappy instruments to pull off his: and he begged them to consider, whether they were not making rods for themselves." When they came to the formality of putting a Bible in his hand

hand and taking it from him again, he was much affected, and parted from it with difficulty, kissing it, and saying, with tears, "That they could not, however, deprive him of the use and benefit of that sacred depositum." It happened that they were guilty of an omission in not stripping him of his cassock; which, as slight a particular as it may seem, rendered his degradation imperfect, and afterwards saved him his living (Q).

A popish priest made an offer, for two hundred pounds, to get the whipping part of the sentence remitted: the money was lodged, by one of Mr. Johnson's friends, in a third hand, for the priest, if he performed what he undertook. The man used his endeavours, but to no purpose; the king was deaf to all intreaties. The answer was, "That since Mr. Johnson had the spirit of martyrdom, it was fit he should suffer. Accordingly, December 1, 1686, the sentence was rigorously put in execution: yet he bore it with great firmness, and went through the whipping even with alacrity. He observed afterwards, to one of his most intimate friends, that this text of scripture, which came suddenly into his mind, "He endured the cross and despised the shame," so much animated and supported him in his bitter journey, that, had he not thought it would have looked like vain glory, he could have sung a psalm, while the executioner was doing his office, with as much composure and cheerfulness as ever he had done in the church, though at the same time he had a quick sense of every stripe, which was given him, to the number of 317, with a whip of nine cords knotted. This was the more remarkable in him, because he had not the least tincture of enthusiasm (R). The truth is, he was endowed with a natural hardness of temper to a great degree, which, being inspirited by an eager desire, as appears from his own account, to suffer for the cause he had espoused, was, undoubtedly, the ground-work of his Christian-like behaviour, which rivalled that of any of the primitive martyrs.

(Q) He came with it on to the pillory, where Mr. Rouse, the under-sheriff, tore it off, and put a frize coat upon him. Report of the committee in 1689.

(R) Excepting this, he seems to be cast in much such another mould as John Lilburn, to whom he bore a great resemblance, both in the natural hardness of his temper, and in the quarrelsome-ness of it too.

After the execution of this sentence, the king gave away his living, and the clerk, who had the grant of it, made application to the three bishops abovementioned for institution; but they, being sensible of his imperfect degradation, told him he should have it, if he could get two common lawyers and two civilians to give it under their hands, that mr. Johnson was legally degraded, and thereby deprived. The clerk brought them the hand of one inconsiderable common lawyer, that the deprivation and degradation were both good; but the civilian, to whom he applied, was more modest, and only signed a paper with his opinion, that if mr. Johnson was legally degraded, he was ipso facto deprived. But this not proving satisfactory to the three bishops, the clerk was obliged to give them a bond of 500l. to indemnify them, before they would grant him institution. Having received it, he went to Corringham for induction; but mr. Johnson's parishioners opposed him, so that he could never get entrance, but was obliged to return, re infecta.

This was very extraordinary in his parishioners, at a time when the court carried all by violence; but it proceeded from their great respect to him, and experience of his goodness; for no minister was ever more obliging to his people than he; who was so far from exacting upon them, that he would rather quit his own right than be any ways grievous to them. Of which there is the following remarkable instance, among many others; one of his neighbours owing him 20l. upon bond, and falling afterwards into low circumstances, mr. Johnson was advised to put the bond in execution, while something was to be had; but he absolutely refused it, and chose rather to lose the money, saying, that "no man's ruin should lie at his door. He also assures us, that it was always his nature, even to a fault, to spare every body, and, that he never sued any man, though he had lost scores of pounds by it, which he had since known the want of (s).

Thus he kept his living, and with it, his resolution also to oppose the measures of the court; insomuch, that, before he was out of the surgeons hands, for the wounds upon his back, he reprinted three thousand copies of his 'Comparison between popery and paganism'; however, these were not then published; but, not long after the smart of his whipping

(s) Notes on the Phoenix edition of the Pastoral letter in his works, p. 318.

being over, about the time of the general toleration, he published, 'The trial and examination of a late libel,' &c. which was followed by others every year till the revolution. Neither did that change immediately set him free; but that was his own choice; for, though he might have been discharged upon king William's arrival, he was so just to his security, that he would not go out till he could get up a bond of a thousand pounds, already mentioned, signed by two of his friends upon his being allowed the benefit of the rules, whence he happened to continue in prison till a quarter of a year after the revolution.

In the first parliament, when the house of commons was preparing an act of indemnity, mr. Johnson was advised by his friends to get a clause put into it, that he might have his remedy at law against such as had been his illegal oppressors. They seemed to be sensible, that they were obnoxious, and could not justify what they had done. About this time the bishop of Durham gave mr. Johnson and his lawyer a meeting, and made his peace with him to their mutual satisfaction. Sir Francis Withers, who pronounced the sentence (r), sent a relation of mrs. Johnson to tell her a feigned story, that sir Francis lay dangerously ill, and could not die in peace unless her husband would forgive him: to which he replied, that he heartily forgave what injury he had done him. Some few days after, the same person brought sir Francis to mr. Johnson, as he was walking in Westminster-hall, where sir Francis saluted him, and told him, that his christian and kind answer had proved a reviving cordial to him. To which mr. Johnson replied, that he heartily forgave the injury done to himself, but, as he had been an enemy to his country, he hoped he would be made accountable for it; it being a common saying with him, that he was obliged to forgive his own enemies, but not the enemies of his country.

The parliament, taking his case into consideration, resolved, June 11, 1689, that the judgment against him in the King's-bench, upon an information for a misdemeanour, was cruel and illegal, and a committee was, at the same time, appointed to bring in a bill for reversing that judgment; and being also ordered to enquire how mr. Johnson came to be degraded, and by what authority it was done, Mr.

(r). The other judges were bert Wright, and sir Richard lord chief justice Herbert, sir Ro- Holloway.

Christy, the chairman, some days after, reported his case, by which it appears, that a libel was then exhibited against him, charging him with great misdemeanors, though none were specified or proved; that he demanded a copy of the libel, and an advocate, both which were denied: that he protested against the proceedings, as contrary to law and the 132d canon, not being done by his own diocesan, but his protestation was refused, as was also his appeal to the king in chancery; and that mrs. Johnson had also an information exhibited against her, for the like matter as that against her husband.

The committee came to the following resolutions, which were all agreed to by the house, "That the judgment against mr. Johnson was illegal and cruel: that the ecclesiastical commission was illegal, and, consequently, the suspension of the bishop of London; and the authority committed to the three bishops null and illegal: that mr. Johnson not being degraded by his own diocesan, if he had deserved it, was illegal: that a bill be brought in to reverse the judgment, and to declare all the proceedings before the three bishops null and illegal: and that an address be made to his majesty, to recommend mr. Johnson to some ecclesiastical preferment, suitable to his services and sufferings." The house presented two addresses to the king, in behalf of mr. Johnson.

Accordingly, the rich deanery of Durham was offered him, but he refused it, as an unequal reward for his services, which he thought merited no less than an English bishopric; in which his expectations were disappointed, which was chiefly owing to his not being content to defend the revolution upon his own principles, without abusing all those who complied with it upon any other, as enemies, and betrayers of their country. This created him such numerous and powerful enemies, particularly among the clergy, as proved a bar to his ambition. Among these, bishop Burnet seems to have been the chief, at least mr. Johnson lays it to that prelate's charge. In a piece wrote against the bishop's pastoral letter, which was burnt by order of the house of commons, having handled him very severely in the coarsest language, he proceeds thus: "I have taken this freedom with the bishop of S——, because he has taken a great latitude with me, and has given me out for a madman above these four years. It is an ugly imputation, if it be but laid upon a mad dog, because of the ill consequence of it, for it amounts to the  
" knock-

“ knocking out of his brains ; but it is still worse to place  
 “ it upon a man, because it makes a fool of all his wisest  
 “ discourse ; for, if they dislike any thing he says, they have  
 “ authority to call it raving, and, if they like it, it shall  
 “ only have the allowance of lucid intervals. Besides, it  
 “ effectually ruins all a man’s preferment, because it unqua-  
 “ lifies him, whereby his posterity suffers for it to the end  
 “ of the world. So that the mad man fares worse, in that  
 “ case, than a mad dog, because the imputation never af-  
 “ fects his breed.”

The truth is, our author’s chief enemy was himself ; his  
 disappointment was the effect of his own temper and con-  
 duct. For, with very good abilities, considerable learning,  
 and great clearness, strength, and vivacity of sentiment and  
 expression, of which his writings are a sufficient evidence,  
 and with a firmness of mind capable of supporting the severest  
 trials, for any cause, the importance of which he was con-  
 vinced of ; he was passionate, impatient of contradiction,  
 self-opinionated, haughty, apt to overrate his own services,  
 and undervalue those of others, whose advancement above  
 himself was an insupportable mortification to him. The  
 roughness of his temper, and turbulency of his genius, ren-  
 dered him also unfit for the higher stations of the church,  
 of which he was immoderately ambitious ; as well as his  
 freedom in delivering his sentiments upon all subjects and  
 persons, without management or decorum, a liberty which  
 he often expressed, even in the court itself, where he said,  
 that, upon the principle of king’s being accountable only to  
 God, the rump parliament had done right to send king  
 Charles I. to him (v).

It is evident, from the whole tenor of his conduct, that  
 he was not framed to make his fortune in the usual way at  
 court ; he was sensible of it himself ; speaking of the times  
 after the revolution, he observes, that he was so intent upon  
 the public welfare, and ever inclined to give that the prece-  
 dence, that he could not catch or snatch at the advantages  
 of a revolution as others did, to whom they were not due ;  
 but when his friends urged him to mind his own business,  
 his constant answer was, that it would keep cold ; I have  
 reason to remember it, continues he, because an honest Qua-  
 ker in my house, has since upbraided me, that my own business

## JOHNSON.

has caught cold (x). Not being able to obtain his wish in a bishopric, lady Russel made use of the influence she had with dr. Tillotson, to solicit a pension for him (y); whereupon king William granted him 300l. a year out of the post-office, for his own and his son's life, with 1000l. in money, and a place of 100l. a year for his son.

Notwithstanding this favour, he was far from being easy; he thought himself injured in not being the first prisoner that felt the fruits of the revolution, as he was the eldest of all those, that lay there upon a public account, in England (z). In this temper, he told my lord Devonshire, before their majesties coronation, that we were never the better for the revolution, if our ancient right to annual parliaments was not settled: he likewise intimated the same thing to mr. Johnston, secretary of state of Scotland, when the bill of rights was going up to the house of lords (A). We find him afterwards in the same strain, murmuring against the continuation of the war, especially by land, and taking the Dutch to our assistance against the French. In the same spirit we see him pouring forth all his artillery against a standing army, and the great favours shewn to the Dutch, especially against the scheme for a general naturalization of that people; in whose behalf when it was urged, that they ought to share in the advantages of England, since they bore so great a share in preserving them for us, and in giving us the present king, "That is a debt, I confess, says he, which will be always paying, and never paid, though the people have requited him with three kingdoms, and the greatest recompence upon earth": this was published by him

(x) Notes on the — Pastoral letter, &c. p. 319.

(y) Tillotson laboured the matter very heartily, though our author kept abusing him and reviling him all the time; he had also before treated the doctor in the most insolent manner, while he was in prison, where Tillotson sent him 30l. which, though his necessities obliged him to accept, yet he did it with an air of the utmost contempt. Birch's life of Tillotson, p. 201. The archbishop indeed always professed and shewed him

an uncommon respect, the reason whereof see in that archbishop's article.

(z) The abrogation of king James, &c. p. 265, in his works.

(A) Essay concerning parliaments at a certainty, &c. *ibid.* p. 293. where he says he laid the bridge that brought them [king William and queen Mary] over; and this merit is assumed to himself, exclusive of others, tho' then employed in places of the greatest trust and profit, in the next emphatical words, and am pretty

him in 1697 (B). After which, the public affairs beginning to put on a face more agreeable to him, he sat still, and laid down his pen, as a miles emeritus.

In reality, he had sufficient warning, if any warning could have been sufficient, to lay it down some years before, for, presently after publishing his famous tract, intituled, An argument proving that the abrogation of king James, &c. which was levelled against all those who complied with the revolution upon any other principles than his own, in 1692, an attempt was made upon his life. To that purpose, on the 27th of November, seven assassins broke into his house, in Bond-street, very early in the morning, and five of them, with a lanthorn, got into his chamber, where he, with his wife and young son, were in bed. Mr. Johnson was fast asleep, but his wife, being awaked by their opening the door, cry'd out, Thieves, and endeavoured to wake her husband; the villains, in the mean time, threw open the curtains, three of them placed themselves on that side of the bed where he lay, with drawn swords and clubs, and two stood at the bed's feet, with pistols. Mr. Johnson started up, and, endeavouring to defend himself from their assaults, received a blow on the head which knocked him down backwards. His wife cried out with great earnestness, and begged them not to treat a sick man with such barbarity; upon which they paused a little, and one of the miscreants called to Mr. Johnson to hold up his face, which his wife begged him to do, thinking they only designed to gag him, and that they would rattle the house and be gone. Upon this he sat upright; when one of the rogues cried "Pistol him for the book he wrote:" which

pretty sure they did not come hither in virtue of passive obedience.

(B) In his confutation of the ballancing letter, p. 336, 378, where he maintains, the grant of naturalization to any foreigners was against magna charta, "which ought to be read in all public cathedrals twice a year, as containing a summary of the native and inherent rights of Englishmen, which the Norman kings, by granting afterwards by charter, bound themselves not to break in upon and invade: so that it was only a

"Norman fashioned security, that these rights should not be violated. But we do not hold these rights by charter, no, not by the old dear bought parchment and wax, for they are the birth-right of Englishmen, which no kings could ever give or take away. They are, as they are called 25 Edw. III, the franchises of the land; and every Englishman, by being born in the land, is born to them." All which, how true soever it may be, is clearly wrote exactly in the stile and spirit of Lilburne,

dis-

discovered their design ; for it was just after the publishing of the book last mentioned, concerning the abrogation of king James. Whilst he sat upright in his bed, one of them cut him with a sword over the eye-brow, and the rest presented their pistols at him ; but, upon mrs. Johnson's passionate intreaties, they went off, without doing him further mischief, or rising the house. A surgeon was immediately sent for, who found two wounds in his head, and his body much bruised. However, with due care, he recovered ; and, though his health was much impaired and broken by this and other troubles, yet he handled his pen with the same unbroken spirit as before. He died in May 1703.

In 1710, all his treatises were collected, and published in one folio volume, under the title of, *The works of mr. Samuel Johnson, &c.* to which was prefixed, *Some memoirs of his life.* The second edition came out in 1713, fol.

JOHNSON [JOHN] a learned divine among the Non-jurors, was born Dec. 30, 1662, at Frindsbury, near Rochester in Kent, of which place his father, Thomas Johnson, A. M. (c) was then vicar, but, dying about three years after the birth of his son, his mother, Mary, daughter of Francis Drayton, A. M. rector of Little Chart in the diocese of Canterbury (d), settled in that city, for the sake of being near a small estate she had at Barham, in the neighbourhood thereof, for the education of her children, John and a daughter. Her son was placed under the care of Mr. Lovejoy, then master of the king's school at Canterbury, and, under that celebrated teacher, he made such a progress in grammar and classical learning, that he was fit for the university at the age of 15, and was accordingly removed to Cambridge, and admitted there into Magdalen college, under the tuition of mr. Turner, March 4, 1677 ; whence, after taking the degree of A. B. he removed to Corpus-Christi college, April 29, 1682, upon his nomination to a scholarship of archbishop Parker's foundation, by the dean and chapter of

(c) He was also a native of Kent, admitted into Bennet college, Cambridge, an. 1652, took the degree of A. M. 1659, entered into both orders in 1660, and was instituted into this vicarage before the end of that year.

(d) See a copy of the inscription upon our author's monument, in Masters's hist. of C.C.C. appendix, p. 99. edit. 1753, 4to. he had also been bred at that college, in 1619, *ibid.* p. 318, note (o).

Can-

Canterbury, to whom he was recommended as a studious and industrious youth. About two years after this change, he entered into deacon's orders, and became assistant to Mr. Thomas Hardres; but, upon his coming to the college, to take his degree of M. A. happening to common-place in the chapel, the master, Dr. Spencer, his countryman, was so well pleased with his exercise, that he prevailed with the society to pre-elect him into a fellowship on the 16th of July 1685. However, none becoming vacant before he was otherwise provided for, he was never admitted.

Dec. 19, 1686, he received priest's orders from the hands of bishop Sprat, and, July 9, 1687, archbishop Sancroft collated him to the vicarage of Bocton subtus le Blegne, with the adjoining one of Heron-Hill, not far from Canterbury: here he found two Roman Catholic families, Hawkins and Petit of Colkins, of good estates; who, upon a prince of their religion coming to the throne, entertained great hopes of seeing it established, and were not wanting in their endeavours to that purpose. This put him upon studying the popish controversy, in order to guard his parishioners against their artful insinuations; but these fears were soon blown over, by the revolution in 1688, to which he being then a hearty well-wisher, preached that remarkable sermon at Feversham, on Luke xvii. 32. "Remember Lot's wife," wherein he set forth the great danger of looking back; with another, at the cathedral of Canterbury, against hypocrisy, which gave great offence to some of the prebendaries, and occasioned a sort of an inhibition of that pulpit.

Oct. 24, 1689, he married Margaret, daughter of Tho. Jenkyns, gent. of the isle of Thanet (E), and half-sister to Dr. Robert Jenkyns, master of St. John's college in Cambridge.

In 1694, he undertook to answer a tract, supposed to have been written by Mr. Henry Wharton, titled, A defence of pluralities; to which he therefore published his answer, under the title of, The case of pluralities and non-residence rightly stated: but without his name. This is wrote with a

(E) Inscription upon his monument; where also we learn, that she brought him five children, of whom four died before him, viz. John, of whom see the next note; Thomas, who was also of

Bennet college, and died in London; Margaret, who died in her infancy; and another daughter, whose grave was close to that of her father,

good

good deal of spirit and smartness; and, it is said, queen Mary was so well pleased with it, that, had she lived much longer, she would have rewarded the author, who suffered for it the reproaches of many of his brethren. By his prudent and exemplary behaviour in such trying times, he recommended himself to the favour of archbishop Tenison, who placed him in the great and laborious cure of St. John Baptist, commonly known by the name of Margate, in the isle of Thanet, upon the cession of mr. Stephens in 1697. And, because the benefice was small, for his further encouragement therein, the archbishop added the vicarage of Apuldre, with the chapel of Ebony, on the borders of Romney marsh, of little less value than 200l. per ann. He served the former some years, with great diligence, and gained the affection of the parishioners, who treated him with great kindness. But, as his sons grew up, resolving to take the care upon himself of instructing them, together with two or three other children, the sons of particular friends, he found the burden of the curacy too great for his leisure. Induced by this, and some other family reasons, he solicited and obtained the leave of his patron to give it up, and went and resided at Apuldre in 1703 (F).

Before he left Margate, being appointed to preach at the archbishop's visitation at Minstre in 1702, he printed a small tract on a half-sheet, called, 'The minister's admonition to those who have not been confirmed,' and was engaged in vindicating the translation of the Psalter in the liturgy of the Church of England, against mr. Baxter and others. This work, wherein he had some assistance from his friend mr. Lewis, he finished at Apuldre, after much labour and pains, and printed without his name, under the title of, 'Holy

(F) The year following he sent his son John to Bennet college, before he was fifteen years of age, where he took the degree of A. B. at very little expence, through the kindness of the master, dr. Greene, afterwards bishop of Ely, with whom our author had been acquainted when chaplain to the archbishop Tenison, and vicar of the adjoining parish of Minstre, and who ever retained an affectionate regard for him. This son, after proceeding A. M.,

removed to St. John's college, where, by his uncle's interest, he was promoted to a fellowship, and after taking the degree of B. D. presented by the university to the rectory of Standish, in Lancashire, of the value of 500l. per ann. which he no sooner got quietly possessed of, than he died of a fever, occasioned by breaking his leg, about Christmas 1723, leaving his father inconsolable for his loss; of which see note (K).

• David

‘David and his old English translators cleared,’ &c. in 1705. In the preface, he sets out the use of the Psalms, and gives an historical account of the lives of the first translators, Tindal, Rogers, and Coverdale; although the translation had been twice reviewed and altered. This was highly commended by dr. Hicks, although his skill in the Hebrew language was called in question by mr. Clavering, afterwards professor of that language at Oxford, and bishop of Peterborough. His next employment was that of drawing up ‘The clergyman’s vade mecum’, instead of revising that of mr. Parsons, which mr. Knaplock, the bookseller, had requested of him. This was first printed about 1705; but large additions were made to it in 1707, as well as several others in the various editions since.

This, although without his name likewise, met with so favourable a reception from the public, that it encouraged him to print a second volume in 1709, containing a short view of the state of the universal church, down to the latter end of the eighth century; and, in a long preface, he sets forth the usefulness thereof, wherein, among other things, he first broached his notion of the eucharist’s being justly called a sacrifice. This was censured by the bishop of Norwich, dr. Trimnel, in a charge to his clergy the same year, which highly offended mr. Johnson.

At first, he was much pleased with his retirement at Apsdredge, as a place that would afford him more leisure for the pursuit of his studies, but finding neither his family inconveniences removed, nor the air to agree with his constitution, which, although strong and robust before, was now broken with sickness, he petitioned his old patron for the vicarage of Cranbrook, situated in a better part of the country, and obtained it April 13, 1707, by the intercession of friends, after the refusal of mr. Bull (G).

But this proved a snare to him, for in the differences of interest and party, then subsisting between the gentlemen of that neighbourhood, as well as in the religious opinions of the people, mr. Johnson thought himself obliged to oppose the Dissenters, and to side with those who called themselves the Church. The kingdom was inflamed at that time by dr. Sacheverel, and the fire was caught by our author, so that he forsook all his old friends and acquaintance, to whom he

(G) Afterwards dr. Bull, the David’s  
learned and worthy bishop of St.

would scarce be commonly civil. In this state of mind, he was further irritated, by the archbishop's refusing him a fix preacher's place in the cathedral of Canterbury (H). However, his grace gave him 30*l.* towards the repair of his parish church, for which he was soliciting subscriptions.

In 1710, he took upon him to answer a book of dr. Hancock's, on the sacrament, in a tract intituled, 'The propitiatory oblation in the holy eucharist, truly stated and defended, from scripture, antiquity, and the communion service of the church of England.' To this he added a long postscript, in answer to the passages in the bishop of Norwich's charge, but without his name, to avoid prejudices. The same year, he was chosen proctor in convocation for the diocese of Canterbury, with dr. Sydal; but the processes, having not been regularly delivered out, gave occasion to a complaint of their antagonist, dr. Brett, to the lower house of convocation; to which the archbishop, however, was soon able to give a satisfactory reply. He was again made choice of, to represent the clergy, who had a high opinion of his abilities and learning, in 1713; in which year he published, 'The unbloody sacrifice and altar unveiled and supported,' with a prefatory epistle to the bishop of Norwich; where, in explaining the nature of the eucharist, professedly according to the sentiments of the Christian church in the four first ages, he was thought by many to drop some notions favouring the corporeal presence and sacrifice of the mass; while the church of England was represented as deficient in the administration of the sacraments (1).

In this treatise, he paid a singular deference to the judgment of dr. Hicks, and, from this attachment to that divine, he soon grew, not only to have a mean opinion of the articles and liturgy of the Church of England, but he began likewise, to the no small amazement of his old friends, to entertain unfavourable thoughts of the Protestant succession, for which he had been so zealous at the revolution; and even to impeach the king's supremacy, by refusing to read the customary prayers on the accession of king George I.

(H) Their office is to preach there on the several holidays, for which they have a stipend of 25*l.* per ann. with a house and a sixth part of an acre of wood.

(1) This piece made a great noise, and received several answers, but none so accurately wrote as that by dr. Daniel Waterland. See his article.

August

August 1, 1715. Complaint being made of this to dr. Greene, then archdeacon of Canterbury, his old and indulgent friend, that gentleman, according to the duty of his office, summoned him to an appearance, the 24th November following; he obeyed that summons, and gave in for answer to the complaint, 'that it was his humble opinion it was 'at every clergyman's discretion whether he would use that 'form or not;' and upon the archbishop's death, which happened soon after, the prosecution was dropped out of tenderness. However that be, it is certain our author, with his friends, saw it in a very different light. It confirmed him in his opinion; and, after handing about many manuscript copies, he at length printed it, with 'The case of a rector 'refusing to preach a visitation sermon at the archdeacon's 'command, in 1721.' This, on the other side, was reckoned a very ungrateful return for his friend's lenity, and other personal kindnesses; and in that resentment the prosecution was begun afresh by dr. Bower that same year, who had succeeded dr. Greene in the archdeaconry; and this ended in mr. Johnson's submission, and delivering up to the archbishop (Wake) all the copies of his defence that were unfold, as well as promising to print no more. This must needs have been a bitter pill for a person of his high spirit to swallow, and the more so, as he frequently talked of never consulting his own safety, and to take no care not to die a martyr; but these pretensions are sufficiently confuted by his submissive letters to the archbishop, who yet treated him with all the respect due to his great worth and learning (K).

In 1718 he published the second part of the unbloody sacrifice; of the first part whereof he had the satisfaction to see a second edition in 1724, notwithstanding the many pieces (L) wrote against it.

In 1720 he put forth a collection of ecclesiastical laws, canons, &c. concerning the church of England, in 2 volumes, 8vo. This was designed as a continuation of the vade mecum: and, by reason of the many Anabaptists in his parish, he wrote, for their use, 'An admonition for the unbaptised, &c.' and provided, withall, a font large enough for dipping them, if required; but it does not appear ever to have been made use of. Mr. Lewis, who had an intimate friendship and corre-

(K) These letters are preserved church in Oxford.  
among the MSS. given by his (L) He called these impotent  
grace to the library of Christ- pamphlets.

pondence with him, of many years standing, although in a good measure broken off by their difference both in civil and religious matters, was of opinion that the submission he was obliged to make, for refusing to observe the occasional fasts, and for printing his reasons for his disobedience, together with the death of his only son, which happened about the same time, had such an ill effect upon his health, as brought him to his grave (M), Dec. 15, 1725. He adds moreover, that it was this learned man's foible, as it was of many others, to hold those, who differed from him in opinion, in the utmost contempt; which he attributes in some measure to his strong attachment to his own speculations, and to his having been too little conversant with mankind to be patient of contradiction. Archbishop Wake used to stile him doctus & superbus, learned and proud; while dr. Brett, and his friends of that party, are immoderate in their commendations of his learning, diligence in his pastoral office, exemplary conversation, and agreeableness as a companion, insomuch that what is said of mr. Bingham, they think may be justly applied to him; 'Qui patriarchatum in ecclesia meruit, patriarchus obiit. He who deserved the dignity of a patriarch in the church, died a simple parish priest.'

His mother, who had lived a widow above 60 years, and to the age of 90, survived him about two years; but this loss was prudently concealed from her by his only surviving daughter, who published 2 volumes of his posthumous sermons and discourses; wherein his favourite notions are very prevalent. He was buried in the church-yard of Cranbrook, probably by his own direction, close to the wall of the vestry, and over it was erected an altar-tomb of grey marble, with only this inscription, John Johnson, vicar; but on a monument of white marble within the vestry, erected by his said daughter, there is an inscription in Latin, the particulars of which have been of service in this memoir.

Besides the facts already mentioned, he was the author of some sermons and other pieces, the account of which may be seen at the bottom of the page (N).

JOHN.

(M) The same thing is intimated in the inscription on his monument in the following words: Johanni (superstititi) paternæ virtutis, ingenii, & eruditionis ex-

emplari, cujus post mortem eum fere per biennium ægre suspiria duxisset, animam Deo restituit 15 Decembris 1725.

(N) These are, 1. The Christian's

JOHNSON, alias JANSEN (CORNELIUS) an excellent English painter both in great and little; but he was particularly admired in portraits. He was a native of Amsterdam (o), where he resided many years. But coming to England in the reign of king James I, he drew several fine portraits of that monarch, and most of his court. He also lived in the time of king Charles I, and was cotemporary with Vandyke, whose greater fame soon eclipsed Jansen's merits: though it must be owned his pictures had more of neat finishing, smooth painting, and labour in drapery throughout the whole; but he wanted a true notion of English beauty, and that freedom of draught which the other was master of. He died in London.

Essay towards an English school of painting.

JOHNSON (MARTIN) the famous seal engraver, was also an extraordinary landskip painter after nature. It is true, he was bred to engraving seals, but painted, in his way, equal to any body. He arrived at a great excellency in landskip views, which he studied with application, making a good choice of the delightful prospects of England for his subjects; which he performed with much judgment, freedom, and warmth of colouring. Some of his landskips are now in the hands of the curious in England; though they are very scarce. He died in London, about the beginning of king James II's reign.

Ibid.

ston's overthrow prevented, and conquest gained, in a sermon before the queen [Anne] 1705, 4to. 2. The reason why vice ought to be punished, but is not, in a sermon at the assizes at Maidstone, March 17, 1707. 3. A sermon preached at the feast of Canterbury school in September 1716. With a preface, shewing that alphabetical letters were never used before the time of Moses, and that he first learned the alphabet from God. This, with the Primitive communicant; the Explanation of Daniel's weeks, &c. was reprinted by dr. Brett, with his life prefixed, in 8vo, 1748. And that account of his life gave birth to another by mr. John Lewis, rector of Mintre in the isle of Thanet, which he was dissuaded

from publishing by Sir Peter Thompson. It was intituled The life of — John Johnson —, collected from his own writings, &c. by John Lewis, who, in an advertisement, avers his collections are honestly made, and that the life is written as mr. Johnson lived it; and that it was drawn up to do justice to the memory of some worthy men since dead, who have been grossly misrepresented, in a partial and inaccurate account of mr. Johnson, by an indiscreet zealot, [Dr. Brett] in Bayle's universal Dict. v. vi. Masters's hist. of CCCC. p. 323, note (f).

(o) It has been a custom to denominate painters, not from the country where they are born, but that where they flourished.

# JOINVILLE. JOLY.

**JOINVILLE** [**JOHN SIRE DE**] an eminent French statesman, who flourished about the year 1260. He was descended from one of the noblest and most ancient families of Champagne (o), being the son of Simon Sire de Joinville and de Vaucoulours (r) and of Beatrix of Burgundy, daughter of Stephen III, count of Burgundy. He was Seneschal, or high steward, of Champagne, and one of the principal lords of the court of Lewis IX, whom he attended in all his military expeditions, and was greatly beloved and esteemed for his valour, his wit, and the frankness of his manners. That monarch placed so much confidence in him, that all matters of Justice, in the palace, were referred to his decision, and his majesty undertook nothing of importance without consulting him. He died about the year 1318, and merits a place in these memoirs by being the author of 'The history of St. Lewis,' in French, which he composed in 1305. It is a very curious and interesting piece. The best edition is that of Du Cange, in 1668, folio, with learned remarks. However, on perusing this edition, it is easily seen, that the language is not that of the Sire de Joinville, and has been altered. But as an authentic manuscript of the original was found in 1748, the public will have the true text of this history, when that manuscript is printed by the care of the king's library-keeper.

**JOLY** (**CLAUDIUS**) a worthy parish priest, and an excellent scholar, was descended of a family famous for examples of learning and piety (q), and was born at Paris Feb. 10, 1607. Having finished his humanity studies, and laid a good foundation of classical learning, he applied himself to the law, and, being admitted advocate, practised that profession, and pleaded at the bar for some time: but afterwards, growing more inclined to the church, he entered into priest's orders,

(o) This name was taken from a town so called, situate upon the river Marne, between Chaumont and Saint Dizier; which was erected into a principality by king Henry II, in the year 1552, for the youngest sons of the family of Guise, in favour of Francis of Lorraine, duke of Guise.

(p) Stephen, surnamed De Vaux, lord of Joinville, gave rise to the greatness of this family, by

his marriage with the Countess de Joigny, 'the only Daughter of Thomond III, Count of Sans and Joigny. This Stephen built also the Castle of Joinville. Moreri.

(q) His father William Joly was lieutenant-general to the constableship of the marshalsea of France, and died in 1613; and his mother was daughter of the famous Anthony Loisel. Ibid.

and

and in 1631 obtained a canonry in the cathedral of our Lady (Notre Dame) at Paris, on the resignation of the celebrated Anthony Loisel, his uncle by the mother's side, and counsellor in the parliament of Paris. He discharged all the duties of this ministerial office with an exactness above all example, as long as he lived. His excellent natural parts, improved by good education, had instilled a disposition to all those virtues which are requisite to the perfection of the sacred character; and his continual application, added to an indefatigably painful exercise, compleated the acquisition of those virtues to an eminent degree. By reading and meditating upon the holy scriptures, and the works of the fathers, he furnished himself with the purest maxims of religion, which were afterwards made the constant and invariable rule of his conduct. He employed the rest of his time in the functions of his ministerial office, assisting in it both day and night, to the end of his life. He passed several hours every day in the Hotel de Dieu, instructing and comforting the nuns who are employed in attending the patients there.

At the same time he discovered occasionally a capacity for state affairs. The duke of Longueville, plenipotentiary from the French king for negotiating a general peace through Europe, took Joly with him to Munster; and he was of good service to the duke, by assisting him faithfully with his advices and counsels. During the commotions at Paris, he took a journey to Rome, and there preserved that tranquillity, which was destroyed every-where in France by the heat of party.

As soon as he was at liberty to return, he resumed his former employments, and executed them with his usual zeal. In 1671 he was made præcentor of his church, and several times official of Paris without his seeking: first by cardinal de Retz, after the death of John Francis de Gundi, archbishop of Paris; secondly by the chapter of Notre Dame, whilst the see was vacant; and the third time by succeeding the archbishop m. de Noailles; always behaving himself as an ecclesiastical magistrate, with perfect integrity testifying a sincere love for justice. His temper was sweet and agreeable, and his candor and probity without any equal. He enjoyed a perfect state of health in the extremity of old age, and had the use of all his senses and faculties to a wonderful degree; an admirable presence of mind, a prodigious memory, and an equality of soul which made him beloved and respected by all the world. His assiduity in the discharge of his spiritual office was above all imagination. He never failed to rise in the night to

attend at mattins, and he lost none of the appointed hours of service in the day.

In the middle of this incessant attendance on his church, he still preserved his health, till, going one morning to mattins, he fell into a trench which had been dug for laying the foundation of the high altar. The hurt which he received by the fall seemed to be slight, but a fever supervening carried him off on the 15th of January, 1700, at the age of ninety-three years. He was interred in his cathedral of Notre Dame at Paris, in the presence of a great number of considerable persons of all ranks, who attended the corps.

The abbé le Gendre made his elege in Latin (Q), where, as usual, his character is drawn to great advantage: the substance of which is, that his life was a continual example of virtue, and his memory will for ever remain blessed by all good Frenchmen and true Christians. Notwithstanding his assiduity in the discharge of the duties of his post, he never failed to find time for study. He had a fine library, which he gave by his will to the chapter of his cathedral, the metropolitan church of Paris. He chiefly read the authors of

(Q) The same abbé wrote his epitaph, the particulars whereof are woven into the text above; but, being much commended for the

style and manner of it, for that reason we shall present the curious part of our readers with it:

Hic jacet  
 Claudius Joly,  
 Præcentor ac Canonicus,  
 Necnon  
 Officialis Parisiensis.  
 Vir egregie Probus.  
 Ingenio alacri, gravi, prudenti, temperato  
 Rerum omnium erudita notitia,  
 Urbanitate, Modestitia, Æquabilitate,  
 Clarissimus.  
 Vitæ Innocentia,  
 Hilaris frugalitatis præsidio,  
 Ad summam senectutem pervenit:  
 Nulli morbo obnoxius.  
 Sensibus integerrimis,  
 Vegeta memoria,  
 Divinæ rei noctu dieque indefessiter assiduus,  
 Senio confectus, obiit  
 Die 15 Januarii,  
 Ann. salut. MDCC. ætatis XCH.  
 Canonici LXIX. præcent. XXIX.  
 Official. V.

the middle and latter age, and particularly the French historians; mixing agreeably enough the ecclesiastical with the profane, and the history of law with that of divinity. His style was masculine, but somewhat hard, equally without affectation and ornament. In a word, his character is best seen in the books which he composed. These are so many mirrors, representing, without any disguise, the penetration of his wit, the solidity of his judgment, the rectitude and uprightness of his heart, and the purity of his intention, which had no other aim than to set forth the truth, maintain the discipline, and promote the edification of the church. A list of them is inserted below (R).

(R) Those in Latin are Clariss. viror. Antonii & Vidi Loifellorum patris ac filii vitæ. Paris, 1643, 8vo; De reformandis horis canonicis, Second edition, 1676, 12mo; A Latin translation of the rights of the queen to Brabant, intitled Observaciones five responsio ad duos tractatus Bruxellis. Paris 1667, 12mo; Observationes in duas partes tractatus—Dom. Hockman de jure devolutionis. Paris 1668, 12mo; De verbis Ufuardi assumptionis B. M. Virginis. 1669, 12mo; V. C. Claudii Jolii canon. eccl. Paris. ad eminentiss. cardinal. Retzium atque Bullonium epistola apologetica. Rouen 1670, 12mo; Traductio antiqua ecclesiæ. Franciæ. Paris 1672, 12mo.

Our author's French works: La vie Chretienne. Paris 1644, 4to; A translation of the narration of S. Nil, an ancient hermit of mount Sinai. Paris 1649, 8vo; Propositions Chretiennes de la chambre de St. Louis, &c. Paris 1652, 4to; Recueil des maximes veritables & importantes pour l'institution du Roi contre—Cardinal Mazarin. Paris 1653, second edition, 12mo. Our author also printed the works of Anthony Loifel, advocate in parliament, with his life. Paris 1656, 4to; Codicille d'or. 1665, 12mo; Traité de la restitution des grands, &c. Ibid. 12mo;

Traduction de l'etat du mariage, &c. in 12mo; Les oeuvres de M. Guy Coquille sieur de Romenay touchant les libertez de l'Eglise Gallicane, &c. Paris 1665, 2 vol. folio; Voyage de Munster en Westphalie. 1670, 12mo; Memoires instructif pour l'Hotel Dieu de Paris, 1674, 8vo; Avis Chretins & Moraux pour l'instruction des enfans. Paris 1675, 12mo; Avis au Religieuse de l'Hotel Dieu, &c. Paris 1676, 12mo; Ttaites historiques des ecoles episcopales. Paris 1678, 12mo; Factum, intitulee Extraits des registres, &c. contre les curez de Paris; Autre Factum, intitulee Responsum curez de Paris; Autre Factum, intitulee Eclaircissement a mr. l'Archeveque de Paris contre les curez Factum pour Jean Baptista Macer, &c.; Factum contre les maitres ecrivains, &c.; Factum contre l'universite & autres. Colonies, in his Bibliotheque choisie, says, our author read the works of Erasmus seven times over, in order to compose his life; of which he left a MS. containing also the lives of the greatest part of the learned in the XVIth century, ready for the press, having obtained the proper approbation and licence: he also left in MS. the history of cardinal de Retz.

**JONAS (ANAGRIMUS)** a learned Islander, who acquired a great reputation for astronomy and the sciences. He was coadjutor to Gundebbrand of Thorbac, bishop of Holum in Island, who was also of that nation, a man of great learning and probity, had been a disciple of Tycho Brahe, and understood astronomy very well : after his death, the see of Holum was offered by the king of Denmark to Anagrimus, who begged to be excused, desiring to avoid the envy that might attend him in that high office, and to be at leisure to prosecute his studies. He chose therefore to continue as he was, pastor of the church of Melslædt, and intendant of the neighbouring churches of the last-mentioned diocese. He died in 1640 at the age of 95, having entered into a second marriage with a young girl about nine years before.

Bayle, Mor-  
rell.

He wrote several books in honour of his country, against the calumnies of Blefkenius and others, which are well esteemed ; the titles whereof are, *Idea veri magistratus*. Copenhagen, 1589, 8vo. *Brevis commentarius de Islandia*. Ibid. 1593, 8vo. *Anatome Blefkeniana (s). Holi in Island*, 1612, 8vo. and at Hamburgh, 1618, 4to. *Epistola pro patria defensoria*. Ibid. 1618. *Antigisthen calumniae*. Ibid. 1622, 4to. *Crymogæa (T), seu rerum Islandicarum libri tres*. Ibid. 1630, 4to. *Specimen Islandiæ historicum et magna ex parte chorographicum*. Amstelod. 1634, 4to. (V). *Vita Gund brandri Thorlacii*. Leyden, 1630, 4to.

**JONAS (JUSTUS)** a famous protestant divine in Germany, was born at Northausen in Thuringia, June 1493. He applied himself first to the study of the law, but soon quitted it, and devoted his whole attention and pains to the theology of Luther, and became one of his most zealous disciples. He had also an intimate friendship with Melancthon, In 1521 he was made principal of the college at Wirtenberg. We find his name in several assemblies of the clergy, and particularly at that of Marpourg, together with his friend Melancthon. He had the closest connections with Luther,

(S) This book is a refutation of one printed at Leyden in 1607, intituled *Islandia seu descriptio populorum & memorabilium hujus insulæ*.

(T) This was written in 1603, and printed at Hamburg in 1609, with a map of Denmark, and, in 1710, without the map.

(V) This piece is a vindication of our author's opinion, against the arguments of John Isaacus Pontanus. Our Anagrimus maintained, that Island was not peopled till about the year 874, and therefore cannot be the ancient Thule.

who

who died in his arms, several years before his own death, which happened in 1555.

We have a treatise of his in defence of the marriage of priests, and another upon private masses, besides notes upon the Acts of the apostles, &c. Sleidan, Chytræus, Reusner, Melchior Adam, and other authors, mention him with applause.

JONES (INIGO) the celebrated English architect, was born about the year 1572, in the neighbourhood of St. Paul's, London, of which city his father, mr. Ignatius (x) Jones, was a citizen, and by trade a clothworker. At a proper age, it is said, he put his son apprentice to a joiner (y), a business that requires some skill in drawing, and in that respect suited well with our architect's inclination, which naturally led him to the art of designing. Genius concurred with inclination; he distinguished himself early by the extraordinary progress he made in those polite and useful arts, and was particularly taken notice of for his skill in the practice of landskip painting. These talents recommended him to the favour of that great patron of all liberal sciences William earl of Pembroke, at whose expence he travelled over Italy, and the politer parts of Europe; saw whatever stood recommended by its antiquity or value, and from these plans formed his own observations, which, upon his return home, he perfected by study and application.

But before that, the improvements he made abroad, gave such an eclat to his reputation all over Europe, that Christian IV, king of Denmark, sent for him from Venice, which was the chief place of his residence, and made him his architect-general. He had been some time possessed of this honourable post, when that prince, whose sister Anne had married king James I, made a visit to England; this was in 1606, and our architect, being desirous to return to his native country, took that opportunity of coming home in the train of his Danish majesty. The magnificence of king James's reign, in dress, buildings, &c, is the common theme of all the English historians. This last furnished mr. Jones with an opportunity of exercising his talents, and the display of those talents proved an honour to his country. The queen

(x) That is, Inigo in Spanish.

(y) This was frequently asserted by sir Christopher Wren, and it is

countenanced by mr. Webb's silence upon the first part of our author's education,

appointed him her architect presently after his arrival, and, not long after, he was taken, in the same character, into the service of prince Henry, under whom he discharged his trust with so much fidelity and judgment, that the king gave him the reversion of the place of surveyor-general of his majesty's works.

In the interim, his master prince Henry dying in 1612, he made a second visit to Italy, and continued some years there, improving himself further in his favourite art, till the surveyor's place fell to him. On his entrance upon it, he shewed an uncommon degree of generosity. The office of his majesty's works having, through extraordinary occasions, in the time of his predecessor, contracted a great debt, to the amount of several thousand pounds; the privy council sent for the surveyor, to give his opinion what course might be taken to ease his majesty of it, the Exchequer being empty, and the workmen clamorous: mr. Jones, considering well the exigency, not only voluntarily offered to serve without receiving one penny of his own entertainment, in whatever kind due, until the debt was fully discharged, but also persuaded his fellow officers, the comptroller and pay-master, to do the like, by which means the whole arrears were absolutely cleared.

The king, in his progress 1620, calling at Wilton, the seat of the earl of Pembroke, among other subjects, fell into a discourse about that surprising group of stones, called Stone-henge, upon Salisbury plain, near Wilton. Hereupon our architect, who was well known to have searched into antique buildings and ruins abroad, was sent for by my lord Pembroke, and there received his majesty's commands to produce, out of his own practice and experience in antiquities abroad, what possibly he could discover concerning this of Stone-henge. In obedience to this command, he presently set about the work; and having, with no little pains and expence, taken an exact measurement of the whole, and diligently searched the foundation, in order to find out the original form and aspect, he proceeded to compare it with other antique buildings which he had any where seen, and, after much reasoning and a long series of authorities, he concluded that this ancient and stupendous pile must have been originally a Roman temple, dedicated to Cœlus, the senior of the heathen gods, and built after the Tuscan order; that it was built when the Romans flourished in peace and prosperity in Britain, and, probably, betwixt the  
time

time of Agricola's government and the reign of Constantine the Great, about 1650 years ago. This account he presented to his royal master in 1620, and, on the 16th of November the same year, he was appointed one of the commissioners for repairing St. Paul's cathedral in London.

Upon the death of king James, he was continued in his post by king Charles I, whose consort entertained him likewise in the same station. He had drawn the designs for the palace of White-hall in his former master's time, and that part of it, the banqueting-house, was now carried into execution. It was first designed for the reception of foreign ambassadors; and the cieling was painted, some years after, by the famous Rubens, with the felicities of king James's reign (z). June 26, 1633, an order was issued out, requiring him to set about the reparation of St. Paul's; and the work was begun soon after at the east end, the first stone being laid by dr. Laud, then bishop of London, and the fourth by mr. Jones. In reality, as he was the sole architect, so the conduct, design, and execution of the work were intrusted intirely to him; and having reduced the body of it into order and uniformity, from the steeple to the west end, added there a magnificent portico, which raised the envy of all Christendom on his country, for a piece of architecture not be paralleled in modern times. The whole was built at the expence of king Charles, who adorned it also with the statues of his royal father and himself. The portico consisted of solid walls on each side, with rows of Corinthian pillars set within, at a distance from the walls, to support the roof; being intended to be an ambulatory for such, as usually before, by walking in the body of the church, disturbed the choir service.

While he was raising these noble monuments of his fame as an architect, he gave no less proofs of his genius in the fancy and judgment of the pompous machinery employed in masques and interludes, which entertainments were the vogue in his time. Several of these representations are still extant in the works of Chapman, Davenant, Daniel, and particularly Ben Jonson. The subject was chosen by the

(z) Prints from it by Simon Gri-belin were published in 1724. The late lord Burlington published, in 1740, a north-west view of the palace, where this pavilion appears in its proper

place, as part of that palace, in which there is seen a noble circular portico, whereof the first hint, dr. Stukely thinks, might probably be suggested by the circular portico at Stone-henge.

poet,

poet, and the speeches and songs were also of his composing; but the invention of the scenes, ornaments, and dresses of the figures, was the contrivance of mr. Jones (A); and herein he acted in concert and good harmony with father Ben, for a while; but, about the year 1614, there happened a quarrel between them, which provoked Jonson to ridicule his associate, under the characters of Lanthorn, Leather-head, a hobby-horse seller, in his comedy of Bartholomew fair. And the rupture seems not to have ended but with Jonson's death. A very few years before which, in 1635, he wrote a most virulent coarse satire, which he called, 'An expostulation with Inigo Jones'; and, afterwards, 'An epigram to a friend'; and also a third, inscribed to 'Inigo marquis would be'. The quarrel not improbably took its rise from our architect's rivalry in the king's favour; and, it is certain, the poet was much censured at court for this rough usage of his rival, of which being advised by mr. Howell, though his stomach would not let him hearken for a while to that friend's counsel, to repress the satire, yet, at length, he thought proper to comply, and accordingly suppressed the whole satire (B).

In the mean time, mr. Jones received great encouragement from the court, so that he acquired a handsome fortune. But it was much impaired by the losses which he suffered for his loyalty; for, as he had a share in his royal master's prosperity, so had he a share too in his ruins. Upon the meeting of the long parliament in November 1640, he was called before the house of peers, on a complaint against him of the parishioners of St. Gregory's in London, for damages done to that church, on repairing the cathedral of St. Paul's. The church being old, and standing very near the cathedral, was thought to be a blemish to it, and therefore was taken down, pursuant to his majesty's signification and the orders of the council in 1639, in the execution of which, our surveyor, no doubt, was chiefly concerned. But, in

(A) In Jonson's masque of Queens, the first scene representing an ugly hell, which, flaming beneath, smoaked unto the top of the roof, is said to have probably furnished Milton with the first hint of his hell in Paradise Lost; there being a tradition, that he conceived the first idea of that

hell from some theatrical representations invented by Inigo Jones.

(B) It is said the king forbid it to be printed at that time, but it is printed since from a MS of the late mr. Vertue, the engraver, and is inserted among the epigrams in the 6th vol. of Jonson's works, edit. 1756, in 7 vol. 8vo.

answer

answer to the complaint, he pleaded the general illue; and, when the repairing of the cathedral ceased, in 1642, some part of the materials remaining were, by order of the house of lords, delivered to the parishioners of St. Gregory's, towards the rebuilding of their church. This prosecution must have put mr. Jones to a very large expence; and, during the usurpation afterwards, he was constrained to pay 400l. by way of composition for his estate, as a malignant.

After the death of king Charles I. he was continued in his post by king Charles II. But it was only an empty title at that time, nor did mr. Jones live long enough to make it any better. In reality, the grief, at his years, occasioned by the fatal calamity of his former munificent master, put a period to his life about Midsummer 1652. His corps was interred June 16, in the chancel of St. Bennet's church, near St. Paul's wharf, London, where there was a monument erected to his memory, but it suffered greatly by the dreadful fire in 1666.

In respect to his character, we are assured, by one who knew him well, that his abilities, in all human sciences, surpassed most of his age. It is certain, he was a perfect master of the mathematics, and had some insight into the two learned languages, Greek and Latin, especially the latter; neither was he without a taste of poetry (c). A copy of verses, composed by him, is published in the Odcombian Banquet, prefixed to Tom Coryat's crudities, in 1611, 4to. But his proper character was that of an architect the most eminent in Europe, in his time; upon which account he is still generally stiled the British Vitruvius: the art of designing being little known in England till mr. Jones, under the patronage of king Charles I, and the earl of Arundel, brought it into use and esteem among us. The sum of the whole is, that mr. Jones was generally learned, eminent for architecture, a great geometrician, and, in designing with his pen, as sir Anthony Vandyke used to say, not to be equalled by whatever great masters in his time, for the boldness, softness, sweetness, and sureness of his touches. This is the character given him by mr. Webb, who was his heir; and being born in London, was bred in Merchant-Taylors school; he afterwards resided in mr. Jones's family, married his kinswoman [the daughter of his cousin german] was instructed

(c) Ben Jonson, by way of ridicule, calls him, in Bartholomew

by him in mathematics and architecture, and designed by him for his successor in the office of surveyor-general of his majesty's works, but was prevented by sir John Denham. He published some other pieces besides his vindication of Stone-henge restored (D), &c. and dying at Butleigh, his seat in Somersetshire, Oct. 24, 1672, was buried in that church. We must not conclude this article without giving an account of our architect's designs and buildings, which are properly his works. The design for the palace of Whitehall, and the edifice of the banqueting-house, have been already mentioned; he also projected the plan of the surgeons theatre in London, repaired since by the late lord Burlington. To mr. Jones we owe queen Katharine's chapel at St. James's palace, and her majesty's new buildings fronting the gardens at Somerset-house in the Strand; the church and piazza of Covent-Garden: he also laid out the ground-plot of Lincoln's-Inn Fields, and designed the duke of Ancafter's house on the west side of that noble square; the royal chapel at Denmark-house, the king's house at Newmarket, and the queen's buildings at Greenwich, were also of his design. Several others of his buildings may be seen in Campbell's *Vitruvius Britannicus*. The principal of his designs were published by mr. Kent in 1727, fol. as also some of his lesser designs in 1744. fol. others were likewise published by mr. Isaac Ware. Our author left in manuscript some curious

(D) Inigo Jones's discourse upon Stone-henge being left imperfect at his death, mr. Webb, at the desire of dr. Harvey, mr. Selden, and others, perfected and published it at London in 1655, fol. under the title of *Stone-henge restored*; and prefixed to it a print of our author etched by Hollar, from a painting of Vandyke. Dr. Stukely, in his *Stone-henge a temple of the Druids*, gives several reasons for ascribing the greatest part of this treatise to mr. Webb. 2. *The Vindication of Stone-henge restored*, &c. was published in 1665, fol. and again, together with Jones's and dr. Charlton's, upon the same subject, in 1725, fol. It is remarkable that almost all the different inhabitants of our island have had

their advocates in claiming the honour of this antiquity. Mr. Sammes, in his *Britannia*, will have the structure to be Phœnician; mr. Jones and mr. Webb believe it to be Roman; mr. Aubrey thinks it to be British; dr. Charlton derives it from the Danes; and bishop Nicholson is of opinion, that the Saxons have as just a title to it as any. At last, dr. Stukely begins the round again, and maintains it, with mr. Sammes, to be of Phœnician original. But to return to mr. Webb, who also published, 3. *An historical essay, endeavouring to prove that the language of China is the primitive language*. 4. He also translated, from the Italian into English, *The history of the world*, written by George Taragnota.

notes

notes upon Palladio's architecture, which are inserted into an edition of Palladio, published at London, 1714, fol. by mr. Leoni; which notes, he says, raise the value of the edition above all the precedent ones.

JONGHE (BAUDOUIN) a Franciscan, born, in the 17th century, was the disciple of Justus Lipsius, and died at Brussels, April 1634, having composed several books; as, *Tuba Concionatorum*, which comprehends nineteen tracts; *Demonstrationes fidei orthodoxæ*; *Manuale theologicum*; *Chronicon morale*; *Conciones super evangelia Dominicalia ac festorum totius anni*; The house of wisdom, and the Paradise of pleasure, in Flemish; *Scutum catholicæ fidei*; containing eleven tracts; *Iter quadrimestre comitis Buquoyi* (E); *Pharetra quadruplex divini amoris*; *Fasciculus myrrhæ dilectus*, five de vita Jesu Christi; *Lilium inter spinas*, five de beatissima virgine Maria; *Canticum canticorum, ecclesiæ Dei ac animæ sanctæ applicatum*; *Theatrum sanctorum principum Veleris & Novi Testamenti*; *Mons spiritualis confessoriorum*; *Threni five Lamentationes Jeremiæ triplici sensu expositæ*; *Sanctorum angelorum amica laudatio*; *Via salutis eternæ*, five de symbolo fidei; *Horologium diurnum, nocturnum, & duodecim prædestinationis signa*; *Praxis quotidiana audiendi missam*; *Progenies & vitæ sanctorum Francisci, Ludovici ix Galliæ regis, et Isabellæ reginæ Portugalliæ*; *Tuba novissima de judicio*; *Schola divini amoris*; *Speculum animæ de cognitione sui*; *Principes Hollandiæ & Zelandiæ*; *Caput sponsæ five speculum prælatorum*; *Hortus conclusus*, five *instructio status religiosi*; *Viridarium ecclesiasticum*, five de benedictionibus in ecclesia variis, de episcoporum dignitate, &c. Moreri,

JONSIUS (JOHN) a learned and judicious writer in the 17th century, was a native of Holstein, and cultivated polite learning at Francfort on the Main, but died in 1659, in the flower of his age. We have a Latin treatise of his in good esteem, *De scriptoribus historiæ philosophiæ*, of which Ladvocat, the best edition is that of Jena, 1716, 4to.

JONSON [BENJAMIN] the most celebrated English poet of his times, was of Scotch extraction, by his grandfather, who was originally of Anandale, in that kingdom,

(E) To this he put the feigned name of Constantius Peregrinus.

but

but removed to Carlisle in the reign of Hen. VIII. under whom he enjoyed some post. The father of our poet was a sufferer under queen Mary, probably on account of religion. He was not only imprisoned, but lost his estate, and afterwards took holy orders; and, before his death, was settled at Westminster, where he died in 1574, about a month before the birth of his son Benjamin. There being then a private school in the church of St. Martin's in the fields, our author was put there for education; but was afterwards removed thence to Westminster school, where the famous Camden was his master (F). While he was here, his mother, having remarried with a bricklayer, took him home, as soon as he was grown fit for it, and obliged him to work at his stepfather's business. This was what went greatly against his stomach; he had already made a good progress in classical learning, and aspired at something above the trade of a bricklayer. In this humour, with his usage at home, he resolved to go abroad, and, for a subsistence, listed himself a soldier, in which character being carried to the English army in the Netherlands, he distinguished himself by his valour, killing and despoiling one of the enemy in the view of both armies. Poets have been seldom memorable for their military achievements or actions in the field. No wonder therefore that Jonson hath touched this incident of his life with some elation of heart, in an epigram addressed 'To true foldiers' (G)!

After his return home, he resumed his former studies, and, as is said, went to St. John's college in Cambridge. It is certain he gave several books to that library, which have his name in them; but his continuance there was apparently short, in proportion to his finances, which would not supply the decent conveniencies of a learned ease. In this exigence he turned his thoughts upon the play-houses; his inclination and genius lay to compositions for the stage; and he had the example of Shakespear, who had taken the same course, in the like difficulties, with success. The play-house he entered into was an obscure one, in the skirts of the town, and called The Curtain, in the neighbourhood of Shoreditch or Clerkenwell. Here, like Shakespear too, he made but a

(F) See the dedication to his master of 'Every man in his humour', as the first fruits of his education. See also Epigram XIV, p. 2. vol. 6. of our author's works, edit. 1756.

(G) It is the CVIII in his works, v. 6. *ibid.*

poor figure. His attempts, as an actor, could neither provide a support, nor recommend him to a share in any of the companies or theatres, which, in that age, were numerous in London. On the contrary, his inabilities this way became a topic of satire to his adversaries, who have mentioned some characters in which he appeared with no credit to him. He was reproached with leaving his former occupation of mortar-treader, to turn actor; and we are informed, that he performed the part of Zuliman at Paris-Garden, with ambling by a play-waggon in the high-way, and taking mad Jeronymo's part, to get a service among the mimics; that in this service he would have continued, but could not set a good face on the matter, and so was cashiered (H). It is ungenerous to reproach a man with imperfections he cannot prevent; but this adversary had no wit nor humour, and made up what was wanting in both by contumely and abuse. Happy was it for Jonson, that his poverty was his chief crime, and that his adversaries could accuse him rather of the meanness of his fortune than the ignominy of his mind or manners.

While he was thus a retainer to the stage, he had the ill luck to be engaged in a duel with one of his brother actors; in the rencounter he was wounded in the arm by his adversary's sword, ten inches longer than his own; but he killed his opponent, who had challenged him. However, he was committed to prison for this offence. During his confinement he was visited by a popish priest, who, taking the advantage of his melancholy and dejection of spirits, made him a convert to the church of Rome, in which he continued for twelve years. When or by what means he obtained his discharge from prison is uncertain, but, his spirits returning with his liberty, he entered, soon after, into matrimony.

He was now about twenty-four years of age, when we are to date the rise of his reputation as a dramatic writer. It is true, he had made some attempts that way, from his first entrance into the play-house, but without success. He had wrote a play or two, which had been absolutely condemned, and was now offering another to the stage, and had put it

(H) Decker's *Satyromastix*. The play abovementioned is intitled 'The Spanish tragedy; or, Jeronymo is mad again.' It was as much admired by the populace as despised and ridiculed by Shake-

spear, Fletcher, and even Jonson himself in several of his plays. Paris-Garden, is the bear-garden so called then from the person's name who kept it.

into the hands of a person who, having run it over in a careless way, was just upon returning it to him, with an answer, that it would be of no service to their company; when Shakespeare happened luckily to cast his eye upon it, and found something so well in it, as to engage him first to read it through, and then bring it upon his own stage, where he was a manager, and acted a part in it himself. This encouragement was the more kind, as this play was even condemned by Jonson himself, in his riper years: and it is none of the least commendations of that generous, humane, good-natured bard, that he afterwards continued to recommend our young poet and his productions to the public, and even did not disdain to lend his hand in the finishing of some of them; and played a part in every play of Jonson, as long as he continued on the stage.

The first play he printed, was the comedy intituled 'Every man in his humour,' after which he produced a play regularly every year for some years successively: and in 1600 he made his court, in a noble manner, to queen Elizabeth, whom he complimented under the allegorical personage of the goddess Cynthia, in his *Cynthia's revels*, which was acted that year by the children of the queen's chapel (1). He seems to have been a competitor for the poetic crown at this time: since, in his next piece, the *Poetaster*, which was represented by the same performers in 1601, he ridicules his rival Decker under the character of Crispinus. He was taxed also with particular reflections in it on some professors of the law, and some military men, who were well known at that time. The popular clamours against him, upon this occasion, ran very high; and to these he replied, in vindication of himself, by an apologetical dialogue, which was once spoken upon the stage, and which he annexed, on the publication of his works, to the end of this play: but Decker was bent upon revenge, and resolved, if possible, to conquer Jonson at his own weapons. In this spirit he wrote a play immediately after, intituled '*Satyro-mastix*, or *The untrussing the humorous poet*;' in which Jonson is introduced under the character of Horace Junior.

(1) These children or choristers vied with the most celebrated players of that time. Johnson wrote an epitaph upon one of them, called *Sal Pavy*, famous for acting the part of an old man,

which, says the epitaph, he did so exactly, that the destinies thought him one, and by their tears consented to his fate. Epigram cxx in Johnson's works.

the

The enemies of Jonson industriously gave out, that all he wrote was produced with extreme pains and labour, and that he was not less than a year about every play. This objection, had it been true, was really no disgrace to him; the best authors know by experience, that what appears to be the most natural and easy in writing, is frequently the effect of study and the closest application. But their design was to insinuate that Jonson had no parts and a poor imagination. To this objection he retorted in the prologue to his *Volpone*, or *The Fox*, and from thence we learn that the whole play was finished by him in five weeks.

About this time he joined with Chapman and Marston, two other contemporary playwrights, in a comedy called *Eastward Hoe*, wherein they were accused of reflecting on the Scots: in consequence of which they were all three committed to prison, and were even in danger of losing their ears and noses. However, upon submission, they received a pardon; and Jonson was so rejoiced at his discharge, that he gave an entertainment to his friends, among whom were Camden and Selden. In the midst of the entertainment, his mother, more an antique Roman than a Briton, drank to him, and shewed him a paper of poison, which she intended to have given him in his liquor after having taken a potion of it herself, if the sentence for his punishment had passed (κ). As queen Elizabeth had encouraged the taste of masques, wherein she much delighted; so, in the reign of James and Charles I, the exhibition of masques became a principal diversion of the court. The queens to both these princes, not being natives of England, could not perhaps at first so readily understand the language; so that the music, dancing, and decorations of a masque, were to them a higher entertainment than what they could receive from any other dramatic composition; and their pleasure was increased, as they, after the example of queen Elizabeth, condescended to take a part themselves in the performance. Herein Jonson was the chief factor for the court; most of these masques and entertainments were written by him, and there seldom passed a year in which he did not furnish one or two poetical pieces of this kind. In March 1603 he composed a part of the *Device*, intended to entertain king James, as he passed

(κ) The Scots, at this time, crowding the court, gave offence to several English gentlemen; so ridicule them must have been a popular topic, which was apparently the motive for undertaking this play.

through the city from the Tower to his coronation in Westminster-abbey; and in June the same year a particular entertainment of his was performed at the lord Spencer's house at Althorp in Northamptonshire, for the diversion of the queen and prince, who rested there some days, as they came first into the kingdom. In 1604 there was a private entertainment of the king and queen on May-day morning, at Sir William Cornwallis's house at Highgate, and of this likewise Jonson was the author. His first masque, which he called 'Of blacknes', was performed at court on the Twelfth-night in 1605; and this masque, as all the others, was exhibited with the utmost magnificence and splendor, which the luxuriant elegance of a court could supply. In the scenical decoration of these several entertainments, Jonson had Inigo Jones for an associate, and the necessary devices for each seem to have been designed and ordered by him, with delicacy and grandeur of taste. The shews and pageants, for indeed they were no better, had another quality, which made them particularly relished by the court; they were perfumed with the incense of the most servile and abject adulation: Jonson saw how very liquorish this tribute was to king James, and provided it with no sparing hand.

However, these lighter efforts were only the recreations of his muse, which in 1610 produced his 'Alchymist'. This, though seemingly the freest from personal censure and reflection, yet could not secure him the general applauses of the people. A contemporary author, and a friend to Jonson, hath told us, that, on some account or other, they expressed a dislike either to the poet or his play. The scriblers of the age had then, as at present, a loud and numerous party at their call; and they were constantly let loose on Jonson, whenever he brought a new play upon the stage. But their censure was his fame, whilst he was loved and respected by genius, art, and candor, and could number, in the list of his friends, the prodigies of poetry, and miracles of learning and science. Shakespeare had cherished his infant muse; Beaumont and Fletcher esteemed and revered him; Donne had commended his merit; and Camden, the Strabo of Britain; and Selden, a living library, knew how to prize his literature and judgment.

In 1613 Jonson made the tour of France, and, among others, was admitted to an interview and conversation with cardinal Perron. Their discourse, we may imagine, turned chiefly upon literary subjects. The cardinal shewed him his

tran-

translation of Virgil, and Jonson, with his usual openness and freedom, told him, it was a bad one.

About this time there happened to break out a quarrel between him and Inigo Jones, whom he therefore made the subject of his ridicule, in the character of sir Lanthern Leather-head, in his comedy of Bartholomew Fair, acted in 1614 (L).

In 1617 the salary of poet-laureat was settled upon him for life by king James I, and he published his works in one volume, folio, the same year (M). He was now set at the head of the poetic band, and was invited to the chief seat of the muses, the university of Oxford, by several members, and particularly dr. Corbet of Christ-Church. Ben resided in that college during his abode in the university, and, as the doctor was a celebrated wit, particularly noted for extempore verses and jests, the time must have been agreeably spent by Jonson, especially as it was crowned by a very ample and honourable testimony of his merit, in creating him, in a full convocation, master of arts in July 1619.

Honours now crowded upon him. On the death of Daniel, in October following, he succeeded to the vacant laurel. This however was no more than his just due, as well as the reward of his merit; inasmuch as he had discharged the laureat's province for many years, although Daniel wanted not for parts, and was honoured with the good opinion of the queen. But we have already intimated what might be Jonson's peculiar merit with king James, and king Charles's generosity in encouraging this, as well as every other ingenious art, is celebrated by all historians. Accordingly our laureat felt the sweets of it. The laureat's pay was originally a pension of a hundred marks per annum; but, in 1630, Jonson presented a petition to king Charles, requesting him to make those marks as many pounds. His petition was granted, and accordingly, on the surrender of his former patent, a new one was issued the same year, appointing him

(L) See a particular account of this quarrel in Inigo Jones's article.

(M) The pompous title of Works, which our author gave to his plays and poems, was immediately carped at by such as had a mind to cavil; and the following epigram was addressed to him on the occasion:

Pray tell me, Ben, where does the mystery lurk?

What others call a play, you call a work.

To which the following answer was returned in Johnson's behalf:

The author's friend thus for the author says;

Ben's plays are works, when others works are plays.

the annual pension of 100*l.* for life, and a tierce of Spanish wine. The same salary is continued to this day (N).

At the latter end of this year, he went on foot into Scotland, to visit Drummond of Hawthornden, a gentleman of good family and fortune, a man of genius and letters, and a brother poet. He had kept a correspondence with this gentleman some years, and had lately received from him several curious materials respecting the history and geography of Scotland, in compliance with Jonson's request, who had formed, it seems, the design of writing a piece upon that subject (O). It was apparently to inform himself in some farther particulars for this work, upon the spot, that he had undertook this journey. However that be, it is certain, he passed some months with his ingenious friend, much to his satisfaction, opening his heart and communicating his thoughts to him. Among other things, he gave him an account of his family, and several particulars relating to his life: nor was he less communicative of his sentiments with regard to the authors and poets of his own time. Drummond committed the heads of their conversation to writing, and they are inserted in a folio edition of his works, printed at Edinburgh. From these minutes we learn several circumstances concerning Jonson, which do not occur in any other relation; and the account is authentic, as it was taken from his own mouth. His opinion and censure of the poets will be very entertaining to the reader, but do not properly fall within the plan of his work (P). We shall only observe, that, as Donne was his favourite, so it is to the honour of his judgment, that the greatest part of our nation had the same opinion with him of Donne's wit and genius, and have preserved part of him from perishing, by putting his thoughts and satire into modern verse\*. Jonson celebrated the adventures of this journey in a particular poem, which, together with several other of his productions, being accidentally burnt about two or three years afterwards, he lamented the loss in another poem, called *An execration upon Vulcan* (Q).

\* Particularly Mr. Pope.

(N) A copy of the patent may be seen in Biogr. Brit. vol. iv. 1685, 8vo.

(O) See a letter of Drummond last cited.

(P) It is inserted in his works, to him, dated July 1, 1619, in the familiar epistles subjoined to Drummond's history of Scotland,

(P) See it in Biogr. Brit. where

(Q) It is inserted in his works, vol. vi. edit. 1756, 8vo.

Jonson's office, as poet laureat, obliged him to provide the Christmas diversion of a masque, and accordingly, in his works, we have a series of these and other entertainments of a like kind, most of which were presented at court, from 1615 to 1625. In this last year was exhibited his comedy called 'The Staple of news,' and from thence to the year 1629 the writing of masques was his chief employment, except possibly some shorter pieces, to which there is no date. In that year his comedy intituled 'The New inn, or the Light heart', was brought upon the stage, but hissed out of the house on its first appearance. Jonson had recourse to his pride on this occasion, and threatened, by way of revenge, to leave the stage, in an ode addressed to himself; but for this he was handsomely lashed by one of his friends. The New inn, with the ode annexed, being printed in 1631, a very severe reply was written soon after by Owen Feltham, in verse, and in the same measure with Jonson's ode (R).

He was at that time ill, and lived in an obscure necessitous condition; and there is a printed story which tells us, "that the king, who heard of it, sent him a benevolence of ten pounds, and that Jonson, when he received the money, returned the following answer: His majesty hath sent me 10 l. because I am old and poor, and live in an alley; go and tell him, that his soul lives in an alley (s)." The bluntness of Jonson's temper might easily afford occasion for such a story to be made; and there is an expression not unlike it occurring in his works; but the fact is otherwise. It is true, that he was poor and ill; but the king relieved him with a bounty of a hundred pounds, which he hath expressly acknowledged by an epigram, written that very year, and on that particular occasion (T).

Jonson continued for some time in this low state, notwithstanding the king's further munificence in the large addition to his salary (U), this year, already mentioned. And in 1631 he solicited the lord treasurer for relief in a short poem

(R) Owen Feltham was a writer of note in that age, author of a book which had its day of fame, intituled *Resolves*. That he was a friend to Jonson's real merit, appears by his verses in *Jonsonius Virbius*. But Ben's foibles in this particular, as well as his general merit, are handsomely touched by sir John Suckling in his Session of

the poets. See his *Fragmenta aurea*, &c. p. 7. Edit. 1748, 8vo.

(S) Cibber's *Lives of the poets*, and Smollet's *Hist. of Eng.* v. iii. p. 346, 4to.

(T) It is among the epigrams in his works, v. vi. p. 434.

(U) Our poet's petition for this favour is inserted in his works, v. vii. p. 8.

addressed to him, which he called 'An epistle mendicant,' where he complains, that he had laboured under sickness and want for five years (x). Superfluous wealth hath been seldom a part of the muses dowry; and but few of her train have been able to boast the splendor and gifts of fortune; nor was Jonson free from the too common foibles incident to the poetic tribe, extravagance and bad oeconomy.

The whole tenor of this address discovers a greater affliction for the emptiness of his purse, than the disorder of his person; and the success he had met with in that article encouraged him to make use of his muse afterwards in several less direct, but not less understood, nor less effectual applications of the adulatory kind, with the same view (y). There is good reason also to believe, that he had a pension from the city, from several of the nobility and gentry, and particularly from Mr. Sutton, the founder of charter-house hospital there. Notwithstanding all these helps, his finances were continually in disorder and deficient, and that defect made him a beggar (z).

In these circumstances, notwithstanding the ill success of his last mentioned play, he took the field again. There are two comedies subsequent in point of time to the New inn, but both are without a date. Of these the Tale of a tub was probably his last performance, and is undoubtedly one of those later compositions, which Dryden hath called his dotages; but yet they are the dotages of Jonson. The malevolence of criticism, which had marked him for its prey in his younger years, could not be persuaded to reverence his age, but pursued him with unwearied steps, nor left him as long as he could hold a pen; and if we adopt the maxim of a

\* Mr. Pope, celebrated wit \*, Jonson must have been certainly a genius, from the confederacy of the dunces against him. Alexander Gill, a poetaster of the times, attacked him with a brutal fury, on account of his Magnetic lady; but Gill (A) was a bad man, as well as a wretched poet, and Jonson, with the advantage in both these points, revenged himself by a

(x) Ibid. p. 446.

(y) See v. vi. p. 431, 432, 438, 439.

(z) The poets have made the frequency of their distress their mutual relief: with this thought Cowley alleviates his misfortunes, where he feelingly complains, that

Such were all th' inspired tune-ful men,

Such all his great forefathers were from Homer down to Ben.

(A) There is some account of both father and son in Ath. Oxon. v. i. col. 602, and v. ii. col. 22, 23.

short but cutting reply. His last masque was personated July 30, 1634, and the only piece we have with a date afterwards, is his new year's ode for 1635.

There are indeed two dramatic pieces left unfinished, and the time of writing them is uncertain. These are intituled, 'The Sad shepherd,' a pastoral tragedy; and 'The fall of Mortimer'. Of this last there is only the plan of the drama, and one or two scenes. It is said he died and left it unfinished. The editor of his works is of opinion, that had he completed his design with the same spirit in which it is begun, we should have been able to boast of one perfect tragedy at least, formed upon the ancient model, and giving us the happiest imitation of the ancient drama. The Sad shepherd is carried on almost to the conclusion of the third act: more than enough to make us repent the want of the rest, which deprives us of the second pastoral drama that would have done honour to the nation. But our poet probably found himself under a necessity of laying down his pen in the middle, not being able to carry it on any further, without giving too disadvantageous marks of that inability. His disorder increasing, brought on a palsy, which put a period to his life on the 6th of August 1637, in the 63d year of his age. He was interred three days after in Westminster-Abbey, at the north-west end near the belfrey. Over his grave is a common pavement stone, given, says Mr. Wood, by Jack Young of Great Milton in Oxfordshire, afterwards knighted by king Charles II, and on it are engraven these words: O RARE BEN JONSON.

In the beginning of the subsequent year a collection of elegies and poems on his death was published under the title of 'Jonsonius Virbius, or The memory of Ben Jonson revived, by the friends of the muses.' In this collection are poems by most of the men of genius of that age, as lord Falkland, lord Buckhurst, Sir John Beaumont, Sir Thomas Hawkins, Mr. Waller, Mayne, and Cartwright of Oxford, with many others. This piece was published by Dr. Duppa, bishop of Chichester, and tutor to Charles II, then prince of Wales. Thus his memory was embalmed by the tears of the muses; and, soon after, a design was set on foot to erect a monument and a statue to him, and a considerable sum of money was collected for that purpose; but

(B) Particularly Waryng, the author of *Effigies amoris*; and Mr. Howel.

the rebellion breaking out, prevented the execution of that design, and the money was returned. The monument now erected to him, in what is called the poets corner, in the abbey, was done at the expence of that great encourager of learning, the second earl of Oxford, of the Harley family.

It is said that Jonson lived in Black-Fryars in 1616, where there was then a play-house, and from thence removed to a house in Aldersgate-street, at the corner of Jewin-street, where it is reported he died.

Mr. Wood tells us, he was informed by dr. Morley bishop of Winchester, that, when master of arts, he had been acquainted with Jonson, and often visited him in his last illness; and that, at those times, he expressed great uneasiness and sorrow for profaning the scripture in his plays. He had undoubtedly a sense and was under the influences of religion; and it may be offered in his favour, that his offences against piety and good manners are very few. Were authority or example an excuse for vice, there are more indecencies in a single play of our poet's contemporaries, than in all the comedies which he wrote; and even Shakespeare, whose modesty is remarkable, hath his peccant redundancies not less in number than those of Jonson; and something must be allowed to the rudeness and indelicacy of the age, when grosser language was permitted than the chaste ears of more polished times will bear.

His person was corpulent and large, and his countenance hard and rocky (c); but, if we may believe his admirers, resembled Menander's, as the head of that poet is represented upon ancient gems and medals; in like manner Vida is said to have resembled Virgil. His disposition was reserved and saturnine, and sometimes not a little oppressed with the gloom of a splenetic imagination. For instance, he told his friend Drummond, that he had lain a whole night fancying he saw the Carthaginians and Romans, Turks and Tartars, fighting on his great toe. He hath been often represented as of an envious, arrogant, over-bearing temper, insolent and haughty in his converse: nor are these ungracious drawings the performance only of his enemies, as his late editor maintains, for his friend Drummond sets him off as a great lover and praiser of himself, a contemner and scorner of others, chusing rather to lose his friend than his

(c) See his poem upon his picture left in Scotland. Works, v. vi, p. 355, 356.

jest; jealous of every word and action of those about him, especially after drink, which was one of the elements in which he lived; a dissembler of the parts which reigned in him; a bragger of some good that he wanted. He thought nothing right but what some of his friends had said or done. He was passionately kind and angry; careless either to gain or keep; vindictive, but, if he was well answered, greatly chagrined, interpreting the best sayings and deeds often to the worst. He was for any religion, being versed in both; oppressed with fancy, which over-mastered his reason, a general disease among the poets. Thus far Mr. Drummond; who will be thought, I suppose, not to have spared his guest, in setting forth the worst side of his character.

To balance this, it is acknowledged by all, that he was laborious and indefatigable in his studies, his reading was copious and extensive, his memory so tenacious and strong, that, when turned of forty, he could have repeated all that he had ever wrote; his judgment was accurate and solid; and often consulted by those who knew him well, in branches of very curious learning, and far remote from the flowery paths loved and frequented by the muses. The lord Falkland, in his elegy, celebrates him as an admirable scholar, and says, that the extracts he took, and the observations which he made on the books he read, were themselves a treasure of learning, though the originals should happen to be lost. In his friendships he was cautious and sincere, yet accused of levity and ingratitude to his friends; but his accusers were the criminals, insensible of the charms and strangers to the privileges of friendship. For the powers of friendship, not the least of virtues, can be only experienced by the virtuous and good; and with these he was happily connected in the bonds of intimacy and affection. Randolph and Cartwright revered him as the great reformer, and as the father of the British stage, and gloried in the honorary title of his adopted sons (D); and Selden hath acknowledged the good offices which Jonson did him by his interest at court, when he had incurred the royal displeasure, by his 'History of tythes' (E). Stern  
and

(D) Mr. Howel also prides himself with being sealed with the seal of the tribe of Benjamin. See his letters to this father.

(E) In the preface to that book, published in 1614, he calls Jonson

his beloved friend and singular poet, whose special worth in literature, accurate judgment and performance, known only to the few, who are only able to know him, continues he, hath had from me,

and rigid as his virtue was, this Cato of poets was easy and social in the convivial meetings of his friends, and the laws of his Symposis, inscribed over the chimney of the Apollo, a large room in the Devil tavern, near Temple-bar, where he kept his club, was a proof that he was neither averse to the pleasures of conversation, nor ignorant of what could render it agreeable and improving. It is true, that he was sparing in his commendations of the works of others, which, perhaps gave occasion to accuse him of envy and ill-nature ; but, when he commends, he does it with sincerity and warmth. A man of sense is always cautious in giving characters ; nor will an honest man applaud, where he cannot approve : and Jonson well knew the people may admire, but to praise is an act of knowledge and judgment. As to his poetical genius, the characteristic of it, with regard to dramatic poetry, is universally allowed to be an excellence in drawing humour. To which must be added, mr. Pope's remark, that, " when our  
 " author got possession of the stage, he brought critical learn-  
 " ing into vogue ; and that this was not done without diffi-  
 " culty, will appear from those frequent lessons (and, in-  
 " deed, almost declamations) which he was forced to prefix  
 " to his first plays, and put into the mouths of his actors,  
 " the grex, chorus, &c. to remove the prejudices and in-  
 " form the judgment of his hearers. 'Till then, the En-  
 " glish authors had no thoughts of writing upon the model  
 " of the ancients : their tragedies were only histories in dia-  
 " logue, and their comedies followed the thread of any no-  
 " vel as they found it, no less than if it had been true hi-  
 " story" (F). Thus, says the author of the Biogr. Brit. that much admired poet, who followed Jonson in borrowing from the ancients, as much as he surpassed him in harmonious versification, for which Jonson seems to have had no nice ear. However, mr. Drummond observes, that his " inventions  
 " were smooth and easy, and sometimes we are surprized in  
 " his verse with the most beautiful harmony" (G). He does not appear to have had much conception of those breaks and rests, or of adapting the sound to the sense, which make one of the chief beauties in the works of our best modern poets. It is universally agreed, with his last mentioned friend, that translation or imitation was his most distinguished talent, wherein

me, ever since I began to learn, an increasing admiration. See also in the body of the book, pt. ii. p. 466, in his works, vol. III. edit. 1726, fol.

(F) Pope's preface to his own works.

(G) Particularly a song in Cynthia's Revels, act v. sc. vi. and in act ii. sc. vii of Volpone.

Come,

wherein he excelled all his contemporaries: and, besides his new forming the drama after our ancient models, he gave us the first Pindaric ode in the English language, that has a just claim to that title (H). Soon after his death, there came out a collection, intituled, 'Ben Jonson's execration against 'Vulcan': with diverse epigrams by the same author, &c. never published before. In 1640, the volume of plays and poems, which he published himself, was reprinted, and to it was added another volume in folio, containing the rest of his plays, masques, and entertainments, with a 'translation of 'Horace's Art of poetry', his 'English grammar', and the 'Discoveries'. In 1716, his works came out in six volumes, 8vo; and another edition was printed in 1756, in seven volumes 8vo, with some notes and additions by the editor; particularly a comedy intituled, 'The case is altered', the copy of which was furnished by Mr. Garrick, so justly celebrated as a player; to whom Jonson is obliged for giving new life to 'Every man in his humour', in which, by the proper cast of the several parts, and his own performance of a principal character, he hath displayed the excellencies of our old comic bard in their fullest glow (I). A defect in this last edition is also supplied in the Biogr. Brit. by inserting Jonson's verses prefixed to May's translation of Lucan. Our author had some children by his wife, particularly a son and a daughter, both celebrated by him in epitaphs upon them at their death (K): so that he left no issue, but those of brain (L).

## JON-

Come, my Celia, let us prove,  
While we can, the sports of love, &c.

Thus imitated by Mr. Waller,  
Phyllis, why should we delay,  
Pleasures shorter than the day?

Both from Catullus. His epitaph another instance:  
to the countess of Pembroke is

Underneath this marble herse  
Lies the subject of all verse, &c.

(H) It is among his Underwoods, under the title of 'Ode Pindaric, to the immortal memory and friendship of that noble pair, Sir Lucius Cary and Sir H. Morison. See a criticism upon it in Biogr. Brit. from the Preface to an English translation of Pindar by Gilbert West, esq. For a further character of his genius, we refer the reader to Mr. Dryden's 'Essay on dramatic poetry', and his postscript to 'The conquest of

'Granada'; Mr. Hurd's 'Horace's art of poetry', and Mr. Whalley's preface to his edition of our author's works, in seven volumes 8vo, 1756.

(I) Whalley's preface to his edition of Jonson's works.

(K) Printed among his epigrams, no. xxii. and xlv. in his works, vol. vi.

(L) Besides the plays which are intirely his own, and that intituled

JONSTON (JOHN) a learned Polish naturalist and physician in the XVIIth century, was born at Sambter in Great Poland, September 3, 1603. He travelled all over Europe, and was esteemed every-where by the learned. He afterwards bought the estate of Ziebendorf in the duchy of Lignitz in Silesia, where he died on the 8th of June 1675, aged 72 years; having published a natural history of birds, fishes, quadrupeds, insects, serpents, and dragons, in 1653, folio: as also a piece upon the Hebrew and Greek festivals in 1660: A thaumatography in 1661; and some poems, &c.

König. Bib.  
vet. & nova.

JORDANO [LUCA] an eminent Italian painter, was born, in 1632, at Naples, in the neighbourhood of Joseph Ribera (L), whose works attracted him so powerfully, that he left his childish amusements for the pleasure he found in looking on them. So manifest an inclination for painting determined his father, a middling painter, to place him under the directions of that master; with whom he made so great advances, that, at seven years old, his productions were surprising.

But hearing of those excellent models for painting, that are at Venice and Rome, he quitted Naples privately, to go to Rome. He attached himself to the manner of Pietro da Cortona, whom he assisted in his great works. His father, who had been looking for him, at last found him at work in St. Peter's church. From Rome, they set out together to Bologna, Parma, and lastly to Venice: at every place Luca made sketches and studies, from the works of all the great masters, but especially Paul Veronese, whom he always proposed for his model. His father, who sold his designs and sketches at a great price, kept him close to his work, and, that he might not quit it, prepared his dinner for him himself, often calling on him, Luca, *fa presto* (M); a name which he retained. It is said, that Jordano had been so great a copier, that he had designed the rooms and apartments of the Vatican a dozen times; and the battle of Constantine twenty. The number of his studies gave him a surprising facility, and the first rise to the elevation of his thoughts. A desire of gaining a higher degree of perfection drew him, with his

titled 'Eastward-hoe', already mentioned, Jonson joined with Fletcher and Middleton, in writing a comedy called 'The widow'. He also assisted dr. Hacket, after-

wards bishop of Lichfield and Coventry, in translating lord Bacon's essays into Latin.

(L) See his article.

(M) That is, Luca, make haste, father,

father, to Florence, where he began afresh to study, copying the works of Leonardo da Vinci, Michael Angelo, and Andrea del Sarto. He went back to Rome, whence, after a very short stay, he returned to Naples, where he married against his father's inclinations, who apprehended such an engagement might lessen his attention to his profession.

After seeing the paintings at Rome and Venice, Luca quitted his master's manner, and formed to himself a taste and manner, that partook somewhat of all the other excellent masters; whence Bellori (N) calls him the ingenious bee, that extracted his honey from the flowers of the best artists. His reputation was soon so well established, that all public works were trusted with him, and he executed them with the greatest facility and knowledge.

Some of his pictures being carried into Spain, so much pleased king Charles II. that he engaged him to his court in 1692, to paint the Escorial, in which he acquitted himself as a great painter. The king and queen often went to see him work, and commanded him to be covered in their presence. In the space of two years he finished the ten arched roofs and the stair-case of the Escorial. He afterwards painted the grand saloon of Buen Retiro; the sacristy of the great church at Toledo; the chapel of the lady of Atocha; the roof of the royal chapel at Madrid; and several other works. He was so engaged to his business, that he did not even rest from it on holidays, for which being reproached by a painter of his acquaintance, he answered, If I was to let my pencils rest, they would grow rebellious, and I should not be able to bring them to order without trampling on them. His lively humour and smart repartees amused the whole court. The queen of Spain one day inquiring after his family, wanted to know what sort of a woman his wife was, Luca painted her on the spot in a picture he was at work upon, and shewed her to the queen, who was the more surprized, as she had not perceived what he was about, and was so pleased, that she took off her pearl necklace, and desired him to present his wife with it in her name.

Jordano had so happy a memory, that he recollected the manners of all the great masters, and had the art of imitating them so well, as to occasion frequent mistakes. The king shewed him a picture of Bassani, expressing his concern that he had not a companion: Luca painted one for him so exactly in Bassani's manner, that it was taken for a picture of

(N) In his lives of the painters, under our painter's article.

that

that master; the king, in return, knighted him, gave him several places, made one of his sons a captain of horse, and nominated another judge and president of the vicariate of Naples: one of the king's coaches attended him every evening; nor was this all, his majesty's goodness extended still farther, marrying his daughters to gentlemen of his court, and bestowing good places on them for portions.

Philip V. kept him in his service after the death of Charles II. in 1701, when he continued those great works he had begun; and, as his stay was long in Spain, his wife, on a false report, believed him dead; to undeceive her, he painted himself on a card, and sent it by the post.

On his return from Spain, he passed through Florence, where he painted, on the cieling of the chapel of Corsini in the church del Carmine, the apotheosis of the saint, with a great number of figures. He also adorned the gallery of the palace Richardi. Jordano was the cause of the death of Carlino Dolce. This painter, who finished his works with too much labour, and whom a constant application to work, to a great age, had not enriched, died with chagrin, on Luca's reproaching him with the loss of so much time.

The great works Jordano had executed in Spain, gave him still greater reputation when he returned to Naples; so that he could not supply the eagerness of the citizens, though he worked so quick. The Jesuits, who had bespoke a picture of St. Francis Xavier, complaining to the viceroy that he would not finish it, and that it ought to be placed on the altar of that saint on his festival, which was just at hand; Luca, finding himself pressed on all hands, painted this piece in a day and a half. Oftentimes he painted a Virgin holding a Jesus, and, without any rest, in an hour's time would finish a half length; and, for dispatch, not waiting for the cleaning of his pencils, would lay on the colours with his finger. His manner had great lightness and harmony; he understood fore-shortning, but as he trusted to the great practice of his hand, he often exposed in the public pictures that were very indifferent, and very little studied; in which he appears to have been incorrect, and little acquainted with anatomy. No-body ever painted so much as Jordano, not even excepting Tintoret; his school grew into such repute that there was a great resort to it from Rome and all quarters: he loved his disciples, whose works he touched with great readiness, and assisted them with his designs, which he gave them with pleasure. His generosity carried him to make presents of altar-pieces to churches that were not able

to purchase them. He painted, gratis, the cupola of St. Bridget for his reputation, and touched it over a second time. By a particular dexterity, that roof, which is rather flat, seems very much elevated, by the lightness of the clouds which terminate the perspective.

Two Neapolitans having sat for their pictures, never thought of sending for them when they were finished. Jordano, having waited a great while, without hearing from them, painted an ox's head on one, and put a Jew's cap on the other, and placed a suit of old cloaths in his arms, and exposed them to view in that manner : on the news whereof they brought him the money, begging him to efface the ridicule.

Though his humour was gay, he always spoke well of his brother painters, and received the hints that were given him on his own works with great docility. The commerce he had with several men of learning was of great use to him ; they furnished him with their elevated thoughts, reformed his own, and instructed him in history and fable, which he had never read. His labours were rewarded with great riches, which he left his family, who lost him at Naples in 1705, when he was 73 years old. His monument is in the church of St. Bridget, before the chapel of St. Nicolas de Bari, which is all of his hand.

He engraved three plates in aqua fortis—one of the woman taken in adultery—another of the prophet Elias ordering the priests of Baal to be killed, in the presence of king Ahab—and a St. Anne. Desplaces has engraven a chastity of Joseph, and a A. J. Renner, two prints in the collection of the emperor's pictures at Vienna.

JORDANS (JAMES) one of the most eminent painters in the Flemish school, was born at Antwerp in 1593, and learned the principles of his art, in that city, from Adam Van Ort, to whose instructions, however, he did not so confine himself, as not to apply to other masters there, whose works he made it his business to examine very carefully ; and, adding to this the study of nature from the originals, he struck out a manner intirely his own, and by that means became one of the most able painters in the Netherlands. He wanted nothing but the advantage of seeing Italy, as he himself testified, by the esteem which he had for the Italian masters, and by the avidity with which he copied the works of Titian, Paul Veronese, the Bassani's, and the Caravagios, whenever he met with any of them.

What

What hindered him from making the tour of Italy, was his marriage, which he entered into very young, with the daughter of Van Ort, his master. Jordans's genius lay to the grand goût in large pieces, and his manner was strong, true, and sweet. He improved most under Rubens, for whom he worked, and from whom he drew his best principles; inso-much that, it is said, this great master, being apprehensive that Jordans would eclipse him by a superior knowledge in colouring, employed him a long time to draw, in distemper or water-colours, those grand designs in a suit of hangings for the king of Spain, after the sketches which Rubens had done in proper colours; and, by this long restraint, he enfeebled that strength and force, in which Jordans represented truth and nature so strikingly. Our excellent artist finished several pieces for the city of Antwerp, and all over Flanders. He worked also for both their majesties of Sweden and Denmark. In a word, he was indefatigable in pains-taking; and, after he had worked without intermission all day, he used to recruit his spirits among his friends in the evening. He was an excellent companion, being of a chearful and pleasant humour. He lived to the age of fourscore and four years, and died at Antwerp in 1678.

De Filés.

J O U B E R T (LAURENCE) counsellor and physician in ordinary to the king of France and Navarre, first doctor regent, and chancellor and judge of the university of Montpellier, was born at Valence in Dauphiny December 6, 1529 or 1530 (o) Nothing is said of the place where he received the first part of his education; which, not improbably was at Venice. However that be, having made choice of physic for his profession, he went to Paris, where he studied that art under Sylvius; and, going thence to Italy, he attended the lectures of L'Argentier; after this he continued his studies at Montbrison, a city in the county of Forez, and in the neighbouring houses, where he lived when he wrote his *Decades*, which were dedicated to that celebrated civilian Papon, the ornament of that city. At last, going to Montpellier, he became the favourite disciple of Rondelet (p), upon whose death he succeeded to the regius professorship of physic in that uni-

(o) Thus says La Croix du Maine, p. 285; but, in an inscription round his picture in 1570, he is said to die in his fiftieth year, and if so, he must be born in 1520.

(p) This professor, at his death, put his manuscripts into the hands of

in that university in 1567, having given abundant proofs of his merit, by the disputations which he held for four days upon several theses. These were afterwards printed among some other of his tracts at Lyons in 1571; and he strengthened his reputation by the lectures he read on the discharge of that office; and more still by the books he published (Q).

The art of physic is a mystery, and, like those of religion, derives a kind of veneration upon the professors, especially when they become eminent in it. Hence the world became possessed with an opinion, that nothing was too difficult for his skill; insomuch that Henry III, who passionately wished to have children, sent for him to Paris, in hopes that he was able to remove those obstacles that rendered his marriage fruitless; but the prince was disappointed. However, that

of Joubert, with a request to him to revise, correct, and publish them. Accordingly he did so, and also wrote his friend's life. See the following note.

(Q) The following is a list of them. Those in French are, *Question vulgaire, savoir quel langage parleroit un enfant, qui n'auroit jamais oui parler: Traité contre la blesure ou coups d'arquebuse & la manier d'en guerir; Apologie de l'orthographe de Joubert; Traité des causes du ris; Dialogue sur la cacographie Francoise; Question des huiles; La censure des quelques opinions touchant la decoction pour les arquebusades; Sentence de deux questions sur la curation des arquebusades; L'histoire des poisons écrite en Latin par Rondelet, & traduite en Francois par Joubert.*

Our author's Latin pieces make up two folio volumes in the editions at Frankfort in 1582, 1599, and 1645, and are as follow: *Annotationes in Galeni libros de differentiis symptomatum; De convulsionis essentia & causis; De cerebri affectibus; Paradoxa; such as, for instance, it was possible for a man to live a long time without meat or drink; Annotationes in Paradoxa; Ars componendi me-*

*dicamenta; De syruporum con-*  
*ficiendorum modo & utendi ra-*  
*tione; Quæstiones medicæ pro re-*  
*gia professione a Jouberto dispu-*  
*tata; De peste; De quartana fe-*  
*bre; De paralepsi; De medicina*  
*practica; Ilagoge therapeutices*  
*methodi; De affectibus pilorum*  
*& cutis præsertim capitis, & de*  
*cephalalgia; De affectibus inter-*  
*nis partium thoracis; Pharmacopæa;*  
*De urinis; Apologia pro suo*  
*paradoxo septimo decadis se-*  
*cundæ; Responso ad animadver-*  
*siones Francisci Valeriolæ in om-*  
*nia Jouberti opera; L. Jouberti*  
*& Alexidis Gaudini disputatio de*  
*iteranda sæpius phlebotomia in eo-*  
*dem morbo; Provocatio a senten-*  
*tia Brunonis Seidelii, &c; De fe-*  
*brium humoralium origine ac ma-*  
*teria; G. Rondeleti vita; De va-*  
*riola magna, &c; Declamatio in*  
*Johannis Saportæ inauguratione;*  
*Oratio habita cum Christoph.*  
*Schilingio & Dan. Galarzio Pari-*  
*siensi supremum dignitatis in arte*  
*medica gradum conferret; De*  
*gymnasiis & generibus exercita-*  
*tionum apud antiquos, &c. De*  
*balneis antiquorum; Περὶ τῆς ἰα-*  
*λεχίας disputatio; De nominis sui*  
*orthographia; Epitola ad Jea.*  
*Scaligerum.*

failure did not hurt the reputation of Joubert, who died in full possession of fame, October 28, 1582, at Lombez, a town about seven leagues distant from Thoulouse. It is true, much offence was taken, and many clamours were raised by a piece which he published under the title of *Vulgar errors* (D), wherein he treated the subject of virginity and generation in such plain terms, as had never appeared before in the French language. He was even so free, that he produced three affidavits of matrons who, at the magistrates command, had examined whether some maidens, who complained that they had been ravished, had sufficient reason for that complaint. Joubert compares together the expressions which these matrons made use of; yet he dedicated this book to the queen of Navarre, consort to Henry IV. This was particularly censured.

But all the clamours, instead of stopping the sale of the book, as was intended, had, as usual, a contrary effect: they helped considerably to make it sell the more. It was printed at four different places within six months, Bourdeaux, Paris, Lyons, and Avignon; and not less than sixteen hundred copies in each impression: and, whereas the price at first was only ten-pence or twelve-pence, it was afterwards sold for a crown, and even for four livres: just as, in a time of scarcity, the price of wheat raises daily. Hungry curiosity was famished for want of it: nay, the printers and booksellers were continually asked for the continuation of the work; and the author was daily pressed to publish the remainder, or at least five books of it, from time to time, (if he did not care to print it all at once) according to the division he made of it (E). And indeed besides these, he had promised something more upon the same subject; but, being of a high spirit, and very jealous of his reputation, he was so much vexed and exasperated by these complaints, that he had often a mind to commit all he had written to the flames (E).

Mr. Bayle, in order to shew that Joubert was a modest man, and knew very well within what limits human understanding is confined, relates the following particular: Gas-

(R) This work was to have contained six parts, each of them divided into five books. When he published the first, he added to it a table exhibiting the division of the whole work, and the titles of the chapters, which every book was

to contain; but the public never saw more than the first part and part of the second; the reason may be seen in Cabrol's apologetic epistle prefixed to the second part.

(S) Cabrol in the same place.

par Bachot, counsellor and physician to the king of France, who was admitted doctor of physic in 1592, having boasted that he had maintained his theses against all opponents, and looked upon his doctorate as the trophy of his victory, was afterwards convinced of his vanity by a letter from mr. de Lorme, physician in ordinary to Lewis XIII, and first physician to the queen dowager, acquainting him that the late mr. Joubert, mr. de Lorme's friend and colleague, used to say of himself, ' Ter doctor nunquam futurus doctus, I ' have been three times admitted a doctor, and shall never ' be a learned man : ' that he, being a doctor, and having taken that degree in three different universities, could not be satisfied with himself, though he was admired by all the world. I began, continues Bachot, then to mistrust myself, and to look upon all my former studies as useless, without any hopes of ever becoming learned ; since such a man, like another Socrates, confessed his own incapacity, or the fear he was in never to enjoy the desire of his heart (r). Our author left a son, Isaac Joubert, who translated some of his father's paradoxes into French, and made an apology for the new French orthography made use of by his father (u).

Bayle,  
Moretti

JOUVENET (JOHN) a celebrated French painter, was the son of Lawrence Jouvenet, another painter, who descended from a race of painters originally of Italy. John was born at Rouen in 1614. The first elements of his art were taught him by his father, who afterwards sent him to Paris to improve those excellent talents which he had for de-

(r) Bachot's letter to de Lorme, prefixed to his book of Vulgar errors, printed in 1626, wrote in order to compleat Joubert's design in the third part of his Vulgar errors ; accordingly he followed the chapters according to the scheme already mentioned, but did not follow his master's opinions. This piece of Gaspar Bachot is intituled *Erreurs populaires touchant la medecine & regime de santè*, i. e. Vulgar errors concerning physic and diet necessary to preserve health. This author is not mentioned in Lindenius renovatus.

(u) Mr. Bayle calls him an innovator with regard to the ortho-

graphy of the French tongue. This orthography was seen in his Vulgar errors ; for instance, Jantil, accion, parfet, amer, instead of Gentil (gentile) action (action) parfait (perfect) aimer (to love). He also made a distinction between the v consonant and the u vowel, and would have them written differently. His orthography is almost the same with that which Lewis Maigret and James Pelletier attempted to introduce ; but it was so little approved of, that it was absolutely altered in the edition of the Vulgar errors printed at Rouen in 1601.

signing. In that city he became a very able painter in a short time. M. Le Brun, first painter to the king of France, being sensible of his merit, employed him in the pieces which he did for Lewis XIV, and presented him to the academy of painting, where he was received with applause, and gave them for his chef d'œuvre a picture of Esther fainting in a swoon before Ahafuerus, which the academicians reckon one of their best pieces. After having passed through all the offices of the academy, he was elected one of the four perpetual rectors nominated upon the death of Mignard. His genius lay to great works in large and spacious places, as may be seen in the chapel of Versailles, where he painted a Pentecost in the church of the invalids, in which there are the twelve apostles of his painting in fresco; in the priory of St. Martyn des Champs at Paris, where he did four large pieces of the life of our Saviour, and in several other churches; works which make it evident that he is to be ranked among the best masters which France hath produced.

His pieces of the easel are not near so valuable as those in the large way, the vivacity of his genius not suffering him to return to his work in order to finish it, and there are but few of these. Indeed he painted a great many portraits, some of which are in very good esteem; though he was inferior in that way to several of his contemporaries, who attached themselves particularly to it.

In the latter end of his life he was struck with a hemiplegia on his right side: so that, after having tried, to no purpose, the virtue of mineral waters, he despaired of being able to paint any longer; when, giving a lecture to one of his nephews, he took the pencil into his left hand, and, trying to retouch his disciple's piece in some places, the attempt succeeded so well, that it encouraged him to make others, till at length he determined to finish, with his left hand, a large cieling which he had begun in the grand hall of the parliament at Rouen, and a large piece of the Annunciation, which we see in the choir of the church of Paris. These are his last works, and they are no ways inferior to any of his best. He died at Paris in April 1717, at the age of 73 years, leaving no sons to inherit his genius; but, in default of sons, he had a disciple, in his nephew, who after his death was received into the royal academy of painting and sculpture.

JOVIUS (PAUL) in Italian *Giovio*, well known by his histories, was born in the year 1483 at Como in Italy, losing his father in his infancy. He was educated by his eldest brother Benedict Jovius (x), who observing his excellent genius, took pains to ground him well in grammar and classical learning, of which he was a good master. Paul did not fail to make an extraordinary proficiency under his brother's instructions, and afterwards leaving Como he went to Rome for the sake of the Vatican library. Here he wrote his first piece, which was published under this title: '*De piscibus Romanis*, Of the Roman fishes,' in 1524. He dedicated this first fruits of his studies to cardinal Lewis of Bourbon, apparently determined therein by the favours he received from the French king, Francis I, who gave him a considerable pension of five hundred crowns for many years. This honour attached him so zealously to that prince, that he represented him not as a captive but a conqueror, when he was taken prisoner and carried into Spain. In reality, Francis was flattered by him so agreeably, and expressed so much kindness for him, that Paul, who was not of a temper to lose any thing for want of asking (y), tried his interest for some other favours from the constable of France, Anne de Montmorency.

(x) It was this brother's encouragements which made Paul an author: for Benedict having shewed him two of his works, namely, *The history of Como*, and *A treatise of the actions and manners of the Swiss nation*, he raised in Paul a desire to write a general history. Benedict led a very quiet and retired life at Como, which he never left but once, when he went to Milan to hear the lectures of a Greek professor, in order to learn the right pronunciation of that tongue, which he had learnt without a master. Besides about 100 letters, abounding with learned remarks, and other pieces, he translated some Greek authors, and wrote some poems; all which he intended for the press, and left that charge to his children; but nothing was

printed except his Latin poems. Paul. Jovius *eleges*, cap. 106. Bayle.

(y) No man ever asked for presents with less reserve than he did. Balzac tells us that, in one of his begging letters, he declared solemnly, that if the cardinal de Lorraine did not take care to have his pension paid him, he would say that the cardinal was no longer descended from Godfrey, who promoted a pedant to the archbishopric of Tyre. In another he asks the marquis of Pescara for two horses; for that effect he desires him to strike the ground a little harder than Neptune did. In a third letter, he wishes a certain lady, who was his friend, would send him some sweet-meats from Naples, because he begins to be tired of new-laid eggs.

But here he met with a rebuff; the constable was affronted with his forwardness, and even taxed him with impudence. On the other side, the refusal was resented as an injury, and Jovius had recourse to the author's weapon to revenge it. The constable happening to be disgraced some time after, our historian made the following remark upon it: that 'when the Grand Seigneur, Solymán, turned his great favourite, Ibrahim bashaw, out of his favour, and put him to death, king Francis did, at the same time, turn his great favourite, the constable, Anne de Montmorency, out of his favour; but why, says Jovius, did not he also put him to death? It was not, adds he, that he had not well deserved it, (mentioning some reasons, which, however, were false) but because, continues he, that great king was good-natured and merciful, whereas the Grand Seigneur was a cruel tyrant.' But Montmorency, after the death of Francis, being recalled to court, and made master of the palace to Henry II, in settling, as was the business of his office, the new king's household, he struck Jovius's name out of the list of pensioners of the crown (z).

Jovius, however, did not let his spirits sink under this misfortune; on the contrary, his soul seems to have biggened thereby, and casting about how to repair it, he resolved upon somewhat that should make himself large amends. His reputation in the learned world was grown to a great height by his writings, and, taking his stand from that ground, he aimed his views at a bishopric. He had always testified a great regard and respect for the house of Medicis, on whose praises he had expatiated in his works. Hence there was room to believe that he stood well with the pontiff. Upon the strength of that friendly disposition towards him, added to his literary merit, he applied to Clement VII, and obtained the bishopric of Nocera. It is ordinary to see one promotion serve as a step to rise to another. The see of Como became vacant in 1548. This was the place of our bishop's birth, and the flattering thoughts of figuring it among his own people and in his own country had irresistible charms. Impatient to be so happily seated, he immediately addressed a petition for it to Paul III.

But here he met with a second rebuff. That pontiff gave him a peremptory denial. Great crosses are generally ob-

(z) Brantome Eloge des François Memoires, V. I. p. 228.

served to produce either rage or melancholy, according to the temper of the sufferers. The latter of these did not enter into the composition of our historiographer; on the other hand, he was presently all in a flame, and, to avoid the tormenting sight of his own defeat in the promotion of his competitor, he resolved to quit Rome, where he had resided from his youth, happy, if his friends may be judges, in a golden mediocrity, and retire to Florence. The disappointment had this additional mortification in it, that his competitor was not only a perfect stranger at Como, but a person who was raised, all on a sudden, from the low drudgery of a private servant to this high dignity. Flattery is never better judged nor more successfully applied than in such a case; Jovius did not want this quieting cordial, for which indeed he had plainly insinuated, though in an indirect way, his wishes: "Who will not judge, says his thus bribed friend Alciatus, from this, that the pope is an enemy to the muses? For whoever despises you, who are a most grave historian, must be an enemy to all kind of literature, and absolutely rude and ignorant." Towards the latter end of his days, Jovius grew lame in his feet, and making his nephew, Julius Jovius, his coadjutor in the bishopric Aug. 21, 1551, he chiefly employed himself in finishing and printing his history; which had indeed been the chief business of his life from his youth. He formed the plan of it in the year 1515, and continued working upon it to his death (A), which happened December 11, 1552, at Florence, and was interred in the church of St. Lawrence in that city, where there was a monument erected to his memory, with an inscription (B).

Except in the character of his genius, in which respect he is allowed to be a man of wit as well as learning, and master

(A) This is our author's principal piece; it is a history of his own time throughout the world, beginning with 1494, and extending to the year 1544. It was first printed at Florence in three vol. fol. the two first under the author's care, but he died before the third came from the press: it was print-

ed again at Strasburg in 1556, and was also translated into French by Denis Sauvage. It is very entertaining, but must be read with caution, like that of bishop Burnet, and on the same account.

(B) There is the following distich upon it, celebrating him as the glory of the Latin language:

Hic jacet heu! Jovius Romanæ gloria linguae,  
Par cui non Crispus non PatavenuS erat. Moreri.

of a bright and polished stile, wherein are delivered a great abundance of curious observations, it is agreed on all hands, that he was really a contemptible person on account of his morals. He is said to have been so steeped in lewdness and a dissolute course of life, that after he was old and a bishop, he delighted to be reckoned among the young men that made love to the women. Cardan's remark is pleasant enough, That he was an hermaphrodite, and was even like to be brought to bed in his old age (c). It is no wonder to find a man of this cast charged with great neglect of the duty of prayer, and careless in reciting his breviary. He was very credulous in astrological predictions, and had great faith in other arts of divination used by the heathens, such as chiromancy, amniomancy (d), and the like superstitions. He was succeeded in his bishopric at Nocera by his nephew and coadjutor Julius Jovius, to whom likewise Paulus Jovius Junior was made coadjutor in the same bishopric Nov. 29, 1560, and became also his successor in it. He held the see 25 years, and died in 1585. This Paul Jovius Junior was a man of letters and a good poet, but not much acquainted with divinity, having been a physician before his advancement to the bishopric, and never discontinued the study of the Belles Lettres. He assisted in the council of Trent, and is particularly remarked for opposing the decree by which the residence of bishops was declared *jure divino*, or required by the law of God. It seemed necessary to take notice of this bishop, in order to prevent a mistake which some have fallen into, of confounding him with the subject of the present article, by reason of the identity of the name.

I R E N Æ U S [Saint] bishop of Lyons in France, was, undoubtedly, by birth a Greek, and, not improbably, born at or near the city of Smyrna. In his youth he wanted not an ingenuous education in the studies of philosophy and human learning: his institution in the doctrines of Christianity was under two disciples of St. John the apostle, Papias and

(c) Cardan, in *Apologia Neronis*.

(d) That is, the art of divining by observing the membrane amnios, which contain's the foetus in the mother's womb. This membrane breaks ordinarily at the birth of the child, but when it keeps whole, which sometimes,

though very rarely, happens, it is taken for a sign of good luck; whence comes the proverb, 'Il est né coiffé, he is born with a coif on; i. e. he is born to good fortune.' See an account of it in Drelincourt's treatise in *Nouvelles de la republique des Lettres* for July 1685, Art. II. p. 815.

Polycarp.

Polycarp ; the latter of whom he is said to have accompanied in his journey, about the Paschal controversy, to Rome, where, by his and Amicetus's persuasions, he was prevailed upon to go to France, great numbers of Greeks residing in some parts of that kingdom, especially about Marseilles ; and the church there beginning to be disturbed by several pernicious heresies. In his journey, arriving at Lyons, he continued several years there, in the station of a presbyter, under the care and government of Pothinus, the bishop of that city.

By his behaviour here, he had distinguished himself so much, about the year 177, that he was pitched on to draw up the judgment and opinion of the churches of Lyons and Vienne, which were sent in a letter to those in Asia, in order to compose the differences lately raised there by Montanus and his followers, who pretended to the prophetic spirit. In the same letter, they took occasion also to give an account of the persecution which then raged peculiarly among them under Marcus Antoninus. The martyrs, in those times, had a mighty honour paid them, so that their sentence, in any weighty case, was always entertained with esteem and veneration. The same churches therefore sent other letters about these controversies to Eleutherius, bishop of Rome, which were probably carried by Irenæus, who undertook that journey at their request, being recommended by them to Eleutherius in a very honourable testimony, desiring him to receive the bearer, not only as their brother and companion, but as a zealous professor and defender of that religion which Christ had ratified with his blood.

Two years afterwards, A. C. 174, upon the martyrdom of Pothinus at Lyons, Irenæus succeeded to that chair, in a troublesome and tempestuous time, when the church was assaulted by enemies from without, and betrayed by heretics from within. These circumstances required both courage and conduct in the governors, and our new bishop gave conspicuous proofs of his qualifications in both respects ; the attempts of the one he endured with meekness and patience, while he endeavoured to prevent the spreading poison of the other by a vigilant circumspection ; discovering the persons, laying open their designs, and confuting and condemning their errors. To that purpose he is said to have held a provincial synod at Lyons, where, by the assistance and suffrage of twelve other bishops, he condemned the heresies of Marcion, Valentinus, Basilides, and the rest of that antichristian crew.

crew. He had personally encountered some of these ring-leaders among the Gnostics, and read the books of others, when, at the request of many who importuned him, he set about the elaborate work 'Against heresies', which is still extant under his name.

It was composed in the time of Eleutherius, already mentioned; upon whose decease Victor succeeding to the see of Rome, headed afresh the dispute about the time of celebrating Easter, and endeavoured imperiously to impose the Roman custom upon the Asiatics. To heal the schism, synods were called in several places, and, among the rest, Irenæus convened a synod of the churches of France under his jurisdiction; and, having determined the matter, he wrote a synodical epistle to pope Victor, wherein he told him, they agreed with him in the main of the controversy, but, withal, advised him to take heed how he excommunicated whole churches, for observing the ancient custom derived down to them from their ancestors; that there was as little agreement in the manner of the preparatory fast before Easter, as in the day itself, some thinking they were to fast but one day, others two, others more, and some measuring the time by a continued fast of forty hours; and that this variety was of long standing, and had crept into several places, while the governors of the church took less care about these different customs, who yet maintained a sincere and mutual love and peace towards one another, a thing practised by all his own pious predecessors; putting him in mind of Anicetus and Polycarp, who, though they could not so far convince each other as to lay aside their different usages, did yet mutually embrace, orderly receive the communion together, and peaceably part from one another. Irenæus wrote also, to the same effect, to several other bishops, for allaying this unhappy difference.

The church had, for some years, enjoyed those calm and quiet days from without, which had been abused by these animosities and contentions from within, when the emperor Severus, hitherto favourable, began a bitter and bloody persecution against the Christians, and prosecuted them with great severity in all parts of the empire. He had once governed the province of Lyons himself, and, probably, then taken peculiar notice of Irenæus, and the flourishing state of the church in that city, and might therefore give more particular orders for proceeding against them in this place. The persecution, that in other parts picked out some few

to make them examples, here served all alike, and went through with the work. In this general rage of their enemies, Irenæus, having been prepared by several torments, lost his life by decollation. His body, being taken up by Zacharias his presbyter, was buried in a vault laid between Epipodias and Alexander, who had suffered in the persecution under Antoninus. It is not easy to assign the certain date of his martyrdom, whether it was when the emperor published this edict, about the 10th year of his reign, A. C. 202; or in his expedition to Britain A. C. 208, when he took Lyons in his way, and might see execution done with his own eyes, in a place, against the citizens whereof he had before conceived a particular displeasure.

Our author, it is said, was a true lover of God, and of the souls of men, as is evident from his leaving his native country, and, instead of the polite manners of the Eastern nations, to fix his dwelling among a people of a wild and savage temper, and whom he must convert to civility before he gained them to religion. Nor was it the least part of his trouble (as himself plainly intimates) that he was forced to learn their language, a rugged and, as he calls it, a barbarous dialect, before he could do any good upon them (E); all which, and a great deal more, he cheerfully underwent, that he might be serviceable to the real interests of men. With the same view of promoting piety, by rooting up the vitiated notions that hindered its progress, and at the same time exposed Christianity to the scorn and contempt of wise and discerning men, he set himself, with all imaginable industry, to oppose them; a task which he performed so well, that he is stiled, by Tertullian, ‘*omnium doctrinarum curiosissimus*’ ‘explorator, a most curious searcher into all kinds of doctrine’.

He wrote several books, which were all lost, except his five against heresies; what his proper style was in these is not easily guessed, the far greatest part of the original Greek being wanting; but, probably, it was simple, vulgar, and ordinary; embased, as he seems to confess, with the natural language of the country where he lived, nor had he studied the art of rhetoric, the ornaments of speech, or had any skill in the elaborate methods and artifices of persuasion, as

(E) This is generally urged, as of languages in the Church, after the days of the apostles.  
by Dr. Con. Middleton and others, against the continuation of the gift

he modestly apologizes for himself. He betrays, in all his discourses, a mighty zeal and spirit of martyrdom, and the martyrs had a certain serious, strenuous, and masculine way of writing, if we may rely upon the judgment of Erasmus. However, Photius observes, that in some of his works, the accuracy of truth is sophisticated with the false and spurious reasonings, which ought to be adverted to; and in the books yet extant, there are some assertions that will not stand the test of examination (F), the principal whereof are such as are observed in Justin Martyr; the rest are of an inferior and more inconsiderable note.

IRNERIUS, called also WERNERUS, or GUARNERUS, a celebrated German (G) lawyer in the twelfth century. After studying the law at Constantinople, he taught it at Ravenna, where a dispute arising between him and his colleagues about the word ‘al’, he sought for the meaning of it in the Roman law, and thence took a liking to it, applied himself to the study of it, and at last taught it publicly at Boulogne in the year 1128. He had a great number of disciples, became the father of the Glossators, and had the title of Lucerna Juris. Thus he became the restorer of the Roman law, which had been destroyed by the invasion of the Barbarians. He had great credit in Italy with the princess Matilda, and having engaged the emperor Lotharius to order, by an edict, that Justinian’s law should resume its ancient authority at the bar, and that the code and digest should be read in the schools; he was the first who exercised that profession in Italy; his method was to reconcile the responsa jurisprudentium with the leges, when they seemed to clash.

It is also said, that he prevailed with Lotharius, whose chancellor he was, to introduce into the universities the creation of doctors, ~~and~~ that he drew up the form of that ceremony; so that, from this time, there were promoted to that degree, Bulgarus, Hugolin, Martin, Pileus, and some others, who, after Irnerius, began to interpret the Roman laws, and that which is called the Gloss. These ceremonies had their commencement at Boulogne, whence

(F) Among others, is his conceit that Christ was near fifty years of age when he entered upon his public ministry, a mistake which he took up from the report of his

master Papias, is produced to shew that he depended more upon tradition than scripture.

(G) Some writers say he was a Milanese.

they

they spread into all other universities, and passed from the faculty of law to that of divinity; and, for instance, the university of Paris having adopted them, they were made use of, for the first time, in the person of Peter Lombard, master of the sentences, who was created, in this form, doctor of divinity. Irnerius died some time before the year 1150, and was interred at Boulogne.

IS A A C (KARO) a rabbi, son of the rabbi Joseph Karo, was one of those Jews who left Spain on an edict of Ferdinand and Isabella, in March 1492, which obliged the Jews to quit their dominions within the space of four months, or else embrace Christianity. Karo went first to Portugal, and, travelling thence to Jerusalem, he lost his children and his books on the road. He lived in great solitude, and, to console himself for the loss of his children, he composed a book intituled, 'Toledot Jiskach, The generations of Isaac.' It is a commentary upon the Pentateuch, partly literal and partly cabbalistical, in which he examines the sentiments of other commentators. It has gone through several editions; the first was printed at Constantinople in 1518: there is another of Mantua, and a third of Amsterdam in 1708. Buxtorf ascribes to our rabbi a ritual, intituled, 'Even Ha-hefer, The rock of support.'

I S Æ U S, a celebrated Greek orator, and native of Chalcis, in Syria, the scholar of Lyfias, and preceptor of Demosthenes. He taught eloquence, with reputation, at Athens, about the year 344 before Christ. There are ascribed to him sixty-four orations, but he composed no more than fifty, of which we have only ten remaining. He took Lyfias for his model, and hath imitated him so well, that they might easily be confounded one for the other, but for the figures, which Isæus first made frequent use of. Our author was also the first who applied eloquence to state politics, in which he was followed by his scholar Demosthenes.

ISELIN (JAMES CHRISTOPHER) in Latin Iselius, one of the most learned men of the 18th century in antiquities both ecclesiastical and profane, was born at Basil, in July 1681, of a family fruitful of persons of merit. After he had finished his studies with reputation, he was made professor of history and eloquence at Marpourg in 1704, but was recalled to Basil, to teach history and antiquity, in 1707, where

where he was also promoted to the divinity chair in 1711. He went to Paris in 1717, where he acquired the esteem and friendship of the learned. His design was to make a visit to Holland, and thence cross the water to England; but, being nominated rector of the university of Basil, he was obliged to return into his own country. Shortly afterwards, the Academy of Inscriptions and Belles Lettres at Paris made him an honorary foreign member, in the room of M. Cuper. Mr. Iselin was also librarian at Basil, where he died April 14, 1737. He published a great number of books, of which the principal are, 1. *De Gallis Rhenum transeuntibus Carmen Heroicum*. 2. *De Historicis Latinis melioris ævi dissertatio*. 3. A great number of dissertations and orations upon various subjects.

Ladvocat.

ISIDORE [SAINT] surnamed PELUSIOTA or DACIATE, from his retiring into a solitude near the town which bears both these names, was the most learned and most celebrated of the disciples of John Chrysostom. He professed the monastic life from his youth, and retired from the world; but was far from being useless to it, as appears by his letters, of which Suidas says he wrote no less than three thousand, and Nicephorus assures us, that he composed several works, and mentions particularly ten chiliads of his epistles. Sixtus Senensis also adds, that he saw, in the library of St. Mark at Venice, a manuscript containing 1184 of such epistles, which are not now extant. In a word, he acquired a great reputation for learning and piety, and flourished in the time of the general council held in 421, as appears by his letters to St. Cyril of Alexandria. He died February 4, about the year 440. We have remaining 2012 of his letters, in five books; they are short, but very fine; there are several important things in them about the sense of many passages of scripture, as well as theological questions well handled, and some important points concerning ecclesiastical discipline; they are wrote in good Greek, and in an agreeable florid style. The best edition of St. Isidore's works is that of Paris 1638, folio, in Greek and Latin.

Moreri  
Ladvocat.

ISOCRATES, the Greek orator, was born at Athens, in the first year of the 86th Olympiad, i. e. 436 years before Christ, when Lyfimachus was prætor of that city. He was the son of Theodore, who having got money by making musical instruments, was able to give him the best

best education. Hence he had Prodicus, Gorgias, and other Greek orators for his masters, whom he surpassed presently after by his eloquence and learning. At first he tried to speak in public, but, not succeeding in the attempt, he applied himself to take disciples, and speak orations in private. He constantly testified the warmest affection for his country, and was so deeply affected at the loss of the battle of Cheronæum, that he refused to eat any thing for the space of four days, and died with grief in the 338th year before Christ, at the age of 98 years. We have twenty-one excellent orations of his composing, which have been translated from the Greek into Latin by Wolfius. Isocrates particularly excelled in the harmony of his language, the justness of his thoughts, and the elegance of his expressions. There are also nine letters ascribed to him.

Dist. Por-  
tat.  
Moreti.

**ITTIGIUS (THOMAS)** A learned professor of divinity at Leipzig, and son of John Ittigius, doctor of philosophy and physic, and professor of physic in the same university. He received the first part of his education at Leipzig, and then went to Rostock, and lastly to Strasburg to perfect his studies, after which he was admitted a professor in philosophy at Leipzig, and published a treatise upon burning mountains: after this he became a minister, and exercised that function in divers churches in the same place. In 1680 he was made archdeacon, and licentiate in divinity; and in 1691 he was made professor extraordinary in the same faculty, and ordinary professor the ensuing year. He furnished several papers published in the Leipzig Acts; besides which we have of his, *Dissertatio de hæresiarchis ævi apostolici ejus proximi*; *Appendix de hæresiarchis*; *Prolegomena ad Josephi opera*; *Bibliotheca patrum apostolicorum Græco-Latina*; *Historia synodorum nationalium in Gallia a reformatis habiturum*; *Liber de bibliothecis & catenis patrum*; *Exhortationes theologicæ*; *Historiæ ecclesiasticæ primi & secundi seculi selecta capita*. Some part of this last did not appear till after the death of the author, which happened in April 1710, at the age of sixty-six years.

**JUDA HAKKADOSH**, or the SAINT, a rabbi celebrated for his learning and riches, who, according to the Jewish historians, lived in the time of the emperor Antoninus, and was the friend and preceptor of that prince; a title which Juda also bore among his own people. Leo of Modena,

dena, a rabbi of Venice, tells us, that rabbi Juda, who was very rich, collected, about twenty-six years after the destruction of the temple, in a book which he called the *Misna*, the constitutions and traditions of the Jewish magistrates and doctors who preceded him, and divided his work into six parts: the first treats of the agriculture of seeds; the second of festivals; the third of marriages, and every thing relating to women; the fourth of damages, interests, and all kinds of civil affairs; the fifth of sacrifices; and the sixth of legal cleanness and uncleanness: but as this book was short, and hardly intelligible, and gave occasion to several disputes, two rabbis, *Rabbena* and *Ase*, who lived at Babylon, collected all the interpretations, disputes, and additions, that had been made till their time upon the *Misna*, and formed the book which is called the *Babylonish Talmud* or *Gemara*, divided into sixty parts, called *Massachot* or *Treaties*. It is preferred to the *Jerusalem Talmud*, composed some years before by rabbi *Jochanan* of Jerusalem, which is short and in a rude stile.

2. advocat.

The *Misna* is the text of the *Talmud*, of which we have a good edition in Hebrew and Latin by *Surenhusius*, with notes, in 3 vol. folio. It is to be wished that the same was done to the *Gemara*.

**JUDEX** (**MATTHEW**) one of the principal centuriators of Magdeburg, was born September 22, 1528, at Tippolswald in Misnia. His inclination lying strongly to literature, he was sent by his father to study at Dresden: but he did not continue long there; for the college of Wittenberg being more to his mind, he removed thither, and afterwards was drove by necessity to Magdeburg. He arrived at that city in a most piteous condition, with an empty purse, and his body all over scabs. In this distress he went from door to door, singing and begging relief; and, by that thrift, procured a bare support, till at last being found to be a hopeful youth, he saith they procured him a tutor's place in the family of a lawyer, who sent him with his son to Wittenberg in 1546. This gave him an opportunity of completing his own studies; in teaching his pupil, he taught himself, so that he obtained the degree of master of arts in this university in October 1548. With this honour he returned to Magdeburg, and taught the second form there for some years. In 1554 he was chosen minister of St. Ulric's church in the same city.

He

He was now twenty-six years of age, and falling in love with a young maiden of fifteen or sixteen, he married her, though she had no fortune. Some of his friends, much concerned at this imprudent match, could not forbear shewing it; but the result was what might be expected, an approbation of his choice, by an elogium of his consort. He answered them, that from his youth he had always prayed to God to give him for his wife a young girl of a good family, honestly educated, adorned with virtue and piety, on account of her tender age, unacquainted with wickedness, and tractable; rather than a woman proud of her family, nicely and delicately bred, and haughty on account of her fortune: and since he had his wish, he submitted and trusted to providence. He lived above ten years with his wife in an agreeable and religious manner, and had six children by her.

In the interim he quitted his church at Magdeburg, being promoted to the divinity professor's chair at Jena in 1559; but he did not keep possession of it above eighteen months, being deprived by the order of John Frederic duke of Saxony in the beginning of October 1561. However, he staid six months longer at Jena, and thence returning to Magdeburg, was obliged, in six months more, to retire to Wismar. He suffered many persecutions and vexations during this interval. He was no sooner settled in his church of St. Ulric in Magdeburg, than he drew up a form of discipline, which was printed in 1554. He took care to have it observed very punctually, and refused the sacraments to some impenitent persons. For this they threatened to beat him, and even to trample him under their feet.

He was also severely abused in the libels which were made at Wittenberg against the Centuriator (H). While he was professor at Jena, he strongly opposed those who maintain that man co-operates with God's grace. Their party was very numerous, and they dispersed pasquils against him in the most impudent and slanderous manner; nay, some of them committed great disorders about his house during a whole night, and threw stones at his stopes. The pretence for depriving him of his post, was the publication of a book in the German tongue, 'De fuga papatus, Of avoiding popery;' but one of the true reasons of his deprivation, was his opposing that

(H) In these libels Judex was called a Judas and the son of an ass accustomed to the yoke. Schiopus, apud Crenium. animadv. part 4, p. 63.

party which was favoured by the court (1). It was the party of professor Strigelius, one of the heads of the Synergistæ or Assertors of man's free will (κ). They dispersed abroad several pretences for his deprivation, which were all refuted. Among other things, he was charged with dispersing several copies of the life of Balthazar Winter; and it was demanded of him to name the author of that Satire, and to call in all the copies of it, and deliver them up to the court. He answered, that the work was no libel; that it was only a true account of the life and death of a faithful servant of God; that it had been necessary to publish it in order to refute the calumnies which had been spread abroad by the enemies of that pious man; and to communicate it to his widow and some other persons for their comfort. He did not think himself under any obligation to name the author of it; but he offered to give an account of this whole affair before impartial judges, partly laymen and partly ecclesiastics. His adversaries did not care for such a tribunal.

When he left Jena he retired to Magdeburg with his friend Wigandus; but he did not long enjoy the liberty which the senate had granted him to continue there: some ministers were arrested; others were turned out of the city in the night-time. Judex did not approve this conduct of the magistrates, and exhorted those ministers to patience. By this behaviour he exposed himself to all sorts of opprobrious language and outrages; and there was a citizen who was forbidden to let out his house to him. His father-in-law had his share of this ill treatment, because he had given him a lodging in his house. Lastly, the senate commanded Judex to leave the city immediately. His wife, all in tears, went to the first burgomaster, and begged of him most earnestly, that she might have leave to continue at her father's with her five children, till the sharpness of the winter should be a little abated. She represented to him, that her eldest son was but eight years old, and the youngest but three months, and very ill. All her prayers and representations proved ineffectual; they were obliged to set out and retire to Wismar through frost and snow (L).

He

(1) That of the duke of Wismar.

(κ) See the article of Illyricus Matthias Flaccius.

(L) The quarrels and persecu-

tions of the protestants, one among another, especially of the centuriators, have furnished matter of triumph to the Roman catholics. The four first authors of the Centuries,

He survived those sufferings but a very few years; for, going to see a promotion of his scholars at Rostock, he died there May 15, 1564. He was a man of good morals, laborious, zealous, learned, and wrote a great many books (M). He understood music very well, and had some knowledge of mathematics. He was not unacquainted with astrology, and even drew up some horoscopes (N). He had studied the law for some time at Wittenberg. He could write verses both in Latin and in Greek, and had designed to write an ecclesiastical history of his own time. All the world knows what share he had in the two first Centuries of Magdeburg, and that it was a very heavy task: since therefore Judex died very young, and for fifteen years was in a very ill state of health, it cannot be questioned but that he was a very studious and laborious man.

tures, says a Jesuit, met with a fate very different from that of Baronius; for, soon after they had published their work, they were banished by the Lutherans themselves, who could not suffer such wicked men to live among them.

(M) A Latin translation of Luther's book concerning the literal sense of the words, "This is my body." In the dedication he refuted the 15 most considerable arguments of the Zuinglians. 2. Quod arguere peccata seu concionari poenitentiam sit proprium legis, & non evangelii proprii distinctiones & argumenta, i. e. Reasons and arguments to reprove men for their sins, or to preach repentance belongs to the law, and not to the gospel, properly so called. By this treatise he seems to have been an Antinomian or Solifidian. 3. De typographiæ inventionione, & de prælorum legitima inspectione, Of the invention of printing, and the lawful restraint of the press, printed in 1566. 4. Enarrationes epistolarum dominicalium, Expositions on the epistles read every Sunday. 1578. The following were published by him jointly

with Wigandus: Responsio ad confessionem Majoris de justificatione & bonis operibus, An answer to Major's confession concerning justification and good works; Responsio ad scurriles & blasphemos fœtidi Rambocchii Rythmos Witebergæ impressos; De adiaphoricis corruptelis in magno libro actorum Interimisticorum —repertis admonitiones; Corpus doctrinæ ex Novo Testamento; De Victorini Strigelii declaratione seu potius occultatione. He also, together with Illyricus Musæus and Wigandus, wrote a letter to some of the pious brethren concerning the affair of Victorinus: and, with the same persons, he cleared himself of the false reasons for which it was asserted in an anonymous piece, that he had been deprived at Jena. Besides these in Latin, the public has seen six pieces of his in the German tongue, the titles of which are given by Andrew Schoppius, where last cited.

(N) He drew up horoscopes for himself, for his children, and for some of Emdenus's, and made astrological schemes adapted to some other things.

IVES, or YVES, in Latin Ivo, the celebrated bishop of Chartres, was born in the territory of Beauvais in the 11th century. He was the son of Hugues d'Autueil & d'Hillemberge, and was educated under Lanfranc, prior of the abbey of Bec; after which he studied in the abbey of the regular canons of St. Quentin at Beauvais. His merit soon raised him to the dignity of an abbé, and then placed him in the episcopal see of Chartres in 1092 or 1093, under the pontificate of Urban XI, who had deposed Geofroy, our author's predecessor in the see, for divers crimes whereof he was accused. Ives particularly signalized his zeal against king Philip I, who had put away his wife Bertha, of Holland, and taken Bertrade of Montford, the wife of Fouques de Requin, count of Anjou. This divorce was contrary to the ecclesiastical law, and the affair would have been attended with some bad consequences, had not the prince been prudently managed by some about him. After this, the bishop employed himself wholly to the functions of his ministry, made several religious foundations, and died in December 1115, at the age of fourscore, and in the 24th year of his episcopate. His corps was interred in the choir of the church of St. John in the Vale, which he had foundod. Pope Pius V, by a bull dated December 18, 1570, permitted the monks of the congregation of Lateran to celebrate the festival of St. Ives on the 20th of May. We have of his compiling a collection of decrees; *Exceptiones ecclesiasticarum regularum*; besides 22 sermons; and a chronicon; all very important pieces, which were put together in 1647 by John Baptist Souciet, a canon of Chartres, in one volume folio, divided into parts. The decrees were printed in 1561, and there has been another edition since.

His life prefixed to his other works. Advocate.

A collection of canons called the *Pannomia* or *Panormia*, and some other pieces printed in the *Bibliotheca patrum*, are also ascribed to our bishop, whose body, which the worms had spared, is said to have been dug up and abused by the Protestants, during the rage of the civil wars in France.

JULIAN the Roman emperor, commonly stiled the Apostate, was the younger son of Julius Constantius, brother of Constantine the Great. He was the first fruit of a second marriage of his father with the lady Basilina, after the birth of Gallus, whom he had by Galla his first consort. Julian was born on the 6th of November in the year

CCCXXI.

CCCXXXI. at Constantinople, and, according to the medals of him, was named Flavius Claudius Julianus. During the life of Constantine he was kept at the court in that city, and received the first rudiments of his education there; but, upon the death of this emperor, all his relations being suspected of several criminal actions, Julian's father was obliged to seek his safety by flight; and his son Julian's escape was entirely owing to Marc, bishop of Arethusa, without whose care he had inevitably perished in the persecution of his family.

As soon as the storm was blown over, and Constantius quietly seated in the imperial throne, he sent young Julian to Eusebius, bishop of Nicomedia, who was related to him by his mother's side, and who took care to breed him up in the Christian faith; but at the same time put him into the hands of an eunuch called Mardonius, to teach him grammar. This eunuch was a Pagan; and he had one Eulolius, a very unsteady Christian, for his master in rhetoric. Julian made a very extraordinary quick progress in learning; and, being sent at length to Athens to complete the course of his education, he became the darling of that capital nursery of polite literature, and particularly commenced an acquaintance with St. Basil and Gregory Nazianzen. This last however observed something in him, which rendered his sincerity in the Christian faith suspected; and it is certain that, notwithstanding all the care of his preceptor Eusebius, this young prince was entirely perverted by Maximus, an Ephesian philosopher and magician. His cousin Constantius the emperor was advertised of his conduct, and Julian, to prevent the emperor's cruelty, and save his life, professed himself a monk, and took the habit; but, under this figure in public, he secretly embraced Paganism. Some time before this, his brother Gallus and he had taken holy orders, and executed the office of reader in the church. In ~~the~~ mean time the religious sentiments of the two brothers were widely different.

It is observed that these two princes having agreed to join purses in building a church to the honour of the martyr Mamas, that part which Gallus undertook was quickly finished; whereas Julian's part did not rise at all, very little care being taken of it, and the money very slowly supplied by him. So far the story is founded in probability; but the monks, who never fail to provide a miracle, as often as they think it will serve their cause, tell us that the earth rejected the unhal-

lowed foundation, and what was built in the day fell down by night.

It is certain however, that as soon as Julian had attained the age of manhood, according to the Roman law, Constantius, at the solicitation of his consort, the empress Eusebia, raised him to the dignity of Cæsar : this was done on the 6th of November CCCLV ; and at the same time the emperor gave him his sister Helena in marriage, and made him general of the army in Gaul. Julian filled his command with surprizing abilities, and shewed himself every way equal to the trust ; which was the more extraordinary, as, being bred to the church, he had never had any instructions in the military art, and the principal officers under him, from whom he was to expect assistance, were very backward in performing this service ; restrained apparently by the danger of seeming too much attached to him, and thereby incurring the emperor's displeasure, whose jealousy on this head was no secret. Under all these disadvantages our young warrior performed wonders ; he was not afraid to undertake the enterprise of driving the Barbarians out of Gaul, and he completed the design in a very little time, having obtained one of the most signal victories of that age near Strasbourg. In this battle he engaged no less than seven German kings, one of whom was the famous Chrodomairus, who had always beaten the Romans till this time, but was now Julian's prisoner. The defeat of the Sallii and Chamavi, French people, followed at the heels of this victory, and the Germans, being beaten again, were constrained to beg a peace.

Our hero was crowned with these glorious laurels, when Constantius, who was hard pressed by the Persians, sent for a detachment of troops from the army in Gaul to augment his forces. This order was ill relished by the Gauls, who stomached much the going to fight out of their own country. Julian took advantage of this ill humour, and got himself declared emperor by the army ; and, not being able to prevail with Constantius to recognize him as such, he prevailed with these troops to attend him to Illyria, where he continued till the death of Constantius, which happened November 3, CCCLXI.

Julian no sooner saw himself master of the world, than he threw off all the disguise of his religion, expressly professed himself a Pagan, ordered their temples to be set open, and re-established their worship : he also assumed the character and station of the sovereign pontiff, and was invested therein  
with

with the whole Pagan ceremonial, resolving to efface the mark of his baptism by the blood of the heathen sacrifices : in short, he resolved to effect the utter ruin of Christianity ; and having observed how very ill violent measures had answered the purpose of his predecessors, insomuch that, on the contrary, the blood of the martyrs had proved the seed of the Christian church, in which they particularly triumphed, he went to work the contrary way, and employed such arms against it as must probably have ended in its destruction, had it been a mere human invention, as he represented it.

We find in this emperor all the great qualities that a projector could conceive, or an adversary would require, to secure success. He was eloquent and liberal, artful, insinuating, and indefatigable, which, joined to a severe temperance, an affected love of justice, and a courage superior to all trials, first gained him the affections, and soon after the peaceable possession, of the whole empire. He was bred up in the Christian religion from his infancy, and was obliged to profess it to the time he assumed the purple. His aversion to his uncle Constantine and his cousin Constantius, for the cruelties exercised on his family, had prejudiced him against the Christian religion ; and his attachment to some Platonic sophists, who had been employed in his education, gave him as violent a bias towards Paganism. He was ambitious, and Paganism, in some of its theurgic rites, had flattered and encouraged his views of the diadem. He was vain, which made him aspire to the glory of re-establishing the ancient rites. He was extremely knowing, and fond of Grecian literature, the very soul of which, in his opinion, was the old theology : but, above all, notwithstanding a considerable mixture of enthusiasm, his superstition was excessive, and what nothing but the blood of hecatombs could appease.

With these dispositions he came to the empire, and consequently with a determined purpose of subverting the Christian and restoring the Pagan worship. His predecessors had left him the repeated experience of the inefficacy of downright force. The virtue of the past times then rendered this effort fruitless, the numbers of the present would have made it now dangerous : he found it necessary therefore to change his ground. His knowledge of human nature furnished him with arms, and his knowledge of the faith he had abandoned, enabled him to direct those arms to most advantage.

He began with re-establishing Paganism by law, and granting a full liberty of conscience to the Christians.

On this principle he restored those to their civil rights, who had been banished on account of religion, and even affected to reconcile to a mutual forbearance the various sects of Christianity. Yet he put on this mask of moderation for no other purpose than to inflame the dissensions in the church.

He then fined and banished such of the more popular clergy as had abused their power either in exciting the people to burn and destroy Pagan temples, or to commit violence on an opposite sect: and it cannot be denied but that their turbulent and insolent manners deserved all the severity of his justice.

He proceeded to revoke and take away those immunities, honours and revenues which his uncle and cousin had granted to the clergy. Neither was his pretence for this altogether unreasonable. He judged the grants to be exorbitant; and besides, as they were attendant on a national religion, when the establishment came to be transferred from Christianity to paganism, he concluded they must follow the religion of the state. But there was one immunity he took away, which no good policy, even under an establishment, should have granted them, which was an exemption from the civil tribunals.

The Apostate went still farther; he disqualified the Christian laity for bearing office in the state; and even this the security of the established religion may often require. But his most illiberal treatment of the Christians, was his forbidding the professors, who were of that religion, to teach humanity and the sciences in the public schools (o). His more immediate design in this, was to hinder the youth from taking impressions to the disadvantage of Paganism; his remoter view, to deprive Christianity of the support of human literature. Not content with this, he endeavoured even to destroy what was already written in defence of Christianity. With this view he wrote to the governor and treasurer-general of Egypt, to send him the library of George bishop of Alexandria, who, for his cruelty and tyranny had been torn in pieces by the people: nay, to such a length did his aversion to the name of Christ carry him, as to decree, by a public edict, that his followers should be no longer called Christians, but Galileans; well knowing the efficacy of a nick name to render

(o) Ammianus Marcellinus censures this part of his conduct as a breach in his general character of humanity. lib. xx. c. 10.

a profession ridiculous. A man so transported by a train of the most ungoverned passions, we may well think would not disdain to make use of all the measures of a crafty policy to carry on his project. The quarrels and animosities between the differing sects of Christianity furnished him with the means. Thus, being well assured that the Arian church of Edessa was very rich, he took advantage of their oppressing and persecuting the Valentinians, to seize every thing belonging to that church, and divided the plunder among his soldiers; scornfully telling the Edeffians, he did this to ease them of their burthens, that they might proceed more lightly, and with less impediment, in their journey to heaven. He went farther still, if we may believe the historian Socrates, and, in order to raise money to defray the extraordinary expence of his Persian expedition, he imposed a tax or tribute on all who would not sacrifice to the Pagan idols. The tax, it is true, was proportioned to every man's circumstances; however, no doubt, it was some infringement upon his act of toleration. And though he forbore persecuting to death by law, which would have been a direct contradiction to that act, yet he connived at the fury of the people, and the brutality of the governors of provinces, who, during his short reign, brought many martyrs to the stake. He put such into governments, whose inhumanity and blind zeal for their country superstitions were most distinguished. And when the suffering churches presented their complaints to him, he dismissed them with cruel scoffs, telling them, their religion directed them to suffer without murmuring.

These were Julian's efforts to subvert Christianity; and it cannot be denied that the behaviour of the Christians furnished pretence enough for most of the proceedings against them in the view of state policy. Besides that they branded the state religion, and made a merit of affronting the public worship, it is well known that they were continually guilty of seditions, and did not scruple to assert, that nothing hindered them from engaging in open rebellion, but the improbability of succeeding in it for want of numbers.

In the mean time, Julian's attempts to destroy Christianity went hand in hand with his projects to support and reform Paganism. He wrote, and he preached in person in defence of the Gentile superstition, and has himself acquainted us with the ill success of his ministry at Bærea. Of his controversial writings his answerer, Cyril, hath given us a large  
spe-

specimen, by which we see he was equally intent to recommend Paganism and to discredit revelation.

In his reformation of Gentile superstition, he endeavoured to hide the absurdity of its traditions by moral and philosophical allegories. These he found provided for him principally by philosophers of his own sect, the Platonists. For they, not without the assistance of the other sects of Theists, had, ever since the appearance of Christianity, been refining the theology of Paganism, to oppose it to that of revelation; under pretence, that their new invented allegories were the ancient spirit of the letter, which the first poetical divines had thus conveyed to posterity. A noble design, of which some letters concerning mythology, published a few years ago, will give the reader a very tolerable idea.

The emperor then attempted to correct the morals of the Pagan priesthood, and regulate their manners on the practice of the first Christians. In his epistle to Arfacius, he not only requires of them a personal behaviour void of offence, but that they reform their household on the same principle: he directs, that they who attend at the altar, should abstain from the theatre, the tavern, and the exercise of all ignoble professions: that in their private character they be meek and humble; but that in the acts and offices of religion, they assume a character, conformable to the majesty of the immortal gods, whose ministers they are. But above all, he recommends to them the virtues of charity and benevolence.

With regard to discipline and religious policy, he established readers in divinity; planned an establishment for the order and parts of the divine offices; designed a regular and formal service, with days and hours of worship; he had also decreed to found hospitals for the poor, monasteries for the devout; and to prescribe and enjoin initiatory and expiatory sacrifices; with instructions for converts, and a course of penance for offenders; and, in all things, to imitate the church discipline at that time.

But the indifference and corruptions of Paganism, joined to the inflexibility and perseverance of the Christians, keeping his project from advancing with that speed which he desired, notwithstanding all these efforts, he grew chagrined, and even threatened, after his return from the Persian expedition, effectually to ruin the Christian religion. He had before, in pursuance of his general scheme of opposing revelation to itself by setting one sect against another, written to the body  
or

or community of the Jews, assuring them of his protection, his concern for their former ill usage, and his fixed purpose to screen them from future oppression, that they might be at liberty and in a disposition to redouble their vows for the prosperity of his reign; and concluded with a promise, that if he came back victorious from the Persian war, he would rebuild Jerusalem, restore them to their possessions, live with them in the holy city, and join with them in their worship of the great God of the universe.

The rebuilding of the temple at Jerusalem was a sure means of destroying Christianity, since the final destruction of that temple had been foretold both by Christ and his apostles; if therefore this favourite of the gods should be able to give the lie to their predictions, their religion would be no more.

This scheme, therefore, he set about immediately. The completing of such an edifice would be a work of time, and he pleased himself with the glory of achieving so bold an enterprize. Accordingly, the attempt was made, and what was the consequence will be best seen by the following account of it from Ammianus Marcellinus, whose words are: “ Julian, having been already thrice consul, taking Sallust præfect of the several Gauls, for his colleague, entered a fourth time on this high magistracy. It appeared strange to see a private man associated with Augustus; a thing which, since the consulate of Dioclesian and Aristobulus, history afforded no example of. And although his sensibility of the many and great events, which this year was likely to produce, made him very anxious for the future, yet he pushed on the various and complicated preparations for this expedition with the utmost application; and having an eye in every quarter, and being desirous to eternize his reign by the greatness of his achievements, he projected to rebuild, at an immense expence, the proud and magnificent temple of Jerusalem, which, after many combats, attended with much bloodshed on both sides, during the siege by Vespasian, was, with great difficulty, taken and destroyed by Titus. He committed the conduct of this affair to Alypius of Antioch, who formerly had been lieutenant in Britain. When, therefore, this Alypius had set himself to the vigorous execution of his charge, in which he had all the assistance that the governor of the province could afford him, horrible balls of fire breaking out near the foundations, with frequent and reiterated attacks,

“ ren-

rendered the place from time to time inaccessible to the  
 scorched and blasted workmen; and the victorious element  
 continuing in this manner obstinately and resolutely  
 bent, as it were, to drive them to a distance, Alypius  
 thought best to give over the enterprize. In the mean  
 time, though Julian was still at Antioch when this happened,  
 yet he was so wholly taken up by the Persian expedition,  
 that he had not leisure to attend to it. He set out soon after  
 upon that expedition, in which he succeeded very well at first;  
 and taking several places from the Persians, he advanced as  
 far as Ctesiphon without meeting with any body to oppose  
 him. But this success proved his ruin. It has been already  
 observed, that vanity had a large portion in our hero's  
 composition: success is the richest food of vanity; and  
 Julian was so much swelled with it, that he had already  
 in his thoughts conceived himself entire master of Persia.  
 Blinded by this foible, he suffered himself to be conducted  
 by a person, whom the Persians had suborned into the place,  
 where finding a powerful army of the enemy in his face,  
 he was not able to subsist his own with necessaries without  
 extreme difficulty. However, there passed several engagements  
 in this place, in which it is said the Romans had almost  
 always the advantage, but the distressed condition of their  
 army, for want of necessaries, obliged them to come to a  
 decisive battle. This was begun June 26, CCCLXIII,  
 and victory appeared to declare itself on their side, when  
 Julian, who was engaged personally in the fight without  
 his helmet, received a mortal wound upon his head,  
 which put a period to his life the following night." We  
 have, in the course of this memoir, had occasion to exhibit  
 several of those qualities which distinguish the Apostate's  
 character; to which may be added here, that he was sober and  
 vigilant, free from debaucheries with women, and, to sum  
 up all, he was remarkably mild, merciful, good-natured,  
 and, in general, most amiable; which has no exception,  
 but what was owing to his aversion to Christianity. Besides  
 his answer to St. Cyril, and Misopogon, he wrote a satire  
 upon the Cæsars, some other discourses, letters, and two  
 epigrams; which are so many egregious proofs of a genius  
 and erudition extraordinary; and wrote in so elegant a style,  
 that his letters have been introduced into the grammar schools  
 among the Greek classics. And his rescripts in the Theodo-  
sian

fiân code shew, that he made more good laws in the short time of his reign, than any emperor either before or after him. His works were published in Greek and Latin by Spanheim in 1696, 2 vol. folio.

Morei.  
Ladvoat.  
Warbur-  
ton's Julian.

**JULIO (ROMANO)** an excellent Italian painter, the disciple of Raphael, to whom he was a particular favourite, not entirely on account of his skill in the art, but more by the agreement there was in their manners. He followed his master's goût, not only in the execution of the designs he gave him, but also in those he made himself. Raphael treated him as his son, and left him his heir jointly with Giovanni Francesco Penni il Fattore. After Raphael's death, these two painters finished several pictures, which their master had left imperfect. Julio Romano's genius was not wholly absorbed in the art of painting, he likewise understood architecture perfectly well. The cardinal di Medicis, afterwards pope Clement VII, employed him to build the palace which at this day is called la Vigne Madame, and having finished the architecture, he did the painting, and other decorations.

The death of Leo X. was a blow to Julio, for had his successor, Adrian VI, reigned above a year, the fine arts would have become extinct in Rome, and all the artists been starved; but both revived under his successor Clement VII, who, as soon as he was chosen pope, set Julio Romano at work to paint the hall of Constantine, where Raphael had begun the history of that emperor, which he had designed. This work being finished, he drew several pictures for churches and private persons.

At length he left Rome, and went to Mantua, being invited to that city by Frederico di Gonzaga. This invitation was very lucky; for having made the designs of twenty lewd prints, which were engraved by Marc Antonio, with inscriptions in verse composed by Aretine, he had been severely punished had he staid at Rome; as is evident from the example of Marc Antonio, who was thrown into a jail, where he suffered a great deal of misery, and would certainly have died under it, had not the interest of the cardinal di Medicis and Baccio Bandinelli saved him. In the mean time, Julio Romano followed his business at Mantua, where he left immortal proofs of his great abilities. He built the palace T. and made the city of Mantua finer, stronger, and healthier than before.

As

As to his painting, we may affirm, it was at Mantua chiefly that Julio Romano's genius took wing, and that he shewed himself to be what he was. However, his manner began to change at last, his colouring into black and red, and his design into the severe, and held so till his death, which happened at Mantua, in the 54th year of his age, anno 1546, to the great grief of the marquis, who loved him as his brother. He was a married man, and was survived by his two children, a son, named Raphael, and a daughter, who married Hercules Malatesta. Among his disciples, the best are Primaticcio, who went into France, and one of Mantua, named Renaldi, who died young. Mr. De Piles give us the following critic upon Julio's works. Julio Romano, he says, was the first, the most learned, and the most persevering disciple of Raphael. His imagination, which was as it were buried in the execution of the designs of his master, as long as he was his disciple, when she found herself free, took wing at once; or rather, as a torrent, that being penned up, breaks over its banks, and rushes with an impetuous course; so Julio Romano, after having produced several easel-pieces, and painted great works in the Vatican hall, from Raphael's designs, before and after the death of his illustrious master, presently changed his manner, when his genius was at liberty, and suffered it to take its rapid course, as is to be seen in his paintings at Mantua: however, it was not that graceful vein, nor that soft fire of fancy, which, though borrowed before, yet made it doubtful to decide whether some of the pictures were his or his master's. When he was intirely free, and the piece all his own, he animated it with ideas more severe, more extraordinary, and even more expressive, but less natural, than the works of Raphael. His inventions were adorned by poesy, and his dispositions uncommon and of a good goût.

His studies of polite learning were of great service to him in his painting; for, in designing the antique sculptures, he drew those proofs of learning which we observe in his pictures.

It seems by his works, that his thoughts were wholly taken up with the grandeur of his poetical ideas; and that to execute them with the same fire that he conceived them, he contented himself with the practice of design, which he had chosen without varying the airs of his heads or his draperies. It is visible also, that his colouring, which was never very good, became worse at last; for his local colours

lours (P), which were composed of brick colour and black, were not supported by any intelligence of the claro-obscuro (Q). His fierce way of designing, and his terrible expressions, became so habitual to him, that his works are easy to be known. This manner is very great, it is true, being formed after the antique basso-relievos, which he had carefully studied, and especially the Trajan and Antonine pillars, which he designed throughout: yet, these fine things, which are sufficient of themselves to make a skilful sculptor, must be accompanied with the varieties of nature to form a great painter. The draperies, which commonly contribute to the majesty of figures, are the shame of his, being poor and of an ill goût.

There is little variety to be seen in the airs of his heads; that which is to be found in his works, consists only in the different kinds of objects, of which his compositions are full, and in the adjustments which enrich them, and proceeds from the universality of his genius for all sorts of painting: he did all well alike, landskips and animals; by which means his productions, for what they contain, will always be admired by the judicious.

**JULIUS I.** the XXIVth bishop of Rome, was by birth a Roman, and the son of Rusticus, and was educated among the Roman clergy till he was made a deacon, he was elected pope on the 6th of February, anno 337 (R).

At which time the celebrated Athanasius, bishop of Alexandria lived in banishment at Treves; but being allowed, the following year, to return to his church by the three em-

(P) The local colour is that which is natural to each object in whatever place it is found; which distinguishes it from others, and perfectly marks its character.

(Q) This is the art of distributing lights and shadows advantageously, as well on particular objects as on a picture; in general on particular objects to give them [a] convenient relieve and roundness; and in the picture in general, to expose the objects with pleasure to the view of the spectators, by giving the eye an occasion to rest; which is done by an ingenious distribution of great

lights and great shadows, which lend each other mutual assistance by their opposition. Thus great lights are a repose for great shadows, as great shadows are for great lights. Though, as has been said, the claro-obscuro comprehends the art of placing all lights and shadows well, yet it is more particularly understood to be the knowledge of rightly disposing great lights and great shadows.

(R) Buch. p. 273; others say on the 18th of January. *Histoire des papes*, vol. 1.

## JULIUS I.

perors Constantine, Constantius, and Constans, who had succeeded their father, the Eusebians, that is, the Ariani faction, headed by Eusebius bishop of Nicomedia, at whose instigation he had been banished by Constantine, alarmed at his return, wrote bitter letters to the three princes, and likewise to the bishop of Rome : to the latter they dispatched with the letters Macarius a presbyter, and two deacons Martirius and Hesychius. On the other hand, Athanasius no sooner heard of this embassy, than he in his turn dispatched some presbyters to oppose the attempts of his enemies, and defend his innocence against the calumnies which he well knew they were sent to spread against him, not only at Rome, but all over the West. Upon their arrival, Macarius privately withdrew from Rome, and the other two were so confounded by the deputies of Athanasius, at a private conference held before the pope, that, to gain time, they had no other resource but to appeal to a council, which they begged the pope to assemble, and to give timely notice thereof both to Athanasius and the Eusebians. They bragged that, before the council, they would make good the charge they had brought against Athanasius, and offered to take Julius himself for their judge. This offer we may be sure was readily accepted by the bishop of Rome, who immediately wrote to Athanasius, inviting him to the council, and at the same desired the deputies of the Eusebians to acquaint their party that, agreeably to their request, a council should be soon convened. Athanasius accordingly set out for Rome, where he arrived in the latter end of the year 339. After his arrival, Julius dispatched two letters to the Eusebians, summoning them to the council, and acquainting them with the time and place in which it was to be held. The place was Rome, and the time the month of June, an. 341, according to the most probable opinion.

The other bishops assembled at the time appointed ; but the Eusebians, instead thereof, assembled a council at Antioch, and there, without waiting for the determination of Julius, whom they had chosen for their judge, they deposed Athanasius, and appointed Gregory bishop of Alexandria in his room ; nay, they even detained the deputies, sent by the pope's letters, till the time appointed for the meeting of the council was expired, that they might afterwards plead, as they did, the shortness of the term prescribed for them to meet in.

In

In the council of Rome the cause of Athanasius was examined, and he, after the strictest scrutiny, declared innocent unanimously by the fifty bishops who composed it; so that Julius and the rest continued to communicate with him as a bishop, which was declaring him unlawfully deposed. Several other bishops, who had been deposed by the Arians, and among the rest Marcellus bishop of Ancyra (s), was also readmitted to the communion of the catholic church by this council.

However, Socrates and Sozomen (r) are mistaken in maintaining that Julius restored all those deposed by the authority of his see, that he supported and defended their innocence in letters full of vigor, severely reprimanding those who had deposed them; summoned some of them to appear at Rome in a limited time, to justify their conduct; and lastly, that he threatened to treat them as they deserved, if they did not forbear raising disturbances in the church. For it is manifest, from Athanasius (u), that Julius wrote only two letters to the Eusebians; one before the council met, inviting them to it, and the other while the council was still sitting, and in neither of them does he take upon him either to threaten or command: and as to his restoring the deposed bishops, it is certain he did not, since Athanasius continued in the West, till the year 349, two years after he was restored in consequence of the council of Sardica.

While the council of Rome was yet sitting, the pope's two deputies, returning from the East, delivered to Julius a letter from the Eusebians, which may pass for a master-piece of the kind; for, without departing from, or intrenching upon the respect that was due to the bishop of the imperial city, they at the same time commend, censure, menace, and rally him, in a most cruel manner; and conclude with telling him, that if he renounced all correspondence and intercourse with the bishops they had deposed, and acknowledged those they had placed in their room, they would continue to communicate with him; but, if he refused to comply with their decisions and decrees, they should think themselves obliged to act in a very different manner.

Julius was so mortified with this letter, that he suppressed it for some time, hoping the Eusebians would send deputies

(s) It would be no easy task to clear this prelate from the heresy of Sabellius and Samosatenus, denying the trinity of the divine persons; but to discuss so intri-

cate a point is foreign to the present design.

(r) Socrates, lib. 2, c. 13. Sozom. lib. 3, c. 8.

(u) Ath. Ap. 2, p. 739.

who, he presumed, would express their sentiments by word of mouth, in a different stile; but none appearing, he was obliged to lay the letter he had received before the fathers of the council, who, after expressing the greatest indignation against the Eusebians, advised the pope to answer it, which he did accordingly by that excellent letter, which has been preserved intire among the works of Athanasius (x). He begins with complaining, in very modest terms, of the animosity they betrayed in their letter, to which he thought he had given no occasion, unless they had taken it amiss, that he had summoned them to the council; which he could not persuade himself they did, since, at the request of their deputies, he had appointed the council to meet, and, at their request, invited them to it. As for the regard which they professed due to the decrees and decisions of councils, he told them, that they had first trespassed against the decrees of the œcumenical council of Nice, by admitting the Arians to their communion, which he conceived to be more criminal in them, than it was in him to receive Athanasius and Marcellus. He reproaches them with another transgression of the canons of the church, namely, with that of passing from one bishopric to another, which Eusebius had done. He then justifies his conduct with regard to Athanasius and Marcellus; exhorts the Eusebians with great zeal and earnestness to find out some remedy against the evils and disorders that reigned in the East, which he describes at length; and concludes with complaining of the Orientals for condemning and deposing bishops, those especially of the apostolic sees, without the concurrence or knowledge of their brethren in the West.

However, this letter made no impression upon the Eusebians; Julius therefore applied, with several other bishops, to the emperor Constans, who, at their request, proposed to his brother Constantius the assembling of an œcumenical council, in order to put an end to these unhappy divisions. To this proposal Constantius agreed; and accordingly, by the command of the two princes, a numerous council met in 347 at Sardica \*, the metropolis of Dacia in Illyricum. Julius apprehending it dangerous to abandon his flock at that juncture, assisted only by his deputies who signed in his name. The Orientals came, but withdrew soon after (y), upon

(x) Ibid. p. 740—753.

(y) They stopped at Philippolis in Thrace, and held an assembly

there, to which they gave the name of the council of Sardis. Histoire des papes as before.

the council's refusing to exclude Athanasius and some others, whom they had condemned. But, by the orthodox bishops who remained, the acts of the council of Rome were confirmed, and, before they broke up, several letters were wrote, and, among the rest, one to the emperors, another to the bishop of Rome, and a circular letter to all the bishops of the catholic church, acquainting them with what had passed, and exhorting them to join the council, and declare to the world that they accepted their decrees by subscribing to them.

The circular letter was subscribed first by the great Osius bishop of Cordova, and, in the second place, by the pope's legate. In this letter the council says, or rather is made to say, That 'it is very meet or reasonable, that all bishops should acquaint their head, that is, the see of St. Peter, with what passes in their several provinces' (z). Several canons were made by this council of Sardica; but we shall take notice of those only that regard the bishop of Rome. By the third canon (A) it is ordered, that if any bishop should think himself unjustly condemned, his judges shall acquaint the bishop of Rome therewith, who may either confirm the first judgment, or order his cause to be re-examined by such of the neighbouring bishops as he shall think fit to name. Osius, who was greatly addicted to the see of Rome, begged the council to grant this honour to the memory of St. Peter. The next canon adds, that the see of the deposed bishop shall remain vacant till his cause shall be judged by the bishop of Rome. By the fifth canon (B) it is ordered, that if a bishop, condemned in his own province, shall chuse to be judged by the bishop of Rome, and desire him to appoint some of his presbyters to judge him in his name, together with the bishops, the bishop of Rome may grant him his request.

Thus was the practice of appealing to the pope first introduced and authorized. It may be observed that the oriental bishops had all left the council; those who remained were all zealous opposers of Arianism; and at the head of their party was the bishop of Rome. In the heat of their zeal, they thought they could not confer too much power upon him, and so made a concession intirely repugnant to the discipline of the primitive church, and which he could never have obtained, had not those dispositions worked strongly in his favour. To the council of Sardica, acting under this influence, the see

(z) This passage is foisted into the letter. Blondel. prim. p. 106.

(B) Or the 7th canon in Dionysius Exiguus.

(A) Viz. In the Greek copy, which in the Latin copy is the

of Rome is indebted for the so much boasted privilege of receiving appeals; and Julius was very thankful for it. But his successors, looking upon such an obligation as a diminution of their pretended sovereignty, have had the assurance to claim it as their original right: but that such a right was unknown to their great friend Osius, to the fathers of the council, and to the pope himself and his legates, is manifest, since what they now claim as their original and inherent right, was by Osius begged of the council as a favour, and as such granted by the council, and accepted by the pope and his legates. This power of receiving appeals, only with respect to the judging and deposing of bishops, has been extended by the popes to all causes; and great encouragement has been given to such as recurred to their tribunals on the slightest occasions (c). The scandalous and intolerable abuse of this power in the popes has obliged several princes, even when superstition most prevailed, to restrain their subjects, by severe laws, from appealing to Rome. Nay, other councils of far greater authority than that of Sardica, finding no other means to put a stop to the daily incroachments of the see of Rome, have thought it necessary to revoke the privilege which that council had too rashly granted. Neither yet did this council, however favourable to the pope, grant him the power of summoning bishops to Rome, in order to be judged there by him. He was only empowered to examine the judgment given in the provinces, and to send his legates as he thought fit. It is observable, at this council, the pope's legates assisted, but Osius presided: he signed the first, and in his own name; after him signed the legates, not in their own, but in the pope's name. It is further observable, that the canons of this council were never received in the East, nor even in the West by the bishops of Africa; neither were they inserted, by the council of Chalcedon, into the code of the canons approved by them as rules to be universally observed: so that, after all, the so much boasted council of Sardica is a council of no great authority: and of this the popes themselves were well apprized; and therefore, recurring to fraud, attempted to impose upon the world the canons of Sardica as the canons of Nice.

(c) Concerning appeals in the smallest causes, we would have you to know, that the same regard is to be had to them, for how slight a matter soever they be

made, as if they were for a greater, says pope Alexander III, in his letter to the bishop of Worcester. Vid. Decret. Greg. l. 2, tit. 28. c. 11.

In

In 349, Constantine, threatened otherwise by his brother with a civil war, recalled Athanasius to his bishopric (D). This prelate then resided at Naïsey in Upper Dacia, and, before his departure for the East, went to Rome to take leave of that church and his great protector Julius, who on that occasion wrote an excellent letter of congratulation to the presbyters, deacons, and people of Alexandria. Soon after this, he received a solemn retraction made by two of Athanasius's most inveterate enemies, publicly owning, that whatever they had said or wrote against him, was utterly false, groundless, and invented out of pure malice; at the same time they embraced his communion, and anathematized the Arian heresy and all its adherents (E).

We have nothing else in the ancients worthy of notice concerning our pope, who died on the 12th of April 352, and was buried, as is said, in the cemetery of Calisthus, on the Aurelian way, where he had built a church; but was removed in 817, by pope Paschal I, to the church of St. Praxedes; and from that again by Innocent II, in 1140, to St. Mary's beyond the Tyber.

Of the many writings ascribed to Julius, none, except his two letters already mentioned, are authentic. The Orientals have a liturgy which they suppose to be composed by Ju-

Bower's  
Hist. of the  
popes, v. i.

(D) Gregory the usurper died about the beginning of this year. Hist. des papes.

(E) They first abjured their errors before the council at Milan, and then repaired to Rome; whereupon Baronius observes, that as this was a matter of too great moment to be finally decided by the council of Milan, though the Roman presbyters were present, they sent them to Julius, that they might abjure their errors in his presence, agreeably to the ancient custom of the catholic church, viz. that eminent heretics should abjure their heresies only at Rome. But, in the first place, they were not sent by the council, but went to Rome of their own accord. In the second place, the matter was finally determined at Milan. Yet, as they had imposed upon that council by a pre-

tended abjuration, so they went to Rome to impose in like manner on Julius, and obtain by that means his communion; which they did accordingly, notwithstanding his 'infallibility.' Besides, as both Athanasius and his enemies had referred their cause to the arbitration of Julius, he was the fittest person to receive the retraction of the false evidence which they had formerly given. As to the custom that eminent heretics should abjure their heresies only at Rome, no man can be so little versed in ecclesiastical history, as not to know that no such custom ever obtained in the catholic church. Not to recur to more ancient times, the Arian bishops abjured their errors before the council held at Jerusalem in 335. Bower's Hist. of the popes, under this article.

lius: a supposition which, though groundless, shews him to have been in great repute in those parts.

JULIUS II, the CCXXIII<sup>d</sup> pope of Rome, called before Julian de la Ruvere, was a native of Arbizuola, a village of the Savonese, being the son of Raphael de la Ruvere, brother to pope Sixtus IV, and Theodore Manerola his wife (F). Julius had been successively bishop of Carpentras, Albano, Ostia, Bologna, and Avignon. He had also been dean of the college of cardinals, and was created himself one of that order in 1471, with the title of cardinal of St. Peter ad vincula, by his uncle, pope Sixtus IV, who had likewise given him the command of the ecclesiastical troops against some rebels in the state of Ombria; an employ which exactly suited his genius. In 1480, he was sent legate into France; was afterwards at the head of a party in four conclaves, and, at last, had the address of raising himself to the pontificate.

There was a very singular circumstance in his election, for he may be said to have been made pope before the cardinals entered the conclave; he was sure of it, and was made pope at his coming into it, in defiance of the proverb, that he who is pope at his entering into the conclave, comes out a cardinal. This sudden election was the more extraordinary, as he had always shewed himself to be of a turbulent and formidable disposition, had ever been restless, and, having spent his life in perpetual toils, must necessarily have created himself enemies among many persons of high distinction. But money effects all things; it created a pope before the cardinals had met in order to elect one, a circumstance that had never happened before. Julius was actually elected the very night of their first entrance into the

(F) Authors are divided upon the subject of this pope's family of Ruvere. Erasmus, for instance, among his *Adages* has this, 'A Remo ad tribunal', which, says he, is said in a proverbial way, when a man is advanced from a low condition to an honourable post. This pope Julian II. is said in his younger days to have been a waterman; and Le Blond assures us, that the pope himself often mentioned it by way of vaunt of his

merit. But Anastasius Germanus has asserted that all this is false, and that Leonard de la Ruvere, father to Sixtus IV, was a very noble knight, and that the Ruvere family lived in great splendour before the pope's exaltation. *Erasin. Adag. chil. 3. cent. 4. num. 86. Bandelle, Nouvelle 31, of the first part, fol. 219. verso Theoph. Raynaud Bibliotheca, p. 304.*

conclave;

conclave; another circumstance not to be paralleled in the memory of man. The truth is, he had an opportunity of distributing both money, and a great number of benefices and spiritual dignities, not only such as were his own, but also those of other people. At the same time he made extravagant and numberless promises to the cardinals, princes, barons, and all those who might be of service to him in that affair. Nor were his promises thought by many, to be much greater than he could or would fulfil, when he should be raised to the pontificate. For he had so long enjoyed the reputation of being an ingenuous man, and true to his word, that Alexander VI, who was a bitter enemy to him, and inveighed sharply against him on other occasions, confessed that he was a man of his word: an encomium which, to gain the pontificate, he did not scruple to stain. For instance, he obtained the vote and interest of cardinal Ascogne, a leading man among the Italians, upon a promise that, if he should be chosen pope, he would re-establish the Floria in Milan. In like manner he won over the cardinal de Carujal, chief of the Spanish faction, by flattering him with assurances, that he would preserve the kingdom of Naples for their catholic majesties. (G) And, at last, to make sure work, by the addition of the Spaniards, he had recourse to his old enemy the duke de Valentinois, and procured an interview with him in the palace of the Vatican, in presence of the cardinals of the Spanish faction, at which a reconciliation was effected between them; our cardinal engaging that, in case he should obtain the sovereign power in the pontificate, by the duke's means, he would confer on him the post of holy standard-bearer and general of the ecclesiastical forces (H). All these promises and engagements

(G) Guicciard. lib. 6.

(H) It is said, that as he was himself the duke's enemy, he bribed some persons, who wrought so far upon the duke, as to make him believe Julius was his father; that he had kept his mother at a time when she was thought to be enjoyed only by cardinal Borgia, afterwards Alexander VI; that the jealousy which Borgia had conceived on that account, was the sole cause of his persecuting him for upwards of ten years; and

that now, since a new pope was to be elected, provided the duke would employ his interest for him, he would treat him as a son. The duke gave credit to the story so far as to consent that the cardinals of his faction should give their votes for him; who did not fail immediately to divest him of all Romagna and Umbria, instead of acknowledging him for his son. Varilla's *Anecdotes de France*, p. 229, 230.

he treated as so much scaffolding, to be pulled down as soon as he had gained his end, and the building was finished. He had before prevented the cardinal d'Amboise, chief of the French party, from mounting the pontifical throne, after the decease of Alexander VI, by flattering him into a belief, that his eventual succession thereto should be secured to him after the death of Pius III. This pope lived only 26 days; and Julius employed that interval so diligently for himself, that he was elected, almost with one voice, by thirty-six cardinals, for this reason, because he had engaged to restore the honour of the holy see, and the liberties of Italy. This happened in the night between the last day of October and the first of November 1503.

As no man was ever formed with a more martial soul than he, so it is said, that he took the name of Julius in memory of Julius Cæsar (1), and in emulation of pope Alexander VI. Moreover, we are told, that, contrary to the custom of his predecessors, he wore his beard long, in order to give himself a more venerable aspect. One of the first exercises of his sovereignty was the bull of dispensation for the marriage of Henry, then prince of Wales, with Catharine of Arragon, his brother's widow; the bull was granted December 12, 1503. However, when the English ambassadors arrived the following year at Rome, to do homage to the pope for their kingdoms, having presented their letters of credence, beginning in these terms, "Henry, by the grace of God king of England and France, and lord of Ireland"; Robert, bishop of Roussillon, ambassador of France, being present, immediately fell on his knees, and begged the pope not to receive the English ambassadors in that quality; which was granted by his holiness; accordingly, the words 'and France' were expunged. And the French ambassador caused an act thereof to be entered in proper form (κ).

Notwithstanding the notorious simony which raised Julius to the popedom, he published a bull in July 1505, by which it was ordained, that in case of any simony in the election of the popes, either practised by the elected or the electors, the election should be deemed null; that an action might be brought against the elected as against an heretic; and the assistance of the secular arm might be implored to punish him

(1) He seems to have adopted Cicero's maxim, 'Si justitia est

perio. (κ) Apud Raynaldi An. 1003, as quoted in Histoire des papes.

by deposition : that both himself, and all that had concurred in his election, should be deprived of the cardinalate, and of every benefice, fief, dignity, and estate that they possessed ; and, lastly, that those cardinals who had not consented to this simony, might elect another pope, and call a general council upon the occasion. A very good and religious remedy this. But, on the 28th of July, the same year, he gave another bull, which was not quite so disinterested ; for in this last he ordered all beneficed persons, who, according to the modern usage, were to take out their grants from the court of Rome, to render themselves there without fail, and pay their annates ; he also confirmed all the bulls made by his predecessors on that subject ; but, as to reformation of manners, he took little concern about it during his popedom. It is true, he summoned a council to meet at the Lateran in 1512, and established a congregation consisting of eight cardinals, to settle what should be proposed therein, in order to restore the discipline, to reform the manners, to suppress the licentiousness of the court of Rome, and take away other abuses that had crept into the church ; and made a speech upon the scandal of these corruptions in that court, which ought to be the mansion of virtue and the center of holiness, whence the whole universal church ought to draw, as from a pure fountain, their rules and maxims of good manners, as well as the principles of religion, the sovereign pontiff, continues he, ought to sanctify those whom he prefers, and none but saints ought to be preferred by him : if this was really the tenor of his speech, what a fund of hypocrisy must he have ? He, who was even infamous for rioting in the arms both of Venus and Bacchus ; the usual vices of the military life.

This indeed, as we have already observed, was his predominant passion, and accordingly we find him figuring it under the banner of Bellona much more than that of Christ. As he entered upon the pontificate in an ill humour with the Venetians, who, in the preceding years, had conquered a great number of places which were then in the possession of the duke de Valentinois, the pope laying claim to these places, struck up a formidable league with the emperor and the French king against that republic ; the duke of Ferrara, the marquis of Mantua, the republic of Florence, and the king of Hungary, were all obliged to come into this league ;

league (L); so that the Venetians were threatened with imminent utter ruin. But they found their safety in the slowness of the emperor Maximilian, and in the inconstancy, not to say perfidy of the pope, who, seeing the powerful army which was sent into Italy by the French, presently grew jealous of that monarch, Lewis XII, as designing to reduce a great part of the country under his dominion, which his holiness meant to secure to himself by the assistance of both his allies.

In this disposition, he set the emperor against Lewis, who thereupon disbanded his army, and had returned immediately to France, had not he been stopped by Ferdinand of Arragon, who desired to have a conference with him. The two monarchs had accordingly an interview at Savona, where it is said they entered into measures for deposing Julius by a council; and Maximilian entered into the same design.

In the mean time the pope had raised an army, and putting himself at the head of it, had begun to execute his designs, by taking Baglioni, Bologna, and Peroufa; he then proceeded directly against the Venetians. That republic, besides Cervia, which they had held for almost two centuries, and Ravenna from the year 1441, were still masters of many places in Romagna. At first, Julius demanded all these demesnes in a civil manner, but that proving ineffectual, he had recourse to arms; and being unable to sustain the whole weight of the war by himself, he laid aside his resentments against Maximilian, Lewis, and Ferdinand, and even projected an alliance with these three princes. A vast design! and yet he found means to effect it, and the league was concluded at Cambray in 1508, whence it took its name;

The emperor and Lewis immediately signed the treaty. but the pope, without any express disavowal of the signing made by cardinal d'Amboise in his name, shewed, by his conduct, that he had no intention to go on so fast. He feared the consequences of the emperor's obtaining an establishment in Italy; nor did he enough affect Lewis XII, to increase his power. He chose rather to recover the demesnes of the ecclesiastical state, without favouring either of the two sovereigns. Wherefore, as the Venetians seemed to be alarmed by the league, he first sounded their ambassadors, to

(L) The pope's pretensions were considerable, for he laid claim to Ravenna, Cervia, Faenza, Rimini, Imola, Casena, with all the cities and demesnes belonging to them.

know if their masters were disposed to give any satisfaction to the holy see by surrendry, at least of Faenza and Rimini. But, this being rejected by that senate, the pope accepted and ratified the famous league of Cambray, March 22, 1509.

And as soon as he understood the French were drawing their cannon against the republic, he began to lance his thunderbolts the same way, and published a monitory in form of a bull, admonishing them to restore the usurped demesnes of the church, with all the profits they had received from them, upon pain of putting the city of Venice itself, with all its territories, under an interdict. The Venetians, on their side, avoided this stroke by appealing, as usual, to a general council. Whereupon the pope published a second bull, July 1, 1509, wherein he actually interdicted the whole country of Venice and all its inhabitants.

It is foreign to our plan to enter into the detail of the several conquests made by the king of France, the emperor, and the pope, over the Venetians. It is sufficient to observe, that the pope made himself master of the citadel of Ravenna, and the doge wrote to him in the most submissive language, leaving him to make his own terms without reserve, provided he would receive six ambassadors, whom the republic sent to beg absolution from the censures which they had incurred, and admit them to kiss his feet. The pope was so much softened by this submission, that, maugre all the opposition made thereto by the princes in league with him, he proposed in the consistory to receive these ambassadors, to which the cardinals consented. Thus his holiness re-uniting himself with the Venetians, changed the face of affairs intirely in favour of the republic.

However, Julius struck up a new treaty with Lewis XII, by which this last, among others, yielded to the pope the nomination of all the bishoprics then vacant in his dominions, without comprehending those which should hereafter become vacant; and Julius promised a cardinal's hat to the bishop of Alby, nephew to cardinal d'Amboise. But this article of the vacant bishoprics created new broils between them; for the pope, according to custom, conferring these benefices upon those of his own court, disposed, by his own authority, of the bishopric of Provence, the titular bishop of which died at the court of Rome. The king pretended this was an infraction of the last treaty, and, without waiting for satisfaction from that court, presently seized the revenues of all the benefices possessed by the prelates of it in the

Milanese; and though this affair was accommodated, yet the pope, little regarding the crime of perfidy, raised all his forces against Lewis; whereupon the emperor, who had recovered all his ancient demesnes by the assistance of France, made a new treaty with Lewis against the Venetians, which threw these last into such a consternation, that, by a concordat, dated Feb. 25, 1510, they put themselves absolutely under the pope's direction, who, in return, projected a league against France, into which he actually engaged the Swiss cantons.

In these circumstances, a small matter of interest brought Julius into the field. Alphonso, duke of Ferrara, was possessed of some salt works at Comachio, whilst those at Cervia were held by the pope, who used to sell his salt in Lombardy. But Alphonso having contracted to serve that king with the commodity at a lower rate, hereupon his holiness, as soon as the news reached his ears, commanded the duke to break the contract, and, upon his refusal, immediately began the war, in which his conduct, at the siege of Mirandola, has been thought worthy of particular notice. Being determined to attack Ferrara, he was advised to take Mirandola first; he set out on the second of January, from Bologna, accompanied by three cardinals; and being come to the camp, he took up his quarters in a country cottage that was exposed to the enemy's cannon, not being farther from the walls of Mirandola than twice the distance of a common cross-bow shot, insomuch, that two men were killed in his kitchen; but neither did this lessen his fury, nor the continual snows and cold, which was so extreme, that the soldiers could scarce bear it. Notwithstanding this, toiling no less with his mind than with his body, he was incessantly riding up and down the camp, in order to finish the planting of the cannon; and not being satisfied with any thing that had been done or was then doing, he vented the most bitter complaints against all his captains, except Mark Anthony Colonna, whom he had lately sent for from Modena. He promised, that if the soldiers would signalize themselves, he would not make any composition with the city, but suffer his army to sack it. However, Mezerai relates, that the city surrendering upon articles March 19, the pope would be, and was, carried into it through the breach. Hereupon Monstrelet makes the following remark: "Julius abandoned " St. Peter's chair, to assume the title of Mars, the god of " war, to display his three crowns in the field, and to sleep " in

“ in a watch-tower; and God knows what a charming figure these mitres, crosses, and crofiers made, fluttering up and down the fields. The devil was not so silly as to be there, for benedictions were too cheap.”

Mean time, his holiness having granted the investiture of the kingdom of Naples to Ferdinand of Arragon, in prejudice to the claim of France, this monarch threatened the pope with a war, if he did not revoke the grant. But Julius, who then wanted a pretence of breaking with Lewis, demanded of him some towns that the holy see had a tolerable right to, which being refused, as he expected, he excommunicated his majesty, and put the whole French kingdom under an interdict. To prevent any ill consequences that might arise from this interdict, Lewis, about the end of September 1510, convoked a general synod of the Gallican church at Tours, wherein the clergy declared the pope's censures were to be esteemed null and void; and this done, he presently struck up a new treaty with the emperor, wherein it was agreed, that both princes should endeavour to procure a general council, in which Maximilian's view was to procure the deposition of the pope, and to get himself elected in his room. The pope, who was too quick-sighted not to foresee the consequences of this treaty, fulminated his censures against the clergy of France, and changed his monitory against the duke of Ferrara into an excommunication, in which he comprehended all the French auxiliaries, with their commander, marshal de Chaumont, by name.

The measures taken by the French disturbed his holiness the more, as he was informed some cardinals engaged in them, and that five of them had already deserted him in his journey from Rome to Bologna, where he had ordered all the college to attend him. While he was at Bologna, and his army lying incamped round Modena, the Marshal Chaumont formed a design of seizing upon his person, which, however, had no better success than another project of the same kind, laid by the chevalier Baiard, when his holiness was upon the road to the siege of Mirandola. However, Trivulzio, who, in 1511, succeeded Chaumont in the command of the French army, having retaken Concordia and Bologna, these last people, in rage and hatred of Julius, pulled down, and broke in pieces the famous statue of him, done by Michael Angelo. He was represented standing in the attitude of a soldier, but with his right hand lifted up  
Towards

towards heaven, as giving a benediction (M). His holiness had caused it to be erected when he took possession of Bologna, and drove out the family of the Bentivoglio.

The loss of Bologna being laid to the charge of the cardinal of Pavia, he, in his own defence, threw the fault upon the duke d'Urbino, the pope's nephew, who resented the affront to that degree, as to assassinate the cardinal in the open street. This loss of his minion made the pope's residence at Ravenna insupportable; he therefore returned to Rome, where yet he would have found little security, if the victorious French army had pursued him; and, to complete his misfortunes, he saw, in the road to Rimini, the placards fixed up, giving notice for calling a general council at Pisa in September.

The cardinal of Narbonne was at the head of this project; and being joined by two Italian cardinals, and the Imperial and French ambassadors, the decree was published for convoking a council at Pisa, wherein the pope himself was summoned to appear. In opposition to this, Julius called another council at Rome, to meet in April the ensuing year 1512; published a bull citing the revolted cardinals to appear there; and applied to the king of Spain, who declared in his favour, and even took up arms in his cause. However, the council of Pisa met Nov. 1, this year, 1511, but being disturbed there by Julius's party, they removed, after the third session, to Milan, where still they met with no better reception, and did not continue long in quiet.

On the other hand, the pope laboured so incessantly to form a league offensive and defensive against France, that at length he concluded, with Ferdinand and the Venetians, that treaty which was called the holy league; in consequence whereof the war raged with the extremest fury in Italy. But the pope, who had kindled the flame, did not find his account in it. For the French gained a memorable victory over the allied army at Ravenna; which, if it had been well followed, would, no doubt, have utterly ruined Julius. But little advantage was made of it, and the pope recovered the ill state of his affairs so much, that the French were obliged to abandon the Milanese the same

(M) The people of Bologna was lifted up, the pope said, it were the more offended at this statue, inasmuch, as, having several times asked whether it was to bless or curse them that this arm

year. This conduct of Lewis is ascribed to the superstition of his queen, Anne of Bretagne, who continually filled his head with so many scruples about the war against the pope, that what by motives of conscience, and by careless intrigues and importunities, she often disarmed the king, and retarded his designs. In this unfortunate conjuncture, the fathers of Pisa, who had removed to Milan, were constrained to fly to Lyons after their eighth session, in which they had suspended Julius from the administration of the pontificate, declaring it to be devolved upon the council.

Julius, on the other side, more irritated than ever against France, published a new interdict, more extensive than the former, against that kingdom, discharging all his subjects from their oaths of allegiance, particularly those of Normandy and Gascony. This last article brought Henry VIII. of England to declare against France; so that, notwithstanding Lewis's protesting against the interdict, the pope saw himself in the full completion of his wishes. In this height of his prosperity he excommunicated the king and queen of Navarre, who had sided with Lewis XII, and opened the council of Lateran, which met on the 3d of May 1512, in a numerous assembly.

From this time the affairs of the French began to decline. Bologna was the first place that shook off their yoke, and Anthony Colonna committed such cruelties there, as the Turks alone seemed capable of, and that in contempt of the capitulation which had been granted to the garrison. This example broke the union between France and the Florentines, who dreaded, and not without reason, the fury of the holy leaguers. At the same time an army of 18000 Swiss entered the Milanese in favour of the pope, whilst the emperor, who suffered himself to be won over by his holiness, sent orders to his Germans to quit the French army: so that La Palice, the French general, not being able to oppose the holy league, after shifting from place to place, lost the whole Milanese, and was forced to retire into Piedmont. By this surprising revolution the pope recovered Ravenna, Bologna, all Romagna, and drove the French out of Italy.

There remained still four things for Julius absolutely to consummate his ambitious views; to strip the duke of Ferrara; to re-establish the house of Sforza at Milan; that of Medicis at Florence; and lastly, to drive the Germans and Spaniards out of Italy. The first very narrowly escaped out of his hands; he finished the second; he undertook the third,

third, which was completed by bribing the Spaniards; so that nothing was left besides the fourth. But this was an enterprise of no easy execution, and before he entered into it, he resolved to drive the French out of Genoa, which was his own country: this he completed in September, on the 10th of which month the French surrendered the town of Cremona, the only thing they had then left there, to the Venetians: but these last refusing to accept the terms of a proposed accommodation with the emperor, were abandoned by the pope, who struck up a league against them with his imperial majesty, by which Maximilian, abandoning the council of Pisa, recognized the authority of that at Lateran (N). In the interim there was grown a coldness between the courts of Rome and Spain, on account of Ferdinand's declining to perform his promise of assisting the pope and the king of England in recovering Guienne in France. The Spaniard was still in possession of the kingdom of Naples, and the pope not being able to effect his design to dispossess him by any direct means, had recourse to the project of a croisade, which would furnish a pretence for introducing at least thirty thousand Swiss into the Neapolitan territories. The alliance between the Cantons and Ferdinand was indeed an obstacle to this project; but the term of that league being nearly expired, Julius prevented the renewing of it by a single letter. Thus, being out of danger from the Spaniard, he refused to supply his monthly quota of money promised, towards the support of that army, which, by this means, he reckoned would be forced to retire; so that there would be no other foreign troops in Italy besides the Swiss, which he could send home at any time, by paying them well; since they only made war as mercenaries, according to the genius of that nation.

But these designs of the pope were presently seen through by Ferdinand, who, to defeat them, resolved to make an

(N) The king of France had already submitted to the council of Lateran, and that in a low and grovelling manner. Hence Mr. Bayle takes occasion to observe, that princes seldom or never ended their quarrels with the popes, but to their own confusion. The instrument of this submission is in *L'arpenée de Casséteau*

*au mystere d'iniquité*, p. 1221, & seq. The submission of both these princes is the more extraordinary, as the cardinals had convened the council at Pisa, at their request, and in execution of the decree of the council of Constance, they had protected the fathers who composed it.

accom-

accommodation with France. During which negotiation, his holiness fulminated afresh against this last kingdom. "The wrath of Julius, says Mezeray, on this occasion, broke all bounds. He drew up a decree in the name of the council, [of Lateran] for transferring the kingdom of France, with his title of The most Christian, to the king of England. But as he was upon the point of publishing it, Heaven taking pity of him, and of Christianity in general, took him out of the world on the 23d of February 1513." He died of a slow fever, caused, as is said, by grief and vexation, at his not being able to effectuate an accommodation between the emperor and the Venetians (o). The truth is, he had long laboured under an infirm bad state of health, which was entirely broken by cares and troubles. The least accidents were sufficient to unhinge a constitution already rendered infirm with age. All the world saw that, being now upwards of 70 years old, his end drew near. He was sensible of it himself, and employed the little time which he had to live in regulating such of his affairs as he thought the most urgent. In quality of Julian de la Ruvera, he pardoned the cardinals at Pisa, but not in quality of pope. He seemed to remember his family only in one instance, which was, in procuring from the sacred college a promise, that the cardinals would consent to the enfeoffment of Pezuro to the duke de Uretin his nephew. Donna Felicia de la Ruvera, seeing him on the verge of death, begged a cardinal's hat for her uterine brother Guy de Montefalcone; but the pope refused it, replying coldly, that the subject was not worthy; which said, he turned his head on the other side and expired. He was not regretted even by those whom he had served, because he did it with an ill grace. The martial humour of this pope gave occasion to a great number of writers to assert, that he one day threw St. Peter's keys into the Tiber, in order to make use only of St. Paul's sword: but for this there is no sufficient voucher. However that be, it may be said, that if this pope was not endowed with the qualities that form the good bishop, he had at least those of a conquering prince. He had great courage, and a head well turned for politics, by which he formed alliances or broke them as it suited his interest. He was a lover of wine (P) and women (Q), soldier-like, and

19

(o) Mezerai abregé chronol. tom iv. p. 1717.

(P) To this purpose the follow-  
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ing story, pleasant enough, is related of him: The Germans, having asked the pope leave to eat

is even accused of sporting with his own sex (R). There is not a single crime he escapes being accused of in a satire intitled A dialogue of pope Julius with St. Peter at paradise-gate, where he is also charged to be eaten up with the pox (S). The hatred he conceived against France, where he had found so secure an asylum under the pontificate of Alexander VI, was so excessive, that he gave orders for killing all the French that should be met with, promising a reward to all who should execute this order. Upon the whole, it is evident

flesh on St. Martin's day, when it should fall on a fish-day, Julius, unwilling to deny their request, published a grant of it, but upon this condition, that they should drink no wine that day. This was equivalent to a refusal, there being more to be lost than got by such an indulgence. Bayle, from a remark of mr. de la Monnoie's, who quotes for it Bandel. Nouvelle 31, of Bart. 1, fol. 219, verso. Some historians observe, that, accusing the French of drunkenness, a thing which they particularly laid to his charge, he coined a new word, calling them Pisciavini, Wine-pissers; and we are told that one of his officers, a Norman, alluding to this, said one day to him; 'By my troth, holy father, you are a true Frenchman then, for you are one of the greatest wine-pissers upon earth. Bayle from Monnoie as before.'

(Q) He had a daughter who was married to John Joseph de Ursinis. Bayle.

(R) In a treatise of one of the divines of Paris, we read of two young gentlemen forced by him, whom queen Anne, consort of Lewis XII, had recommended to the cardinal de Nantes, in order to carry them into Italy. *Mystere d'iniquité*, p. 501. By Du Plessis Mornay.

(S) The satire was intitled Julius, and is printed in *Lectiones*

memorabiles, p. 61, vol. 2, by Wolfius: and it was printed at Paris, with the king's licence, in 1612, at the end of the Acts of the council of Pisa, and by some ascribed to Erasmus, who resented it, and endeavoured to clear himself.

Erasm. epist. 1, lib. 12, p. 575, 576. However, the same thing has been since confirmed by the authority of Baluze. Bibl. Baluziana, num. 2656. Erasmus was at Rome in 1509, when Julius offered him a place among his penitentiaries, which was both profitable and honourable, and a step to the highest preferment at that court: He was taken into the protection of Raphael cardinal of St. George, and, at his persuasion, was put upon a very ungrateful task, the declaiming backward and forward upon the same argument; first to dissuade from undertaking a war against the Venetians; and then to exhort to the said war, upon the pope's changing his holy mind. Jortin's Life of Erasmus, p. 31, from Erasm. Catal. lucubr. who takes notice that Erasmus commends Julius, but it is ironically, 'Ut alium pontificem deceat, Julius tamen non deceat: si is sit Julius cujus mite ingenium & singularis vitæ sanctimoniam bello videntur abhorrere: It would become another pontiff, but does not become Julius: If that be Julius, whose mild disposition and singular sanctity of life

evident that he copied his predecessors in the spirit of enlarging the power and dominion of the papal see (T).

Histoire des  
papes  
Bayle.

**JUNIUS (ADRIAN)** one of the most learned men of the sixteenth century, was born July 1, 1511 or 1512 (U), at Horn in Holland, of which place his father had not only been secretary, but five times burgomaster; he was also twice deputed to the court of Denmark, and once to Sweden, and other places; and, being a man of learning, took care to have his son liberally educated. With this design Adrian, having passed through his first studies at Haerlem and Louvain, fixed upon physic for his profession, and, for his improvement therein, he resolved to travel abroad. Accordingly, going first to France, he put himself under the care of James Houlier, a celebrated physician at Paris. From thence he went to Bologna in Italy, where he was admitted doctor of physic, and afterwards passing through several parts of Germany in his way home, it was not long before he crossed the channel into England.

Here he became physician to the duke of Norfolk in 1543, and was afterwards retained in that quality by a certain great lady. He continued in England several years, and wrote many books there; among others, a Greek and Latin lexicon, to which he added 6500 words. He dedicated this

'life seem to be abhorrent of war.' *Erasm. De rer. cop.* 7. 1, c. 86. Jortin, p. 69, note (C), who calls him a pope of quarrelsome memory. In the satire called *Julius*, he is charged with being publicly a mischievous man, a drunkard, a murderer, a simoniac, a poisoner, a perjured wretch, rapacious, defiled in every respect with lusts of a monstrous kind, and, in fine, quite covered over with the French disease. It seems to be an ulcer called *Nodum carnosum*, occasioned by this disease, which being treated unsuccessfully so long, that the pope, growing tired of plaistering, would not at last suffer any more such dressings. Hereupon the surgeon, the celebrated John de Vigo, to avoid the plaisters, projected a new method of cure. He boiled

to a third part, in a brass kettle, old rags torn to scraps, with crumbs of the finest white bread, and a fomentation of arsenic sublimate in rose and plantain water; then, expressing or drying the powder, he applied it to the ulcer, to which he had given his oath to the pope, that he would no more apply any salve or plaister; he speedily effected the cure, to the admiration of every one. Bayle from *Naudæus in Pentade Quæstion. iatrophilologicarum*, p. 122, edit. Genev. 1647, who cites *Jean de Vigo, lib. 2. Chirurg. tractat. cap. 3.*  
(T) See more of this pope's history in *Bembo's Hist. of Venice*.

(U) The first date is taken from his life prefixed to his epistles, and the second from *Meursius's Athen. Batav.*

work, in 1548, to Edward VI, with the title of king. Edward not being acknowledged such by the pope, our author, who was of that religion, fell under the displeasure of the court of Rome, for his dedication, and was prosecuted for it a long time after. His works were put into the Index Expurgatorius, where he was branded as a Calvinist, and an author 'damnatæ memoriæ, of condemned memory'; a disgrace which gave him great uneasiness and concern: and, in order to be freed from it, having laid his case before cardinal Granville (w), he applied, by the advice of Arias Montanus, directly to the pope, and prepared an apology, shewing the indispensable necessity he was under of giving Edward the title of king, and at the same time protesting he had always been a good catholic.

Before the death of Edward, he returned to his own country, and led a pretty sedentary life, sticking closely to his study; but, upon the accession of queen Mary to the crown of England, he returned thither; and, being a very good poet, he published, in 1554, an epithalamium on the marriage of Philip II. with that queen. This address was well judged, and could not fail of making an éclat, and introducing him in a favourable light to that court; whence he would probably have made a considerable fortune, had not the turbulent state of those times drove him home again. He confined himself some time in Horn, but after a while settled at Haerlem, and repaired the disappointment he met with, with regard to his finances in England, by marrying a handsome young gentleman, who brought him a good fortune, and he knew how to improve it by making the most of the dedications to his books, of which he published three at Haerlem in 1556.

Some years after he accepted an offer made to him by the king of Denmark, to be his physician, with a considerable salary of four hundred rixdollars. Accordingly he removed to Copenhagen; but neither liking the climate nor genius of the inhabitants; he left the country very abruptly, without even taking leave of the king (x). This was probably in 1564. Returning to Haerlem, he practised physic, and was made principal of the college or great school in that town. He

(w) He made heavy complaints also to Lendanus bishop of Ruremond, on this account; and yet, in another letter to one Vulcanius, he boasts that he despised this disgrace. Letters, p. 388, 469.

124.

(x) Both himself and his wife abhorred the country, and he calls his getting out of it, emerging out of the Danish gloom. Letters,

p. 409.

continued there till the place was besieged by the Spaniards in 1573, when he found means to get out of it (y), by obtaining leave to attend the prince of Orange, who desired his assistance as a physician: But the rising and plundering of his library, when the city was taken, threw him into the utmost grief. He had left a great many works in it, which had cost him much pains and labour, and he had hoped to eternize his fame thereby. And the loss was aggravated by this circumstance, that they were almost fit for the press. In this exigency he went to Middleburgh, where the prince had procured him a decree for a public salary to practise physic; but the air of the country did not at all agree with his constitution, and he fell into some disorders which added to the grief which he felt for the loss of his library, put a period to his life on the 16th of June 1575, at Armuyden near Middleburgh, at the age of sixty-four years within a few days. His corps was conveyed from Armuyden to Middleburg, and honourably interred there by his eldest son, who also wrote his epitaph. He had a prodigious memory, which enabled him to treasure up a vast stock of learning. Besides his skill in physic, which was his profession, he was an historian, poet, philosopher, and understood perfectly eight languages. His works make up twenty-four articles, as appears by the catalogue of them below (z). There was a design to have given him a professorship at Leyden, which university was but just rising when he died.

## JUNIUS

(y) He did not leave it till he had suffered some violence. He had been entrusted with the care of the bishop's house, and he preserved it till he was over-powered, and a pistol put to his breast, threatening immediate death if he did not deliver it up. He complained in very strong terms to the magistrates, for suffering such violence to be used with impunity, and told them, the Spaniards would hardly proceed to such cruelties, were they masters of the city. *Ibid.* p. 497 and 381.

(z) The titles are, 1. *Cassii naturales & medicinales quæstiones* 24, &c. Paris 1541, 4to. 2. *Plutarchi Convivialium problem. decades quinque cum scholiis brevi-*

*bus.* Lugduni 1547, 8vo. 3. *Lexicon Græco-Latinum.* 1548. 4. *De anno & mensibus commentarius, &c.* Basileæ, 1553, 8vo. 5. *Philippeis seu carmen heroicum in nuptias Philippi II, &c.* Londini 1554, 4to. 6. *Remarques sur la pièce satirique de Senèque, &c.* Printed with Seneca's works, in French, 1557 and 1613. 7. *Copiae cornu; five oceanus enarrationum Homeri carminum, &c.* Basil. 1558, folio. 8. *Adagiorum ab Erasmo omissorum centuriæ octo & dimidia.* Basil 1558, 8vo. And with Erasmus's *Proverbs* in French. Paris 1579, folio. 9. *Phalli ex fungorum genere in Hollandia—descriptio & ad vivum expressa figura.* Delphis 1564, 4to.

**JUNIUS** or **Du JON** (**FRANCIS**) professor of divinity at Leyden, was descended of a noble family. His grandfather William Du Jon being made lord of Boffardiniere near Iffoudun, left three sons, the youngest of whom, named Denys, studied the civil law, and had a diploma at Tholouse; but made no progress in his studies; for, being very high-mettled, he was continually engaged in the quarrels of the students, and, in short, was no better than a bully or duellist: however, his intrepid courage proved, instead of merit, to be his advancement in his profession of the law; for a bold action which he performed, in seizing a friar in his monastery, for preaching sedition (A), procured him, by way

& Lugd. Batav. 1601, 8vo. 10. Nenius Marcellus & Fulgentius Placiades de prisco sermone restitutus. Antwerp 1565, 8vo. 11. Eunapius de vitis philosophor. Græc. & Latin. Antwerp. 1568, 8vo. Item Heidelberg. 1596, 8vo. Huetius says, there are a thousand errors in this version. Nicetion. tom. 7, p. 404. 12. Martialis epigram. lib. duod. et Xeniorum liber unus cum scholiis. Antwerp. 1568, 16mo. Item Argentorat. 1595, 16mo. 13. Observationes in Plauti comedias. Basil. 1568, 8vo. 14. Emblemata & ænigmata. Antwerp. 1569, 16mo. Item cum Appendice. Lugd. Batav. 1596, 16mo. 15. Hesychius Milesius de iis qui eruditionis fama claruerunt. 1572 & 1615, 8vo. 16. Nomenclator omnium rerum propria nomina indicans. Paris. 1566, 8vo. Item Antwerp. typis Plantinianis 1577, folio. Item ibid. 1583, 8vo. Item Londini 1585, 8vo. Item Francofurti 1596, 8vo. 17. Animadversia & de coma commentarius. Basil 1556, 8vo. Item Francofurti 1604, 8vo. Item emend. & auct. cum appendice. Roterodam. 1708, 8vo. This is one of his best pieces. 18. Johannis Ravisi textoris epithetorum epitome, &c. 12mo. 19. Batavia. Lugd, Ba-

tav. 1588, 4to. Item Dordraci 1652, 8vo. 20. Epistola Lucani ad Calpurnium Pisone[m] emendata. Lipsiæ 1669, 8vo. 21. Adagiorum compendium. Genevæ 1593, 8vo. 22. Poemata pia & moralia. Lugd. Batav. 1598, 8vo. 23. Observationes in Petron. Arbitr. satyricon. Francofurti 1629, 4to. 24. Epist. & oratio de artium liberal. dignit. Dordraci 1652, 8vo.

(A) This friar, who was superior of the Franciscans at Iffoudun, preached very impudently against Margaret queen of Navarre, sister of Francis I, declaring that, because she was a Lutheran, she deserved to be tied up in a sack, and tossed into the river; and, when the magistrates shewed a more respectful carriage to him, he laughed at them and went on. Information hereof being laid before the king, he resolved to have him punished the same way as he had insulted the queen. The difficulty was, how to seize him; for the magistrates durst not attempt it for fear of the populace, who were all on the friar's side. Denys Du Jon, seeing this, as he came from school, where he was always fighting, declared that, if the king would give him a commission to seize the monk,

way of reward, the place of king's counsellor at Bourges, where this son was born to him, on the first of May 1549.

He was so very sickly in his childhood, that his parents were often in danger of losing him. At five years of age, his father began to teach him to read, and afterwards got a tutor for him. At twelve, he was sent to the public schools, where he soon made a great progress. Indeed he was so unhappy as to meet with severe and unreasonable masters, who were for ever beating him; but what would have quite disheartened another, made no impression upon him. His fondness for learning made him bear their cruel treatment with patience. Being designed for his father's profession, he began to study the law, under Hugo Donellus, at thirteen years of age. He had prosecuted this study some years, and made a considerable progress in it, when he was sent to Lyons, in order to meet the ambassador whom the king of France was sending to Constantinople, and put himself in his retinue; but, happening not to arrive before his excellency's departure thence, he stopt at Lyons, and applied himself to study with incredible vigour; in which he was much assisted by the instructions of Bartholomew Aneau, then principal of the college in that city. Junius, abandoning himself to the inclination he had to gratify his curiosity, used to read all sorts of books that came in his way, and, without fixing to any science in particular, was perpetually shifting from one science to another; when Aneau assured him, that this was the way for him not to know any one well; and, that he ought to have in his studies one fixed point, to which every thing should be directed. This advice made such an impression on him, that he followed it; and found himself greatly benefited thereby.

Thus, entirely devoted to his studies, he had no time

monk, he would not fail to execute it. Accordingly, such a commission being issued, he put himself at the head of the sheriff's officers, and, maugre all the opposition the common people could make, he dragged the friar out of his monastery, who was sent to the galleys for two years. Du Jon ingratiated himself with the queen, but the common people, in revenge, delated him to the court as a Lutheran, and suborned

his servant maid to witness against him. Hereupon, flying for it, his goods and chattels were all seized; so that the queen was obliged to supply him wherewith to subsist for almost a twelve-month. However, the accusations, by the king's authority, were at last all brought to nothing; upon which, Du Jon got a counsellor's place. *Vita Franc. Jun. a scipso.*

for any thing else. Young as he was, yet the intrigues of love and gallantry never entered into his thoughts. Upon this he was much censured, and assured, that he would never learn good-breeding and politeness unless he got himself a mistress. But as these admonitions were rejected, some of his acquaintance exposed him to the caresses of three or four wenches, who attacked him in an impudent manner, flinging themselves upon him, and using their utmost endeavours to get the better of his modesty. At last, he grew out of all patience, and gave one of them a box on the ear, which occasioned a great noise in the house. The girl, who had been thus assaulted, perceiving, by the air of our young man, that he had not given the blow in jest, began to cry and roar, which made the people laugh at her, and raised an odium upon him. He was so tired out with these temptations, that, a thousand times, he formed a resolution to return home, without taking leave of the people of the house, where his chastity met with such frequent attacks; but he was afraid of their resentment, and the slanders they might vent in order to hurt him with his own family.

In the midst of these vexations on the subject of love, which he made a shift to struggle with and preserve the mastery, he fell a sacrifice to the sophistry of a libertine. By the advice of Aneau, he had read Cicero de legibus, and made collections out of it, and during this interval, he was visited by a certain person, who maintained with so many arguments what Cicero falsedged, in relation to Epicurus's rejecting a providence, that, after some days, he gave into that impious doctrine, and became confirmed in it, by hearing it spoke and attested every day at table, and all the house ring with it; thus he became a perfect Atheist. However, he did not continue long in this unhappy condition. A tumult, on account of religion, which obliged him to seek his safety by flight, furnished an opportunity of restoring him to his first faith. Being recalled to Bourges by his father, the old gentleman soon discovered some of the principles which his son had imbibed, gave him excellent instructions, and brought him, in an easy and insensible manner, to the perusal of the New Testament. The result cannot be told, without injuring him, in any words besides his own. Here, says he, I therefore opened the New Testament, that was brought from heaven, and, at first sight, fell unexpectedly on that august chapter of St. John the Evangelist: 'In the beginning was the word, &c.' 'I read part of the chapter,

and

and am so struck with what I read, that I instantly perceive the divinity of the subject, and the authority and majesty of the scriptures, to surpass greatly all human eloquence. I shuddered in my body, my mind was confounded; and I was so strongly affected all that day, that I hardly knew who I myself was. But thou, my Lord God, didst remember me in thy boundless mercy, and receive a lost sheep into thy flock. From that time, when the Almighty had granted me so great a portion of his holy spirit, I began to read the Bible, and treat other books more coldly and negligently, and to reflect more upon, and be much more conversant in such things as are relative to piety.

In the beginning of the civil wars, he went to study the languages at Geneva. But his design was near being defeated for want of a support; he had brought little money with him, and receiving no remittances afterwards, he became reduced to extreme necessity. In this hard circumstance, there was but one sure way left, that was to imitate Cleanthes, and earn something by the labour of his hands. He resolved therefore to work for hire, as a pioneer, in the trenches of the city: but he was saved from this hardship by a young countryman of his, who gave him some assistance. However, as he stood longer in need of his friend than he had flattered himself he should, he was afraid of growing troublesome, and thence was prompted to make but one slender meal every day. He continued this abstemious course four months, which brought him so thin and weak, that he scarce was able to bear the weight of his shirt, and must have died emaciated in a short time, had not his friends prevailed with him to eat a little more.

At length he was freed from this misery, and, besides, got something to pay his debts. After which, hearing of his father's tragical end (B), he resolved to get his bread by teaching

(B) Being freed from the accusation already mentioned, he returned to the place of his birth, and went thence to Bourges, the capital of Berry, where he acquitted himself, till his death, with honour, in the employments of counsellor and colonel, which the king had bestowed on him, exclusive of several other honorary advan-

tages that were conferred on him by the queen, that monarch's sister, and the duke of Berry. He was killed in the manner following: On Corpus Christi day, the Roman Catholics of Issoudun, regardless of the treaty of peace, that had been concluded just before, committed a thousand outrages against the Protestants; upon

teaching school. He followed this way of life in Geneva till the year 1565, when he was made minister of the Walloon church at Antwerp. This was both a very troublesome and very dangerous post at that time. The behaviour of the Protestants was far from being commendable, or even excusable. The outrages committed by them in breaking to pieces the images, and plundering the churches of the Papists, justly provoked the indignation of these latter, who had still possession of the civil power. Our pastor did not neglect to oppose, as far as he was able, the madness of this indiscreet zeal among his own party, but this did not satisfy the others; they considered him as the fomentor on these occasions, and attempts were frequently made to imprison him; which he only escaped by being so lucky as to have timely notice of the designs against him as long as he staid at Antwerp. But being excluded thence, by an order to have only two ministers, who were natives of the place, he removed to Limbourg. Neither did this removal free him from persecution: the success which he was observed to have, in the exercise of his ministry, exposed him to so many dangers, that he found it necessary to take the advice of the magistrates, and withdraw into Germany. He went first to Heidelberg, where the elector, Frederic III, received him very graciously. He then made a visit to his mother, who was still living at Bourges (c); after which, returning to the Palatinate, he was made minister of the church of Schoon there. This was but a small congregation; and, while he held it, he was sent by the elector to the prince of Orange's army, during the unsuccessful expedition of 1568. He continued chaplain to that prince till the troops returned into Germany, when he resumed his church in the Palati-

upon which Denys Du Jon received a commission from his majesty, to inquire into the authors of the sedition, and punish them. Du Jon went to Issoudun, accompanied only by three sheriff's officers, posting the rest in various places before he entered the city. However, his precautions were of no service to him; the common people guessed the motive of his coming, and, seizing the gates, invetled the commissioner's house, and entering by force, killed Du Jon, threw his body out of the

window, dragged it through the streets, flung it to the dogs, and publicly forbid it burial. The king, out of indignation at so horrid a murder, ordered the walls of Issoudun to be demolished; but the arret was changed, by the interest of some lords, chiefly because our commissioner had been suspected of Lutheranism for twenty-four years. Ibid.

(c) She was very zealous to procure a just revenge for the murder of her husband, and consumed her estate in attempting it. Ibid.

nate,

nate, and resided upon it till 1579; in which year his patron, the elector, appointed him to translate the Old Testament, jointly with Tremellius. This employ brought him to Heidelberg.

In 1578, he was sent to Neustadt, and thence, the ensuing year, to Otterburg, where he staid a year and a half; after which, returning to Neustadt, he read public lectures there, till prince Casimir, administrator of the electorate, gave him the divinity professor's chair at Heidelberg. He returned into France with the duke de Bouillon, and paying his respects to Henry IV, that prince sent him, upon some employ, to Germany. In his return, to give an account of the discharge of his commission, passing through Holland, he was invited to be divinity professor at Leyden; and, obtaining the permission of the French ambassador, he accepted the offer: this was in 1592. He had passed through many scenes of life, and he wrote an account of them himself this year: after which, he filled the chair at Leyden, with great reputation, for the space of ten years, when he was snatched off the stage of life by the plague in 1602 (D).

Notwithstanding the aversion he bore to love affairs in his youth, yet he was married no less than four times. Upon this subject he observes, that he was punished by Heaven, since he lost his first wife by the ignorance of a midwife, who, in delivering her of twins, hurt the uterus, which occasioned a bloody flux, that afflicted her for more than seven years: the second wife died of a fever the fifth day of being with child: the third died of a dropsey: and the fourth was alive when he wrote this, about the year 1592, but died afterwards of the plague.

By his second wife, daughter of John Cornput, secretary and burgomaster of Breda, he had, among other children, a daughter, that was married to John Gerard Vossius, and a son, named John Casimir Junius, godson to prince John Casimir, administrator of the Palatinate, who studied divinity, and, by his father, was designed for Hebrew professor, but he quitted letters for the sword, at the solicitation of his uncle John Cornput, governor of the citadel of Groningen, who made him lieutenant of his company. He died at Gertrudenburg, having published, in the Flemish tongue, 'An Apology for the speech of sir Dudley Carlton,

(D) This plague made dreadful havock in Holland. Among numberless others, Tremellius was also carried off by it.

king

king James the first's ambassador, at the Hague.' This was writ, by way of answer, to James Taurin, an Arminian minister at Utrecht, who had refuted that speech, in a piece, intituled, 'Statera orationis Carletoni, the just weight of Carleton's speech,' &c. He left a son, named Francis Junius, born at Embden, September 20, 1624, who was law professor in the university of Groningen.

Our Leyden professor, by his third wife, had another Francis Junius, who is the subject of the ensuing article.

As to the character of his father, now under consideration, nothing can set his merit in a fuller light, than he remark that has been made of Scaliger's behaviour to him. This learned critic was colleague with Junius at Leyden, and insisting to have the precedency over all the other professors, was opposed by them: and Junius, who was the first in rank, particularly spoke against him, and, by that means, prevented his succeeding in his design. This was so much resented by Scaliger, that he took all opportunities of abusing him. There are extant some of Junius's printed books, wherein are written, with Scaliger's own hand, these fine elogiums, Ape, ass, scoundrel, and the like; more fit for the mouth of a buffoon than a learned professor. It is true, Junius had also incurred this great man's displeasure, not to say hatred, by taking the liberty to contradict him sometimes in matters of chronology, &c. Yet, notwithstanding this strong aversion which Scaliger had entertained for Junius in his life-time, he made a panegyric upon him after his death, wherein he observes, that Junius, who had so lately dealt his excellent instructions to crowded audiences, was unhappily snatched away by the plague. That his scholars bewailed his death; the widowed church lamented him as her parent, and the whole world as its instructor. That they did not weep for him as the vulgar do, who are not sensible of the value of a thing till they have lost it; but that every one knew the great merits of Junius in his life-time, and therefore they were not more sensible of his value by his death, but were the more grieved (E). To this let us add, by way of correction,

(E) The Latin verses of Scaliger may be seen in Vossius *De historicis Latin.* in præfat. where that son-in-law takes notice of, and clears him from the injury

done to his father by Thuanus, who represents him as a man of a roving disposition, who attempted many things, but with little success in any; says he was banished

by

tion, what follows, as spoken with more temper. It will be doing justice, to affirm, says Du Pin, that Junius was a man of very extensive erudition, an able critic, and most skilled in languages; and that his notes and reflections are pretty just: nevertheless, he can pass for no more than a good grammarian, and but a tolerable divine (F). We shall ballance the whole by Mr. Bayle's remark, that he was a learned and an honest man, and so far from running into extremes, that, it was his opinion people may be saved in the Romish communion; and that he was never more sensible of the deficiency of his knowledge, than when he knew most; which is an indication of a right understanding.

His works consist of forty-four articles, the titles whereof are inserted below (G).

## JUNIUS

by the States from Leyden, upon a suspicion of engaging in factions, and invited to Altorf, where he died, by the republic of Nuremberg, who, at the same time, offered him an honourable salary. Thuan. lib. 127. sub fin. ad ann. 1602.

(F) Du Pin's *Bibliothèque des auteurs herétiques*, tom. I. p. 596.

(G) These are, 1. *Praelectiones in tria prima capita Geneseos*. 2. *Confutatio argumentor. viginti duor. a Simplicio in historiam Moysi de creatione proposita*. 3. *Libri Geneseos analysis*. 4. *Libri Moysi qui Exodus inscribitur analytica explicatio*. 5. *Levitic, Numeror. & Deuteronomici, analytic. explic.* 6. *Methodica Psalmi quarti enarratio*. 7. *Enarratio Psalmi centes. primi, secundi, & vigesimi tertii*. 8. *Eirenicum*. 9. *Expositio prophetarum Danielis & Ezekiel*. 10. *Lectioes in Jonam*. 11. *Sacrorum parallelorum libri*. 12. *In epistolam Judæ per breves notæ*. 13. *Apocalypsis Johannis analyti & notis illustrata*. 14. *De theologia vera*. 15. *De peccato primo Adami*. 16. *De politia Moysi*. 17. *Ecclesiastici, seu de natura ecclesiæ Dei, libri tres*. 18. *Theses theologicæ*. 19.

*Ad theses theologicas appendix*.

20. *Tres defensiones catholicæ doctrinæ de sanctæ trinitate---adversus Samosatenicor. errores*. 21. *Examin. enunciationum--Gratiani Prosperi*. 22. *Catholicæ doctrinæ de natura & gratia collatio*. 23. *Animadversiones ad R. Bellarmini controversiam primam de verbo Dei, &c.* 24. *Ad secundam de Christi capite totius ecclesiæ*. 25. *Ad tertiam de summo pontifice*. 26. *Ad tres libros de translatione imperii Romani a Græcis, &c. ad Francos*. 27. *Ad controversiam quartam de concilio iis & ecclesiæ militante*. 28. *De ecclesiâ liber, singularis, &c.* 29. *Animadversiones ad libellum controversiæ tertix propositum*. 30. *Ad controversiam de Ecclesiâ quæ est in purgatorio*. 31. *Ad controversiam septimam de ecclesiâ triumphante, &c.* 32. *Specularius---adversus Genebrardum*. 33. *Summa aliquot locorum communium s. theologiæ*. 34. *Evangelii secund. Matthæum analytica explicatio*. 35. *Evangel. sec. Marcum analyt. expositio*. 36. *Responsum ad fratres Sandwicensis in Angliâ*. 37. *Oratio de lingua Hebrææ*. 38. *Grammatica Hebrææ linguæ*. 39. *Orationes duæ Frankentaliæ habitæ*. 2d

**JUNIUS** (FRANCIS) or FRANCOIS DU JON, son of the preceding, by his third wife Jane daughter of Simon L'Ermite, lord of Betinfart, and echevin of Antwerp (H). Our author was born at Heidelberg in 1589, and received the first elements of his education at Leyden, in Holland, apparently with a view to letters. But, upon the death of his father in 1602, resolving to go into the army, in the service of the prince of Orange, he applied himself particularly to such branches of the mathematics as are necessary to make a figure in the military life. He had made a good progress in these accomplishments at twenty years of age, when the war, being concluded by a truce for twelve years, in 1609, put him upon a different course. He determined to fall in with the state of the times, and cultivate the arts of peace by a close application to study. At this time he collected, digested, and published some of his father's writings.

After some years spent in the prosecution of literature in his own country, he resolved, for further improvement, to

ad lection Vet. Test. 40. Acta apostol. & epistol. Pauli ad Corinthios ex Arabico translata. 41. Apocryphi libri translati cum notis. 42. In anathematismum Greg. XIII. adversus Gibbard. Colon. episc. 43. Orationes quatuor ad lectiones V. Test. 44. Apologia catholica Latine facta, præfatio in indicem expurgatorium censorum Belgii. 45. Lexicon Hebraicum. 46. Præfatio in indicem expurgatorium. 47. Liber cui titulus Academia. 48. Curo-palates Græce et Latine cum notis. This book appeared under the name of Nadal Almonius, Hebrew for Junius. 49. Prætexta pulla in obitum principis Anhaltini. 50. Johannis Bodini Daimoniaca in linguam Latinam conversa. 51. Johannes Tilius de regibus & regno Gallorum, & epistole duæ, &c. Latine factæ. 52. Oratio de vita & obitu Zach. Ursini. 53. Manilius cum castig. & notis. 54. Libitina in obitum J. Casimiri, &c. 55. Oratio anton Arnaldi contra jesuitas Latine facta. 56. E-mendationes & notæ in Ciceronis epistolas ad Atticum & Quintum fratrem. 57. Notæ in Tertullian, 58. L'Ecclesiastique in Latin and

French. In which last language he also published, 59. Une oraison du roi d'Espagne pour la défense de Pais Bas. 60. Avertissement Crétien contre Jean Heron. 61. La confession du Roi de France. 62. Le paisible Crétien, &c. 63. Methode de lieux communs de l'ecritures Saintes. 64. Amiable confrontation de la simple verite de Dieu, &c.

(H) A relation of Daniel L'Ermite, or Eremita, who was born at Antwerp, and wrote some pieces in pretty good esteem, particularly the following, which were printed at Utrecht, and published by Grævius, under this title; 'Aulicæ vitæ ac civilis, libri IV. ejusdem opuscula varia. Cura Johan. Georg. Grævii, Ultrajecti, 1701, 8vo; A panegyric of the Duke of Florence, published in 1608; Epistolica relatio de itinere Germanico, &c. and his epistle De Helveticorum—situ, republica, & moribus, are well spoken of; His Latin poems are inserted in Deliciæ poetarum Belgicarum, Tom. II. He led a very scandalously debauched life, and died of the pox. Bayle.

travel abroad. With that view, he went first to France, and thence crossing the water to England, 1620; he recommended himself, by his learning and the sweetness of his manners, to the literati there, and being much delighted with the kind reception he met with among them, he resolved to settle in the country; and being taken into the family of that Mæcenas of learning Thomas, earl of Arundel, he continued in it for the space of thirty years.

During his abode there, he made frequent excursions to Oxford, chiefly for the sake of the Bodleian and other libraries. Where meeting with several Anglo-Saxon books, he resolved to make an advantage of them, and to study the language, which was here neglected: and perceiving, by the knowledge he acquired in the Anglo-Saxon tongue, that it would be of service to him, for discovering many etymologies necessary to clear up the Flemish, Belgic, German, and English languages; he therefore devoted himself wholly to that study, and afterwards learnt the ancient language of the Goths, Franks, Cimbri, and Frisians; whereby he discovered the etymology of several Italian, French, and Spanish words; for the Goths, Vandals, French, Burgundians, and German, spread their language in the provinces they conquered, of which some vestiges are still left.

After he had applied himself sufficiently for the acquiring of all these languages, he discovered, as he declared both privately and publicly, that the Gothic was the mother of all the Teutonic tongues; whence sprung the old Cimbrian, transmitted to posterity by the remains of the Runic; as likewise the Swedish, Danish, Norwegian, Islandish; in which the inhabitants of the country expressed their thoughts at that time. From the Anglo-Saxon, which itself is either a branch of the Gothic, or its sister, and daughter of the same mother, sprung the English, Scotch, Belgic, and the old language of Friesland. From the Gothic and Saxon languages, sprung that of the Franks, which is the mother-tongue of Upper-Germany.

He was so passionately fond of this study, that, after thirty years spent chiefly upon it in England, being informed there were some villages in Friesland, where the ancient language of the Saxons was preserved, he went thither and lived two years among them. After which, returning into Holland, he met with the old Gothic manuscript called the Silver one, because the four Gospels are writ there in silver Gothic letters. Junius devoted his whole study in the explication of it, which he completed in a little time, and published it, with

notes

notes of dr. Marshall, in 1665 (1). He returned into England in 1674, in order to peruse such English-Saxon books, as had hitherto escaped his diligence, especially those in the Cottonian library. In October 1676, he retired to Oxford. He was now eighty-seven years of age; and intended not to leave that beloved university any more. At first he lodged in a house opposite to Lincoln college, for the sake of dr. Marshall, rector of that society, who had been his pupil in the study of the northern languages, and was then a great critic, as well as Junius, in them. Afterwards, he intended to put some of his notes and collections into order, and, to avoid the interruption of frequent visits, he removed to an obscure house in St. Ebbe's parish, where he digested some things for the press, and made a deed of gift of all his manuscripts and collections to the public library (κ).

In Aug. 1677, upon the invitation of his nephew, dr. Isaac Voßius, canon of Windsor, he went to his house, and there was seized with a fever, which carried him off on the 19th of November following. His corps was interred in St. George's chapel, within the castle. And the following year a table of white marble was fixed to the wall, near his grave, with an inscription in Latin. He was not only master of great erudition, but likewise led an excellent life, being free from any vicious passion. He did not thirst after worldly riches or honours, his books were his only care; and perhaps no one ever studied more, without prejudicing his health. He used to rise at four in the morning, both winter and summer, and study till dinner-time, which was at one; after dinner he used himself, for his health's sake, till three, in some bodily exercise, walking, or running: he returned to his studies at three, and did not leave them till eight, when he went to supper, and then to bed. He very seldom went abroad, and that never but when some business obliged him. Notwithstanding this, he enjoyed a perfect state of health, and was never once sick. Though he spent so long a series

(1) The title is, 'Glossarium Gothicum in quatuor evangelia Gothica. Dordrac. 1663. 4to. Dr. Marshall's performance is intitled 'Observationes in evangeliorum versiones per antiquas duas, Gothicam sc. & Anglo-saxonicam, &c. ibid. See some account of dr. Marshall in Athen. Ox. vol. 2. col. 782, 783.

(κ) There is a list of them in General Dict. and Athen. Oxon.

under his article. The chief is his Glossary, in five languages, explaining the origin of the Northern languages. It contains nine volumes, which bishop Fell caused to be transcribed for the press. His etymologicon Anglicanum was published in 1743, in fol. by Edward Lye, A. M. vicar of Little Houghton in Northamptonshire.

of years in this solitary manner, poring upon barbarous books and wild words, and in making five Gothic or Teutonic lexicons, yet it did not any ways lessen the gaiety of his temper, not even in his extreme old age. He was free from peevishness, and affable to those who visited him, *Grævius*, though he did not like to be interrupted. We shall speak of his printed works below (H).

**JURIEU (PETER)** an eminent French Protestant divine, sometimes called the Goliath of the Protestants (1), was born December 24, 1637. His father, Daniel Jurieu, was minister of the reformed religion at Mer, a small village now in the diocese of Blois, a pastor of good merit and distinguished piety. His mother being the daughter of the famous Peter du Moulin, minister and professor at Sedan, he was sent, after the first rudiments of his education under Rivet, in Holland, to his maternal uncle, Peter du Moulin, then in England, where, having finished his theological studies, he took holy orders in that church; but, upon the death of his father, being called home to succeed him at Mer, finding what he had done in England to be disliked by the reformed church in his own country, he submitted to a reordination by presbyters, in the form of the foreign Protestants.

After some time, he officiated in the French church of Vitri, where the people were so much pleased with his ministry, that they did all that lay in their power to obtain him for their proper minister. And it was here that he composed his 'Treatise of devotion' (K). Before this, he had brought himself into the notice of the public, by refuting, in 1670, a project for re-uniting all the sects of Christianity,

(H) Besides the *Glossarium Gothicum*, mentioned in the text, they are but few, the chief of which is that intitled, 'De pictura veterum, edit. 1637, 4to, and again, with large additions, in 1694, at Rotterdam, in folio. He printed likewise an English translation, intitled, 'The painting of the ancients,' in three books, with additions and alterations, Lond. 1638. To the folio edition was prefixed his life, written by *Grævius*. 2. Remarks on the Francian paraphrase of the Canticles, in Latin, *Observationes in Willeramii Francicam paraphrasin*

*Cantici canticorum*. Amst. 1655, 8vo. 3. Several letters published in Gerard. Johan. Vossii & clarorum virorum ad eum epistolæ. London, 1690, fol. where Vossius styles our author, *Vir omnifaria doctrina & generis splendore ornatissimus*. De orig. & prog. idolatr. lib. 3. c. 5.

(1) This title was given him ironically by the Papists. See Bayle's Dict. rem. (L) under the article of Arnauld Anthony, who is called his armour-bearer by the same party.

(K) The title is, 'Traité de la dévotion.'

wrote by D' Huiffeau, minister of Saumur. Mr. Jurieu was afterwards invited to Sedan, where he discharged the office of professor in divinity and Hebrew, waiting till there fell a vacancy in that church, which, happened in a little time, and he succeeded to his wish. He acquired great reputation in the professorship, not only by his lectures, but by the particular care which he took to instruct the students in the art of preaching. Yet, at the same time, he did not imitate the prudence and moderation of his colleague Le Blanc. On the contrary, in his theses he stretched the point of baptism too far, undertaking to prove the almost absolute necessity of it to salvation, in a piece which he published, in defence of his theses; against the objections which had been made to them. In 1673, he wrote his 'Preservative against popery' (L), which he opposed to the exposition of the doctrine of the catholic church, by the bishop of Condom. This treatise did great honour to our author, who made it his business to shew, that the prelate had disguised the doctrine of his church. In 1675, mr. Jurieu published the first part of his work, intituled, 'A Vindication of the morality of the Protestants against the accusations of mr. Arnauld, &c. (M).

In 1681, the university of Sedan being taken from the Protestants (N), our professor resolved to accept an invitation which had been sent to him from that of Rouen, but discovering, in the interim, that the French court knew who was the author of the 'Policy of the clergy, La politique du clergé', he was apprehensive of coming into some trouble on that account, and therefore retired quickly into Holland. He was no sooner arrived in this country, than he received

(L) The title is, 'Preservatif contre le changement de religion'; and that of M. de Maux, bishop of Condom, is, 'Exposition de la doctrine de l'Eglise catholique'. This bishop was answered also by mr. (afterwards archbishop) Wake. See his article.

(M) The title is, 'La justification de la morale des Reformez contre les accusations de mr. Arnauld,' &c. The whole work appeared in 1685.

(N) The principality of Sedan had been a sovereign state till 1642, when the duke of Bouillon yielded

it up to Lewis XII, on condition that every thing should continue in the state in which it then was; Lewis XIV. ratified the same treaty, and promised that the Protestant religion should be there maintained with all the rights and privileges which it then enjoyed. Yet all this could not save the university: the king even ordered, that it should be suppressed before any other; the decree was made July 9, 1681, and notified to the university the 14th of the same month. Des Maizeaux's life of Bayle.

an offer of the divinity professor's chair in the university of Groninguen, but his friends having founded such a professorship for him at Rotterdam, he preferred this residence to the other, which lay at a greater distance; and he was also appointed minister of the Walloon church in the same town. He had not been long in this happy situation, when he produced to the public 'The last efforts of afflicted innocence,' *Les dernier efforts de l'innocence affligé.*

It was obvious, that he was now in a place of liberty, and that, having nothing to fear, he gave a full scope to his imagination; naturally too warm and vivid, and indulged it to excess. In this temper, he applied himself to study the book of Revelation, and thought he had certainly discovered the true meaning of it by a kind of inspiration or divine revelation; which shewed him, that France was the place of the great city, where the witnesses, mentioned in the Apocalypse, lay dead, but not buried; and that they were to rise to life again in three years and a half; viz. in the year 1689. He was unalterably fixed and confirmed in this persuasion, by the revolution which happened in England in 1688, insomuch, that he addressed a letter upon that subject to king William III, whom he looked on as the instrument which God intended to make use of to carry his designs into execution. In the mean time, this was charged upon him as an artifice only to prepare people for a much greater revolution. In short, we are told, that he was suspected to harbour no other design therein, than that of exciting people to take up arms, and to set all Europe in a flame. The foundation of this belief was his not shewing any signs of confusion, after the event had given the lye to his prophecies in such a manner as was quite indisputable. They built likewise on this, that, after the example of Comenius, he had attempted to reunite the Lutherans and Calvinists, in hopes, as it is said, of increasing the number of troops to attack Antichrist. But these accusations were brought only by the Romanists, his constant enemies (o). Those who were acquainted with him saw very plainly, that his prophecies were the effect of enthusiasm, and what he called conviction. Under this prepossession, although he was not naturally credulous, he gave into the belief of a great number of prodigies, and falsely pre-

(o) Bayle's dict. in the article Koterus Christophier; Rem. (H).

tended miracles, which he vouched for so many presages or forerunners of the accomplishment of the prophecies (P).

He was unavoidably chagrined at those who took too short a time for their predictions, and fixed the accomplishment of them to a small number of years: and this chagrin was heightened, when he thought himself insulted upon the falsehood of his interpretations. He was so unfortunate as to quarrel with his best friends, because they opposed his sentiments. This drew him into violent disputes with Mr. Bayle and de Beaval (Q), who both wrote against him. The opposition of the former, Mr. Bayle, was the more resented by him, as he had been a particular friend to him, and was very instrumental in procuring him the philosophical chair at Sedan in 1675; and, after the suppression of that university, they were preferred together to different professorships at Rotterdam in 1681: and they both wrote against Maimbourg's history of Calvinism in 1682. But here, it is said, the first seeds of the quarrel between them were sown. Both the pieces excelled in different ways. Mr. Jurieu's was more complete and full than Mr. Bayle's; and he answered Maimbourg with a great deal of strength; but then the reader did not meet there with that easy and natural style, those lively and smart reflections which distinguished the latter; whence it was more agreeable and entertaining, and, upon that account, bore away the bell from the former. This preference was observed by Mr. Jurieu with disdain: he began to look upon Mr. Bayle as his competitor, and conceived a jealousy and hatred for him; and to what length it was carried afterwards, may be seen in Mr. Bayle's article.

In short, it must not be dissembled that our author's conduct was far from being commendable in regard to these, as well as other antagonists. Even those synods where his authority was the greatest, engaged in the contests, and justified Mr. Saurin pastor of Utrecht, and several other persons of merit, whom Mr. Jurieu had not spared to accuse of herero-

(P) The title of this book was, *L'accomplissement des prophéties*. Rotterdam 1686.

(Q) See the article of Zuerius Boxhornius in the last volume of his *Diſt. Rem.* (O), where there is a long and particular account of some proceedings in some synods against our author, upon information of his having main-

tained that it was lawful to hate one's enemies, in two Sermons preached in January and February 1694. This Beaval is the same person with Henry Basnage, who first recommended Mr. Bayle to our author, for the professorship at Sedan. See Bayle's life, by Des Maizeaux.

doxy: nay, the matter was carried so far, that, in some of these church parliaments, there passed decrees wherein his name was not mentioned, yet the opinions which he had advanced upon the subjects of baptism, justification, and the new system of the church, were absolutely condemned (R).

These troubles continued as long as he lived, and at length threw him into a lowness of spirits, under which he languished for several years before his death: however, he preserved a spirit for writing, and continued in the course of publishing books. Among others, he revised and printed '*L'histoire des dogmes & des cultes, The history of opinions and forms of religious worship,*' which he had composed in his youth. This history abounds with new conjectures, and is a remarkable proof of the vivacity of his genius. In the two or three last years of his life, some friends having advised him to employ his pen upon works of piety only, there were found among his papers, after his decease, the different thoughts upon death, which were published in 1713, with some other Christian thoughts under the title of '*Pensées diverses sur la mort, &c.*' He sunk under a load of infirmities, on the 11th of January, at Rotterdam that year, and in the 76th of his age.

The author of the preface, prefixed to his posthumous works, tells us, that Mr. Jurieu had made use of his credit with some sovereign princes effectually, in favour of the reformed refugees, as well officers and private persons, as pastors and ministers; and assures us, that he was very charitable. It were to be wished that he had wrote with more prudence, temper, and moderation; that he had been less credulous, and had not fallen into flagrant contradictions with himself. He left a great number of works, which are all read with pleasure. Such as have not been already mentioned, are taken notice of below, pursuant to the plan of these memoirs, for the satisfaction of the curious in these things (S).

JUSTEL

(R) It is observable, that the Walloon synod was always very favourable to him. Bayle, in the article Zuerius, Rem. (O).

(S) These are as follows: *Histoire du Calvinisme & du Papisme mise en paralele, &c.* 1683; *Lettres pastorales, trois tomes.* These letters are upon the subject of the accomplishment

of the prophecies. In one of them, for January 1695, having quoted, as a proof of the favourable intentions of the allies, a proposal for peace, drawn up by the diet of Ratisbon, which had been forged by a speculative politician in Amsterdam, he was so vastly ashamed of his having been imposed upon by this fictitious piece,

**JUSTEL (CHRISTOPHER)** counsellor and secretary to the French king, was born at Paris, March 5, 1580: Having excellent parts, and a strong bent to letters, he made a great progress therein: and, as soon as he left the college, applying himself to the study of the councils and ecclesiastical history, he published the Code of canons of the church universal, and the councils of Africa, with notes. He held a literary correspondence with the most learned men of his time, as archbishop Usher, mr. Saumaise, Blondel, sir Henry Spelman, and several others, till his death, which happened at Paris in 1649; leaving the character of knowing more of the middle age than any man of his time. Besides the Code already mentioned, he published, in 1645, 'The genealogical history of the house of Auvergne;' and divers collections of Greek and Latin canons, from several manuscripts, which formed the 'Bibliotheca juris canonici veteris,' published at Paris in 1661, in 2 vol. folio, by William Voet and our author's son,

Mogeri.

**JUSTEL (HENRY)** who was born at Paris in 1620, became secretary and counsellor to the king, and was a man of distinguished learning himself, as also a remarkable encourager of it in others. His house was the usual resort of men of letters (T). Among the rest, we find mr. Locke and dr. Hickes. In reality, mr. Justel always professed a particular respect for the English nation, and had an acquaintance with many great men there of the Whig party; and foresaw the revocation of the edict of Nantz, several years before it happened; and foretold the time to dr. Hickes (U), by whom

that he instantly printed another edition of his letter, in which he omitted that article, *Parallele de trois lettres pastorales de mr. Jurieu, &c.* 1696, quoted in a dissertation concerning defamatory libels, at the end of Bayle's dictionary; *Traité de l'unité de l'église, &c.* 1688; *Le vrai système de l'église & la véritable analyse de la foi, &c.* 1686; *L'esprit de mr. Arnauld, deux tomes, 1684; Abrégé de l'histoire du concile de Trente, &c. deux tomes, 1683; Les préjugés légitimes contre le papisme, 1685;*

*Le Janséniste convaincu de vaine sophistiquerie; Le philosophe de Rotterdam accusé, atteint, et convaincu; Traité historique contenant le jugement d'un protestant sur la théologie mystique, &c.* 1700; *Jugement sur les méthodes rigides & relâchées, &c.* 1686; *Traité de la nature et la grace; Apologie pour l'accomplissement de prophéties, 1687; Quelque sermons, &c.*

(T) Locke's life, by Le Clerc.

(U) There is something so remarkable in this affair, that the reader must needs be pleased with the

whom he sent the original MS. in Greek of the ‘*Canones ecclesiæ universalis*,’ published by his father, and other choice MSS. to be presented to the university of Oxford : upon the receipt of which benefaction, that learned body conferred on him the degree of doctor of civil law, June 23, 1675 (x). He left Paris in 1681, upon the persecution of the Protestants there, and coming to London, was, some time after, made keeper of the king’s library at St. James’s, to which is annexed a salary of 200l. per annum; and he held it till his death in September 1693, being succeeded by the famous dr. Richard Bentley (y).

Our author wrote several books, the titles whereof may be seen in the catalogue of the Bodleian library.

**JUSTIN** (surnamed the **MARTYR**) one of the earliest and most learned writers of the Eastern church, not long after the apostles; was born at Neapolis, the ancient Sechem of Palestine, in the province of Samaria: his father Priscus, being a Gentile Greek, brought him up in his own religion,

the following account of it, from a letter of dr. Hicks to a friend. This gentlemen who, upon his travels abroad, made a considerable stay at Paris, set apart one day in the week for visiting mr. Justel, who always received him in the most obliging manner, and conversed with the utmost freedom. In one of these visits, after some discourse about the protestant churches, observed by dr. Hicks to be in many places demolished, notwithstanding the edict of Nantz; which mr. Justel excused as no violation of that edict, since they had been irregularly erected after the publication of it; he proceeded thus: ‘Alas, sir, as I am wont to talk in confidence with you, so I will tell you a secret, that almost none of us know besides myself: our extirpation, meaning the protestants, is decreed; we must all be banished our country, or turn papists. I tell it you, because I intend to come into England, where I have many friends; and

‘that, when I come to see you among the rest, you may remember that I told it you. Upon this, I asked him, how long it would be before this sad persecution would be put in execution: He answered, within four or five years at most; and remember, says he again, that I foretold the time.—After he had been some time in London, he made a visit to the doctor at his house on Tower-Hill, where, presently after the common forms of congratulating one another, [it was about the time that the bill of exclusion was thrown out of the house of lords] he said, Sir, don’t you remember what I told you of the persecution we have since suffered, and of the time when it would begin; and now you see all has accordingly come to pass.’

(x) Wood’s Fasti, vol. 2. under that year. Dr. Hicks returned from Paris in 1674.

(y) See his article.

and had him educated in all the Grecian learning and philosophy ; and, to complete his studies, he travelled to Egypt, the usual tour on this occasion, as being the seat of the more mysterious and recondite literature at this time ; the mart of which was Alexandria, where, among other curiosities, our student was highly pleased with the sight of the remains, as he was told, of those cells, where the seventy translators of the Bible performed what is still called the Septuagint Version (z). He had, from his first application to philosophy, disliked the Stoic and Peripatetic, and chose the sect of Plato, with whose intellectual notions he was greatly taken, and resolved to make himself master of the whole doctrine. He was prosecuting this design in contemplation and solitary walks by the sea-side, when there met him one day a grave and ancient person of a venerable aspect, who, falling into discourse upon the subject of his thoughts, turned the conversation, by degrees, from the fancied excellence of Platonism to the superior perfection of Christianity, wherein he performed his part so well, as to raise an ardent curiosity in our young Platonist, to inquire into the merits of that religion ; and the result of that inquiry was his conversion (A), which happened about the 16th year of the emperor Trajan's reign, A. C. 132.

Several of his old friends among the Heathens were not a little troubled at the loss of so eminent a person : for their satisfaction therefore he drew up an account of his conduct, with the reasons of it, in the view of bringing them into the same sentiments. However, in laying down his former profession, he still retained the ancient dress, preaching and defending the Christian religion under his old philosophic garb, the pallium or cloak of the Grecian philosophers, which was different from that of the ordinary Greeks. About the beginning of Antoninus Pius's reign, he went to Rome, where he fixed his habitation near the Timothine baths, upon the Viminal mount. Here he strenuously set himself to defend and promote the Christian cause. In which spirit, finding the heretic Marcion very busy in propagating his pernicious principles, he resolved particularly to oppose him, in order to check the spreading of his errors among the Christians. This

(z) This story, which he maintained the truth of after his conversion, is reckoned among his principal errors.

(A) It is his own account, as

found in his dialogue with Trypho ; but if taken literally, favours too much of the visionary Platonist.

heretic was the son of a bishop born in Pontus, and, for deflowering a virgin, had been excommunicated; whereupon he fled to Rome, where he broached his errors; the chief of which was, That there are two Gods, one the creator of the world, whom he supposed to be the God of the Old Testament, and the author of evil; the other a more sovereign and supreme being, creator of more excellent things, the father of Christ, whom he sent into the world to dissolve the law and the prophets, and to destroy the works of the other Deity, whom he styled the God of the Jews (B). Justin encountered this heretic both in word and writing, and composed a book against his principles, which he also published.

In the same spirit, when the Christians came to be more severely dealt with, traduced, defamed, and persecuted, by virtue of the standing laws of the empire, in order to vindicate them from the aspersions cast upon them, and to mitigate the severities used towards them, Justin drew up his first apology about the year 160, and presented it to the emperor, with a copy of his predecessor Adrian's rescript, commanding that the Christians should not be needlessly and unjustly vexed. This address wanted not, it seems, its desired success; the emperor being, in his own nature, of a merciful and generous disposition, was moved partly by this apology, and partly by the notions he had received from other parts, to give orders that the Christians should be treated more gently, and more regularly proceeded against.

Not long afterwards, Justin made a visit into the East, and, among other parts, went to Ephesus, probably with those who carried the emperor's edict to the common council of Asia, then assembled in that city. Here he fell into the company and acquaintance of Tryphon, a Jew of great note and eminency, who had fled his country in the late war, wherein Barchocrechab had excited and headed the Jews to rebellion against the Romans, since which time he had lived in Greece, and especially at Corinth, and had mightily improved himself in conversing with the philosophers of those countries. With this person Justin enters the lists in a dispute that held for two

(B) Others say, he supposed Jews; and an evil principle, three principles; a good one, the father of Christ and God of the Christians a creating principle, that made the visible frame of things, and presided over the which was the devil, and ruled over the Gentiles. Epiphan. contr. hæreses XLII, p. 135. Dial. contr. Marcion. p. 3, 4. Basil. Edit. 1614, 40.

days; an account whereof he afterwards wrote in a piece intitled his 'Dialogue with Tryphon.'

By the conclusion we learn, he was then ready to set sail for Ephesus, but for what place is not known. However, it is certain, he returned at last to Rome, where he had frequent conferences with one Crescens, a philosopher of some repute in that city; a man who, by all the arts of insinuation, had endeavoured to traduce the Christians, and represent their religion under the most infamous character.

In the mean time our martyr presented his second apology to Marcus Antoninus on the following occasion: A woman at Rome had, together with her husband, lived in all manner of wantonness, and, from a very vicious course of life, had been converted to Christianity; and, being reclaimed herself, sought also to reclaim her husband, till at length, finding him quite obstinate, she procured a bill of divorce. The man, enraged thereat, accused her to the emperor for being a Christian: but, she putting in a petition for leave to answer it, he relinquished that prosecution, and falling upon her converter, one Ptolomeus, procured his imprisonment and condemnation. On that occasion, Lucius, a Christian, being present, presumed to tell the judge, it was very hard, that an innocent and virtuous man, charged with no crime, should be adjudged to die, merely for bearing the name of a Christian, a thing no way creditable to the government. The words were no sooner out of his mouth, than he, together with a third person, were sentenced to the same fate. The severity of these proceedings awakened Justin's solicitude and care for the rest of his brethren. He immediately drew up his second apology, wherein, among other things, he made heavy complaints of the malice and envy of his antagonist Crescens.

The philosopher, nettled at this charge, set himself to turn the emperor's disfavour against Justin, who had indeed paved the way for it in his apology, having therein publicly told his imperial majesty what he expected would be his fate; that Crescens, or some of their titular philosophers, would lay snares to undermine, torment, or crucify him (c). Nor was

(c) This emperor charged the Christians with rushing upon their own fate, out of a principle of mere obstinacy; intimating, that they were ambitiously forward in

courting the crown of martyrdom. M. Antonin. de seipso, lib. ii, c. 3. Mr. Moyle observes, that it was the greatest misfortune that could have befallen the Christians, to

be

was he at all mistaken, being soon after, with six of his companions, apprehended and brought before the præfect of the city, who, having examined them, pronounced this sentence: "They who refuse to do sacrifice to the gods, and to obey the imperial edicts, let them be first scourged and then beheaded, according to the laws;" which was accordingly put in execution: their dead bodies were taken up by the Christians, and decently interred. This happened, according to Baronius, A. C. 165, not long after Justin had presented his second apology, which is said therefore, in the language of those times, to have procured him the crown of martyrdom. As to his character, all agree that he was a man of piety and virtue, tenderly sensible of the honour of God, and zealous for the interests of his religion. As he comes first in order of time after the apostolic fathers, so he was a man of acute parts and smart wit. But he is censured as not accurately learned, and something weak in point of judgment. Several instances of both may be seen in the editions of his works mentioned below (p); nor have they been omitted by dr. Cave, whose candid observation, it is hoped, may not unfitly close this memoir. "It is true, says he, Justin has some notions not unwarranted by general entertainment, or the sense of the church, especially in latter ages, but yet scarce any that were not held by most of the fathers in those early times, and which, for the main, are speculative, and have no ill influence upon a good life. In general, he stands at the head of the Christian Platonists, or those who endeavoured to reconcile the Platonic principles with the dictates of Christianity."

JUSTINIAN I. Roman emperor of his name, was nephew of Justin I, who, a little before his death, gave him the first rank among the nobility, then made him Cæsar, and lastly Augustus, April 1, 527; and, on the first of August following, he succeeded his uncle in the imperial throne. He began his reign in the character of a most religious prince,

be persecuted by so great and good a man. Forthum. works, vol. ii. p. 14. However, it somewhat strikes the edge of Mr. Moyle's remark, that M. Antoninus, tho' a good man, was intirely ignorant of the nature of Christianity, and perhaps not altogether untainted

with the pride of his sect, which was Stoicism.

(p) For instance, by dr. Grabe and dr. Thirlby, and the most notorious could not escape being pressed into the cause of dr. Con. Middleton in his Free Inquiry, &c.

publishing

publishing very severe laws against the heretics, and repairing the ruined churches. In this spirit, he actually declared himself protector of the church. While he was thus re-establishing Christianity at home, he carried his arms against the enemies of the empire abroad with so much success, that he reinstated it in its ancient glory. He was very happy in having the best general of the age. Belisarius conquered the Persians for him in 528, 542 and 543. The same general exterminated the Vandals, and took their king Gillimer prisoner in 533. He also recovered Africa to the empire by a new conquest; vanquished the Goths in Italy, taking captive their king Vitiges; and, lastly, he defeated the Moors and the Samaritans. But, in the midst of these glorious successes without doors, he was near sinking under a potent faction within.

Hypalios, Pompeius, and Probus, three nephews of the emperor Anastasius (E), combining together, raised a most dangerous insurrection, in order to dethrone Justinian. The conspirators made two parties, one called the Varti, and the other Veneti; and at length they grew so strong, that the emperor, in despair of being able to resist them, began to think of quitting the palace, and had certainly submitted to that foul disgrace, had not the empress Theodosia, his consort, out of patience to see him betray so much tameness, and reproaching him with his pusillanimity, put new spirits into him. In fine, she prevailed so far as to persuade him to fortify himself against the rebels, and the advice had its desired success. Belisarius and Mundus defended him so well, that the conspiracy was broken, and the just-mentioned ring-leaders capitally punished.

The empire being now in the full enjoyment of a profound peace and tranquillity, Justinian made the best use of it, by collecting the immense variety and number of the Roman laws into one body. To this end he selected ten of the most able lawyers in the empire, who, revising the Gregorian, Theodosian, and Hermogenian codes, compiled one body, called The code, out of them, to which the emperor gave his own name. This may be called the statute law, as consisting of the rescripts of the emperors. But the reduction of the other part was a much more difficult task; it was made up of the decisions of the judges and other magistrates, together with the authoritative opinions of the most eminent lawyers; all which

(E) Anastasius was the immediate predecessor of Justin.

## J U S T I N I A N I.

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lay scattered, without any order, in no less than two thousand volumes and upwards. These were reduced to the number of fifty; but ten years were spent in the reduction. However, the design was completed in the year 529, and the name of Digests or Pandects given to it (F). Besides these, for the use chiefly of young students in the law, to facilitate that study, Justinian ordered four books of Institutes to be drawn up, containing an abstract or abridgment of the text of all the laws: and lastly, the laws of modern date, posterior to that of the former, were thrown into one volume in the year 529, called the *Novellæ*, or New Code.

Every one is sensible of the prodigious advantage which such a regulation of the law must be to the public: we need not observe, that it is this most important transaction in the state, which has rendered Justinian's name immortal; otherwise, his conduct in ecclesiastical affairs was rash and inconsiderate. For instance, Theodotus, king of Italy, had obliged pope Agapetus to go to Constantinople, in order to submit and make peace with the emperor. Justinian received him very graciously; but, withall, enjoined him to communicate with Anthenius, patriarch of Constantinople. That patriarch being deemed a heretic at Rome, the pontiff refused to obey the command (G); and, when the emperor threatened to punish his disobedience with banishment, he answered, without any emotion, 'I thought I was come before a Christian prince, but I find a Dioclesian.' The result was, that the hardness and resolution of the pope brought the emperor to a submission. Accordingly Anthenius was deprived, and an orthodox prelate put into his place.

After this, Justinian, resolving to take cognizance of the difference between the three chapters, published a rescript for that purpose, in form of a constitution, which created great disturbances in the empire. He also exerted his authority against the attempts of the popes Silverius and Vigilius, both before and after the celebration of the fifth general council held in 553. Towards the latter end of his life, he fell into an erroneous opinion concerning Christ's body, which he maintained had never been corruptible, nor subject to the natural infirmities of a human body. He carried it so

(F) Trebonian was the name of the lawyer who had the chief hand in this matter.

(G) The dispute between the two sees, concerning preferences had commenced before this time.

far as to prepare an edict against those who maintained the contrary opinion, and intended to publish it, but was prevented by his death, which happened suddenly on the 14th of November 565, at the age of eighty-three years, after a reign of 39 years, three months, and 14 days. It was this emperor who abolished the consulate. He built a great number of churches, and, particularly, the famous Sancta Sophia, at Constantinople, esteemed a master-piece of architecture.

**JUSTINIANI (ST. LAWRENCE)** the first patriarch of Venice, was descended of a noble family in that city; where he was born, July 1, 1381. He took the monks habit in the monastery of St. George in Alga; before he was a deacon; and, in 1424, became general of that congregation, to whom he gave an excellent set of rules, which were afterwards observed, and made him looked on as one of their founders. Pope Eugenius IV. gave him the bishopric of Venice, of which he was the first patriarch, from the year 1451, in consequence of an ordonnance made in his time for terminating the disputes betwixt the patriarchs of Grado and the bishops of Venice, whereby the reunion of the patriarchate and the bishopric was decreed in favour of the survivor of the two then present prelates.

It is observed, that he did not accept the episcopate till after the pope had commanded him three times to comply, and that then he made no alteration in his manner of living, from what he had observed in his monastery. This holy prelate died Jan. 18, 1485; was beatified by pope Clement VII, in 1524; and canonized in 1690 by Alexander VIII. He left several pieces of piety, which were printed together at Lyons in 1568, in one vol. fol. to which is prefixed his life, by his nephew,

Morini.

**JUSTINIANI (BERNARD)** who was born at Venice, in Jan. 1407-8, and made his first studies under Guarini of Verona, and continued them at Padua, where he took his doctor's degree. Notwithstanding he put on the senator's robe at the age of 19, yet he still prosecuted his studies under Francis Philelpi and George de Trebifonde, whom he took into his house and retained there, till pope Calixtus III. sent for him to Rome, and employed him in several commissions. Upon his return to Venice, he was elected censor, and appointed, with Paul Barbo, to go ambassador

ambassador to Lewis XI, king of France, who made him a knight in 1461. He went afterwards several times ambassador to Rome from the republic; and, in 1467, was made commandant of Padua; he afterwards became a member of the council of ten, and bore the dignity of Sage Grand no less than twenty times. In 1474 he was elected procurator of St. Mark, a post next to that of doge. He died in 1489, and was interred in the patriarchal church of Venice, where an epitaph was put on his tomb, wherein he is stiled a knight, an orator, and procurator. But it is his literary merit shewn in his writings (H), which intitles him to a place in this work.

Moreri,  
from Nice-  
ron and o-  
thers.

**JUSTINIANI (AUGUSTIN)** bishop of Nebo, one of the most learned men of his time, was descended from a branch of the same noble family with the two former, and was born at Genoa in 1470. After having resided some time at Valencia in Spain, he entered into the order of St. Dominick at Paris in April 1488, when he took the name of Augustin, in the room of Pantaleon, which he received at his baptism. Soon afterwards he distinguished himself by his learning, and knowledge in the languages, which he acquired in a very short time, so that pope Leo X. provided for him by the bishopric of Nebo, in the island of Corsica. In which capacity he assisted in the fifth council of Lateran, where he opposed some articles of the concordat between France and the court of Rome. The small revenue of his diocese made him desire a better, and he petitioned the pope for that purpose; but Francis I, who was a patron of learned men, drew him to France, by making him his almoner, with a good pension; and he was also regius professor of Hebrew for five years at Paris. Returning to Genoa in 1522, he found every thing in confusion, by the sedition of the Adornes, whereupon he went to visit his diocese, designing to return soon after into France; but, suddenly changing his mind, he applied himself diligently to the government of the flock committed to his care, embellished his church, augmented the revenues

(H) These are, B. Justiniani oratoris clarissimi orationes; Eiusdem nonnullæ epistolæ; ejusdem tractatus in Isocraetis libellum ad Nicoclem regem; Leonardi Justiniani epistolæ, Venetiis, in folio; Vita beati Laurentii Justiniani; De origine urbis Venetiarum, &c. Venetiis 1492, folio, and again in

1534, folio. Also an Italian translation, by Lewis Domenichi, under this title, Historia dell' origine di Vinezia & della cose fatte di Venetiani. Vinezia, 1585, 8vo. and again there in 1608, 8vo. Vita de S. Marca evangelista; De corpore ejus Venetias translato.

of the episcopal manſe, built a very commodious palacé for his ſucceſſors, and, in a word, diſcharged all the duties of a good prelate, till the year 1531, when he went firſt to Genoa, and thence to Rome; but went back to Genoa in a few years, and was on his voyage thence to Nebo when he perished, together with the veſſel in which he was embarked, in the year 1536. By his laſt will, he left his library to the republic of Genoa.

He compoſed ſome pieces, the moſt conſiderable of which is, ‘*Pſalterium Hæbræum, Græcum, Arabicum, & Chaldæum, cum tribus Latinis interpretationibus et gloſſis*’. This was the firſt pſalter of the kind which had appeared in print, and it is commended by Mr. Huet, biſhop of Auranches. There came out alſo ‘*Annales de republica Genoenſi*’, at Genoa, in 1537; but this was printed againſt the mind of our author, who had not put the leaſt hand to the work. We find in theſe annals that he took off two thouſand copies of his pſalter upon paper, and five hundred upon vellum, in order to make preſents of them, by which he was in hopes of raiſing a conſiderable ſum of money for the relief of the poor; but, though all the learned commended the work, yet it met with few purchaſers, ſcarcely enough to defray the expence of the impreſſion. There is likewiſe aſcribed to our prelate a tranſlation of Maimonides’s *More Nevochim*.

**JUVENAL** (**DECIUS JUNIUS**) the celebrated Roman ſatiriſt, was born about the beginning of the emperor Claudian’s reign, at Aquinum, a town in Campania, ſince made famous by the birth of Thomas (thence ſtiled) Aquinas, the much famed founder of the ſcholæſtic philoſophy. His father was probably a freed man (y), who, being rich, gave him a liberal education, and, agreeably to the taſte of the times, bred him up to eloquence, in which he made a great progreſs, firſt under Fronto the grammarian, and afterwards, as is generally conjectured, under Quintilian; after which he attended the bar, and made a diſtinguiſhed figure there for many years, by his eloquence (z). In the practice of this

(y) Moreri alledges his three names as a proof of his illuſtrious birth; but it was uſual with theſe freed ſlaves to aſſume the names of their patrons. Middleton de (z) Martial, with whom our *Mellicorum apud vet. Roman. degentium conditione*.

ſatiriſt contracted an early acquaintance, had addreſſed three epigrams to him, viz, Ep. 23, and 91, lib. 7, and Ep. 118, lib. 12; in the ſecond of which he gives him the title of eloquent, and ſpeaks of him as attending the bar.

profession he had improved his fortune and interest at Rome, before he turned his thoughts to poetry, the very stile of which, in his satires, speaks a long habit of declamation; subactum redolent declamatorem, say the critics. It is said, he was above forty years of age when he recited his first essay to a small audience of his friends; but, being encouraged by their applause (A), he ventured a greater publication; which reaching the ears of Paris, Domitian's favourite at that time, though but a pantomime player, whom our satirist had severely insulted; that minion made his complaint to the emperor, who sent him thereupon into banishment, under pretence of giving him the command of a cohort in the army which was quartered at Pentapolis, a city upon the frontiers of Egypt and Lybia \*. Juvenal was not idle during his stay there, but made such observations upon the ridiculous superstition and religious differences of that blinded people, as he afterwards wrought up into a satire (B).

Moreti.

After Domitian's death, our satirist returned to Rome, sufficiently cautioned, not only against attacking the characters of those in power, under arbitrary princes, but against all personal reflections upon the great men then living; and therefore he thus wisely concludes the debate he is supposed to have maintained for a while, with a friend, on this head, in the first satire; which seems to be the first that he wrote after his banishment:

Experiar quid concedatur in illos

Quorum Flaminia tegitur cinis atque Latina.

I will try what liberties I may be allowed with those whose ashes lie under the Flaminian and Latin ways (C), along each side of which the Romans of the first quality used to be buried.

His thirteenth satire is addressed to Calvinus, who, he says, had then completed the sixtieth year of his age, and was born under the consulship of Fonteius Capito (D), that is,

(A) Quintilian is thought to have commended some of his first satires, though without naming him, where he says, *Instit. lib. 10. c. 1*, speaking of the Roman satire, *Sunt clari hodie quoque & qui olim nominabuntur*.

(B) Viz. the 15th, in the order they are now published.

(D) — Qui jam post terga reliquit

Sexaginta annos, Fonteio consule natus.

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Q

A. U. C.

(C) However, it is thought he has preserved the passage for which he was banished, by inserting it into his 7th satire, v. 81 to 89. *Curritur ad vocem jucundam, &c.* Though this satire, as well as the rest which we now have, seems to be written after his return from Egypt. Crusius.

A. U. C. 811, and the 6th of Nero; whence it follows, that this satire was written anno U. C. 871, in the 3d year of Adrian, when Juvenal was above 70 years old, supposing him born in the middle or sixth year of Claudian; and thence, as it is agreed that he attained to his 80th year, he must have died about the 11th year of Adrian.

As to his character; in his person he was of a large stature, which made some think him to be of Gallic extraction (E). We meet with nothing in relation to his moral character and way of life; but, both by the manner of his banishment by Domitian, and the whole tenor of his writings, he seems to have been a true generous-spirited Roman, and a friend to liberty and virtue. A strong relief has been given to his character, as a satirist, by Mr. Crusius, in his *Lives of the Roman poets*; wherein, comparing it with that of Horace and Persius, he tells us, that “the design of the former was to  
“be agreeable rather than bitter, to be familiar, insinuating,  
“and instructive, and that therefore he affected a style that  
“should be plain, witty, and elegant. Persius, on the  
“other hand, agreeably to the dignity of the Stoic philosophy,  
“which he professed, chose to instruct and reform, rather  
“than please, and wrote in a higher style; but his severity  
“is too great, and his character so serious, that wit misbe-  
“comes him whenever he seems to aim at it. Juvenal,  
“continues this author, has undoubtedly improved on both;  
“He is elegant and witty with Horace, great and sublime  
“with Persius, and to both their characters has added the  
“pomp of his own eloquence; which makes him the most  
“entertaining, as well as the closest writer, of the three.” He was the first satirist who raised the style of that poem to the height of tragedy. This he tells us himself (F); yet not out of vanity, but led to it from the nature of the subject. He even undervalues his poetry, where he would insinuate that the wickedness of the times would provoke a man to write satires, though he had no genius for poetry:

*Si natura negat, facit indignatio versum*

*Qualemcunque potest, quales ego vel Cluvienus.*

(E) Petrus Pithoeus in notis ad Juvenalis satiras.

(F) In these words:

*Fingimus hæc altum satira fumente cothurnum,  
Scilicet, & finem egressi legemque priorum,  
Grande Sophocleo carmen bacchamur hiatu,  
Monstris ignotum Rutulis cœloque Latino.*

To ballance these perfections, he is charged with a licentious boldness in his expressions, in exposing men's persons and names, as well as their vices; and with running into subjects not decent to be mentioned, and calling things too plainly by their ordinary names. As to the first part of this charge, Mr. Crusius observes that the names, for the most part, are of persons so lost to all honour and virtue, that it was a piece of justice to lay open their characters, thereby, if possible, to deter others from imitating their abominable vices; and he was encouraged in it by the example of Lucilius, who, as he observes, by thus cutting to the quick, actually awakened the criminals (G). As to the latter part of this charge, some excuse might be offered, from the general practice of the ancients, which was too licentious in this particular. Besides, it does not appear that he has not avoided the more gross expressions. He might still be further justified by the authority of some of the fathers of the Christian church, who thought themselves obliged, in direct terms, to expose the obscene ceremonies and lewd mythology of the Heathens, as in a lethargy the strongest and most offensive smells are sometimes applied to provoke the patient to sneeze. But, after all, this licentiousness is still not justifiable, even when placed in the best light possible, and is what no polite writer, to say no more, will attempt to imitate.

J U X O N (WILLIAM) archbishop of Canterbury, was the son of Richard Juxon of Chichester in Sussex, where he was born in 1582, and, being sent to Merchant-taylors school in London, became a scholar upon that foundation, which paved the way to another at St. John's college, in Oxford; and this intitled him, in due course, to a fellowship, into which he was elected in 1598. Intending to make the law his profession, he applied himself chiefly to the study of the civil law, as a proper foundation: in which faculty he proceeded to take his degree of bachelor July 5, 1603. He had before entered himself a student of Gray's-

(G) Ense velut stricto quoties Lucilius ardens  
Infremuit, &c.

But when Lucilius brandishes his pen,  
And flashes in the face of guilty men,  
A cold sweat stands in drops on every part.

DRYDEN. See also Hor. lib. 1. sat. 4.  
ver. 1 to 6.

Inn, apparently with the view of proceeding barrister, and practising the common law. But he did not continue in this mind long, for, soon after taking his degree at Oxford, he entered into the priesthood. He had always mingled divinity with his other studies, and now devoted himself entirely to it. He spent several years therein, and with such success, that, in 1609, being presented to the vicarage of St. Giles, in Oxford, by the president, master, and fellows of his college (which stands in that parish) he was much admired for his plain and improving way of preaching there. He officiated in this place about six years, when he quitted it, apparently on his promotion to the rectory of Somerton, in Oxfordshire. About this time, if not sooner, he became a great favourite of archbishop Laud, then president of the college, who, resigning that post, on his promotion to the bishopric of St. David's, easily obtained mr. Juxon's election to succeed him, Nov. 21, 1621. Hereupon he commenced dr. of law in December following; and, in 1626, and the subsequent year, was appointed vice-chancellor of the university. About the same time, king Charles I. made him one of his chaplains in ordinary, and collated him to the deanery of Worcester; he had then also a prebend in the church of Chichester. In all these promotions, archbishop Laud was the chief instrument; and, being dean of the king's chapel, he recommended him to be clerk of the closet, into which post he was sworn July 10, 1632. He obtained the nomination to the bishopric of Hereford, by the same interest, the ensuing year, and, before his consecration to this see, succeeded his patron in that of London the same year, as he did also in the deanery of the royal chapels; he was also sworn of the privy council. The city of London was very factious at this time, being highly displeased with the arbitrary measures taken by the court, nor had these been at all rendered more palatable by the behaviour of his predecessor. Yet, bishop Juxon behaved in it with so much sweetness of manners, as his temper was, that all parties concurred in loving and revering him. In short, he was an ornament to all his promotions, and reflected an honour therein to his promoter, which was so clearly discerned by the archbishop of Canterbury (for Laud was now seated in that supreme station) that, bent as he was upon increasing the power and enlarging the borders of the church, he procured for this trusty friend the post of lord high treasurer of England, in 1635. And though the archbishop was un-

happily

happily mistaken, in thinking he had thereby provided a stronger support for the church (I), yet Juxon lost no reputation nor affection in it. The treasurer's is the greatest office of benefit in the kingdom, and the chief in precedence next the archbishop and the great seal, so that the eyes of all men were at gaze who should have it, and the greatest of the nobility, who were in the chief employments, looked upon it as the prize of one of them, such offices commonly making way for more removes and preferments, when, on a sudden, the staff was put into the hands of our bishop; a man so unknown, that his name was scarce heard of in the kingdom, who had been, within two years before, but a private chaplain to the king, and the president of a poor college in Oxford. These are the remarks of lord Clarendon (K), from whom we learn, that it inflamed more men than were angry before, which, no doubt, was heightened with regard to the church, as none of that order had enjoyed it since the time of Henry VII (L), and it was now therefore, as it had been in the popish times, looked on as the gulph ready to swallow all the great offices, there being others in view of that robe, who were ambitious enough to expect the rest. Notwithstanding all this ill humour at his promotion, he behaved so well in the administration and discharge of it, as to stop all farther clamour against himself, all the odium falling upon the archbishop. Indeed it was much feared by some, and hoped by others, that he would have sunk under the burthen of the place, as Williams did under the custody of the seals; but he deceived them both in that expectation, carrying himself with such an even and steady hand, that, we are told, every one applauded, but none envied his preferment (M): in so much as Lucius lord Falkland, in a bitter speech against the bishops, about the beginning of the long parliament, could not chuse but give him this fair testimony: "that, in an unexpected place and power, he expressed an equal moderation and humility, being neither ambitious before, nor proud after, either of the crossier or white staff." And how great his integrity and abilities were, appears from this undeniable instance that, by

(I) The archbishop, in his diary, having mentioned this promotion as obtained by his interest, concludes thus: And now, if the church will not hold up themselves, under God I can do no more.

(K) Hist. of the rebellion, v. II. p. 99, edit. 1732, 8vo.

(L) Laud's diary.

(M) Heylin's Cyprianus Anglic. p. 285.

his prudent management, in less than five years, he lodged nine hundred thousand pounds in the Exchequer; for he held this office no longer than May 17, 1641, when, with equal prudence, he resigned the staff, well perceiving, that no personal merit would be sufficient to save him from sinking in the storm which then blew with such violence against the court, and the clergy in particular. He had seen the archbishop committed to the Tower the preceding year, and, what was much more, he had seen the king, contrary to his express advice, and against his conscience, pass the bill of attainder against the earl of Strafford (N), who thereby lost his head on a scaffold a few days before our privy counsellor's resignation, and, before the end of this year, viz. in February, an act passed, depriving the bishops of their votes in parliament, and incapacitating them, and the rest of the clergy, to exercise any temporal jurisdiction (O). In these leading steps, as well as the total abolition of the episcopal order which followed, he was involved with his brethren. But these adversaries, at the same time, gave the strongest testimony of his upright behaviour, in that, neither as bishop nor treasurer, did there come a single accusation against him in the long parliament, whose ears were open, not to say itching, after such complaints. Upon his resignation of the treasurer's place, he retired to his palace at Fulham, where he continued mostly undisturbed, and enjoying the greatest tranquillity of any man in the three kingdoms during

(N) His majesty's reflections upon this weakness are well worth reading: "It is a bad exchange, " to wound a man's own conscience thereby to save state " sores; to calm the storms of " popular discontents, by stirring " up a tempest in a man's own " bosom. Nor hath God's justice " failed in the event and sad consequences, to shew the world " the fallacy of that maxim, " Better one man perish (though " unjustly) than the people be " displeased or destroyed. In all " likelihood, I could never have " suffered, with my people, greater " calamities (yet with greater " comfort) had I vindicated Strafford's innocency, at least by

" denying to sign that destructive " bill, according to that justice " which my conscience suggested " to me, than I have done since " I gratified some men's unthankful importunities with so cruel " a favour. And I have observed, " that those who counselled me to " sign that bill, have been so far " from receiving the rewards of " such ingratiations with the people, that no men have been " harrassed and crushed more than " they. He only hath been least " vexed by them who counselled " me not to consent against the " vote of my own conscience." Icon Basilike, ch. ii.

(O) Salmon's chronological hist. under this year.

the

the calamities of the civil war. This peace was the fruit of his meek, inoffensive, genteel carriage, which drew visits from the greatest persons of the opposite party, and respect from all (P), though he remained firm and his steady in loyalty to the king, who consulted him upon many occasions (Q). He also attended upon his majesty at the treaty in the isle of Wight in 1648, by the consent of his persecutors, and, by his particular desire, waited upon him at Cotton-house in Westminster, on the 21st of January following, the day after the commencement of his trial; during which, he frequently waited upon him in the office of a spiritual father; and his majesty declared, he was the greatest support and comfort to him in that afflicted condition. His attendance upon his royal master upon the scaffold, with what passed

(P) Among others, mr. James Howell tasted this courtesy, who, after a visit made by the bishop to him in the Fleet prison, sent the following letter, dated from the Fleet, Sept. 3. 1644, which is inserted as containing some particulars relating to him, not so expressly mentioned by others: 'My lord, you are one of the 'miracles of these times; the 'greatest mirror of moderation 'our age affords, and, as heretofore, when you carried the 'white staff with such clean and 'uncorrupted hands, yet the crozier was still your chief care; 'nor was it perceived that that 'high all-obliging office did alter 'you a jot, or alienate you from 'yourself; but the same candor 'and countenance of meekness 'appeared still in you, as whosoever had occasion to make their 'address to your gates, went 'away contented, whether they 'sped in their business or not (a 'gift your predecessor was said to 'want). So, since the turbulency 'of these times, the same moderation shines in you, notwithstanding that the mitre is so 'trampled upon, and that there 'be such violent factions a-foot;

'inasmuch that you live not only 'secure from outrages, but honoured by all parties. It is true, 'one thing fell out to your advantage, that you did not subscribe to that petition which 'proved so fatal to prelacy: but 'the chief ground of the constant 'esteem the distracted world hath 'still of you, is your wisdom and 'moderation past and present. 'This puts me in mind of one of 'your predecessors (in your late 'office) Marquis Pawlet, who it 'seems failed by the same compass; 'for, there being divers factions 'and bandings at court in his 'time, yet was he beloved by all 'parties; and, being asked how 'he stood so right in the opinion 'of all, he answered, 'By being 'a willow, and not an oak, &c.' Howell's letters, vol. 1. §. 6. No. LIV, edit. 1650, 8vo.

(Q) Sir Philip being employed upon one of these occasions, desired he might bring the bishop himself to his majesty, for fear of a mistake in the message, or that the bishop should not speak freely to him. To which the king replied, 'Go as I bid you; if he will speak 'freely to any body, he will speak 'freely to you. This I will say

passed between them there, is too much the subject of general history, to have a place in these memoirs. We shall only observe, that the king, taking off his cloke and george, gave the latter to dr. Juxon, saying, Remember —. Accordingly, after the execution, our pious bishop took care of the king's body, and accompanied it to the royal chapel at Windsor; standing ready, with the Common-Prayer-book in his hands, to have performed his last duty to his kind master; but was not permitted by colonel Whichcot, governor of the castle. He continued in the quiet possession of Fulham till this time, and some months after; but, upon the abolition of kingly government, with the house of lords, and the establishing of a common wealth, the ensuing year, 1649, he was deprived, having been spared longer than any of his brethren. After this he retired to his own estate, the manor of Little Compton in Gloucestershire, where he passed his days in a private and devout condition, and now and then, for health's sake, rode a hunting with some of the neighbouring and loyal gentry. He took much delight in that diversion, and kept a pack of good hounds, and had them so well ordered and hunted, chiefly by his own skill and direction, that they exceeded all other hounds in England, for the pleasure and orderly hunting of them (R). Thus we see him enjoying such a degree of happiness, amidst the distractions and miseries of his country, by the favour of those who were the authors of them, as would bring his loyalty into question, were not his steadiness in those principles as much celebrated by the royalists: so that, at the restoration, he was set at the head of the church, in the see of Canterbury, by the general voice of the kingdom. Bishop Burnet indeed, as his manner is, while he allows him to be the most eminent of the former bishops, says, he was promoted to this post more out of decency, than that he was then capable to fill it; for, as he was never a great divine, so he was now superannuated (S). It is true, he was then seventy-eight years of age; but it does not appear by any action of his, that he had lost his understanding; and, though he was not bookish, yet he had such a share of learning as obtained him the character of a

of him, I never got his opinion freely in my life; but when I had it, I was ever the better for it. Warwicke's Memoirs, p. 55, 96.

(R) Whitlocke's Memorials,

p. 24, where that author observes, That he had as much command of himself as of his hounds.

(S) Burnet's Hist. of his own times, vol. 1, p. 176, edit. 1724.

learned

learned bishop; which shews Burnet's reflection to be both unjust and undecent. In the little time that he enjoyed the archbishopric, he expended, in buildings and reparations at Lambeth palace and Croydon-house, near fifteen thousand pounds (T): and he augmented the vicarages, the great tithes of which were appropriated to his see, to the amount of eleven hundred and three pounds thirteen shillings and four-pence (U). In the latter end of his life he was greatly afflicted with the stone, the racking torture of which put a period to his life June 4, 1663, aged 81 years. His corps was carried to Oxford, and interred there with great solemnity on the 9th of that month, in St. John's-college chapel, in a vault adjoining to another, then made to receive that of archbishop Laud, which was laid therein a few days after. Archbishop Juxon, by his last will, bequeathed 7000l. to the college, which was afterwards laid out in the purchase of an estate of 350l. per annum. He left also 100l. to the parish of St. Giles, of which he had been vicar; the same sum to four other parishes in Oxford, and sums for the repair of St. Paul's and Canterbury cathedrals, and other charitable uses, in all to the amount of near 5000l. The rest of his estate, after all legacies paid, went to his nephew, sir William Juxon, bart. who resided at Little Compton. Mr. Wood tells, that he was a man of primitive sanctity, wisdom, piety, learning, patience, charity, and all apostolical virtues. This may perhaps be thought to favour too much upon the panegyric; though it is confirmed by the public intelligence of that time. To which may be added mr. Whitlocke's character of him, together with other of his contemporaries (X); that he was a comely person; of an active and lively disposition; of great parts and temper; full of ingenuity and meekness; not apt to give offence to any, and willing to do good to all; of great moderation, sincerity, and integrity, inso-much that he was the delight of his time, and extorted a reverence and respect from those very persons who had destroyed

(T) Yet archbishop Sheldon recovered 800l. more for dilapidations. It must be remembered, that these first bishops after the restoration, came immediately into the possession of very large sums of money, by the renewal of leases, &c. Juxon rebuilt the hall as it now stands in the ancient form, and could not be persuaded

to rebuild it in the modern taste, and unite it to the library, though the expence would have been less.

(U) The particulars to each vicarage may be seen in Biog. Brit.

(X) Viz. Calamy's Continuation, p. 218, vol. 1. Walker's Sufferings of the clergy, p. 48: and Warwick's Memoirs, p. 94.

and

and ruined his order. There is extant of his, A sermon on Luke xviii. 31; a treatise intituled *Ἐπεὶ καὶ Εἰρήνη*: or, Some considerations upon the act of uniformity; with an expedient for the satisfaction of the clergy within the province of Canterbury. By a servant of the God of peace. London 1662, 4to. In this piece he shews himself to be no friend to the scheme of a comprehension; A catalogue of books in England, alphabetically digested, Lond. 1658, 4to, bears his name.

KEBLE (JOSEPH) an English lawyer, was the son of a lawyer of eminence, during Cromwell's usurpation, and born in London in the year 1632. After a proper preparation, he was sent to Jesus-college in Oxford; from whence he shortly removed to that of All-souls, of which he was made fellow by the parliament visitors in 1648. He took a bachelor of laws degree in 1654, and, not long after, went and settled at Grays-Inn, London, where he had been admitted student, and became a barrister about the year 1658. The following year he went to Paris. After the restoration he attended the King's-Bench bar with extraordinary assiduity, continuing there as long as the court sat, in all the terms from 1661 to 1710; which is the more remarkable, since he was hardly ever known to be retained in any cause, or so much as to make a motion there. He died suddenly, under the gate-way of Gray's-Inn, on the 28th of August 1710, just as he was going to take the air in a coach. He was a man of incredible industry. He published several books in his life-time; besides which, he left above an hundred large folio's, and more than fifty thick quarto's in manuscript. He employed all his time in writing; which faculty was so habitual to him, that he continually laboured with his pen; not only to report the law at the King's-Bench Westminster, but all the sermons at Gray's-Inn chapel, both forenoon and afternoon, amounting to above four thousand. This was the mode of the times when he was young; and there is a mechanism in some natures, which makes them fond of jogging on in the manner they have set out.

The first work he undertook for the public, was making a new table, with many new references, to the statute-book, in the year 1674. 2. 'An explanation of the laws against recusants, &c. abridged,' 1681, in 8vo. 3. 'An assistance to justices of peace, for the easier performance of their duty,' 1683, in folio. Licensed by all the judges. 4. 'Reports

‘ Reports taken at the King’s-Bench at Westminster, from the 12th to the 30th year of the reign of our late sovereign lord king Charles II.’ 1685, in three volumes, folio. This work was also licensed by the judges; but, not being digested in the ordinary method of such collections, and having no table of references, it was not so well received as was expected; and, the credit of it, being once sunk, could not be retrieved, though the table was added in 1696. 5. Two essays, one ‘ On human nature, or the creation of mankind;’ the other ‘ On human actions.’ These were pamphlets.

KECKERMANNUS (BARTHOLOMÆUS) a very laborious and learned man, was born at Dantzick in Prussia, upon the 25th of August, in the year 1571. He received the first rudiments of learning under the famous James Fabricius, who distinguished himself so much by his zeal in defending the orthodox faith against Papists, Anabaptists, and other heretics; and afterwards, at eighteen years of age, was sent to the the university of Wirtemberg, where he applied himself diligently to the studies of philosophy and divinity. Two years after, he removed to the university of Leipzig; from whence, after half a year’s stay, he went, in the year 1592, to that of Heidelberg. Here he took a master’s degree, and approved himself to the governors of that university so highly, that he was first made a tutor, and afterwards Hebrew professor there. In the year 1597 the senate of Dantzick, moved with the high reputation and merit of their countryman, sent him a formal and honourable invitation by letter, to come and take upon him part of the management of the academy there. He refused to go then; but, upon a repetition of this invitation, in the year 1601, consented, after having first received his doctor’s degree in divinity from the learned David Pareus at Heidelberg. As <sup>Melchior Adam, de vitis, &c.</sup> <sup>Ibid,</sup> soon as he was settled at Dantzick, he proposed to lead the youth through the very penetralia of philosophy, by a newer and more compendious method than had hitherto been found out; laying his plan so, that, within the compass of three years, they might finish a complete course. For this purpose he pursued the scheme which he had begun at Heidelberg, and drew up an almost infinite number of books and systems upon all sorts of subjects; upon logic, rhetoric, œconomics, ethics, politics, physics, metaphysics, geography, astronomy, &c. And in this indefatigable manner he went on

on till the year 1609, when, fairly worn out with mere scholastic drudgery, he died at no more than thirty-eight years of age.

Ibid.

Art. Keckerman.

Monfieur Bayle tells us, that ‘his books are full of plagiarisms;’ but adds, that ‘they have also been well pilaged by plagiarists,’ which, we will hope, may be some atonement for the sin. Gerard John Vossius, in his account of Diogenes Laertius, takes occasion to speak in this manner of Keckerman: ‘Bartholomew Keckerman, a man in other respects learned, but more conversant in modern writers than in antiquity, passes a very wrong judgment upon Diogenes Laertius: for in his treatise concerning history, he says, that Laertius has written languidly and coldly, but often not unusefully; which, in truth, is a very cold commendation of a most useful and valuable work; since we may learn from it many particulars relating to history, and excellent apophthegms of the antients; for which Keckerman, setting a very ill example, chose to quote and commend Erasmus, rather than Plutarch, Laertius, and other writers of that rank.

De hist.  
Græc. p.  
223. L. Bat.  
1651.

KEILL (JOHN) an eminent mathematician and philosopher, was born December the 1st in 1671, at Edinburgh, where he received the first rudiments of learning; and, being educated in that university, he continued there till he took the degree of master of arts. His genius leading him to the mathematics, he made a great progress under mr. David Gregory the professor there, who was one of the first that had embraced the Newtonian philosophy; and, in the year 1694, followed his tutor to Oxford, where, being admitted of Baliol, he obtained one of the Scotch exhibitions in that college. He is said to have been the first who taught sir Isaac Newton’s principles by the experiments, on which they are grounded; and this he did, it seems, by an apparatus of instruments of his own providing, and got himself, by that means a great reputation throughout the university. The first specimen he gave to the public of his skill in mathematical and philosophical knowledge, was his ‘Examination of dr. Thomas Burnet’s Theory of the earth,’ which appeared in 1698. It was universally applauded by the men of science, and allowed to be decisive against the doctor’s Theory. To this piece he subjoined ‘Remarks upon mr. Whiston’s new theory of the earth;’ and these theories being defended by their respective inventors, drew from mr.

Biog. Brit.  
Art. Keill.

Keill,

Keill, in 1699, another performance, intituled ‘ An examination of the reflections of the Theory of the earth, together with A defence of the remarks on mr. Whiston’s new theory.’ Dr. Burnet was a man of great humanity, moderation, and candor; and it was therefore supposed, that mr. Keill had treated him too roughly, considering the great disparity of years between them. Mr. Keill however left the doctor in possession of that, which has since been thought to constitute the great excellence and perfection of his work: and though he disclaimed him as a philosopher, yet allowed him to be a man of a fine imagination. ‘ Perhaps (says he) many of his readers will be sorry to be undeceived about his Theory; for, as I believe, never any book was fuller of mistakes and errors in philosophy, so none ever abounded with more beautiful scenes and surprizing images of nature. But I write only to those, who might expect to find a true philosophy in it. They who read it as an ingenious Romance, will still be pleased with their entertainment.’

Examinat.  
at the end.

The following year dr. Thomas Millington, Sedleian professor of natural philosophy in Oxford, who had been appointed physician in ordinary to king William, substituted mr. Keill as his deputy, to read lectures in the public schools. This office he discharged with great reputation; and the term for enjoying the Scotch exhibition at Baliol-college now expiring, he accepted an invitation given him by dr. Aldrich, dean of Christ-church, to reside there. In 1701 he published his celebrated treatise, intituled ‘ Introductio ad veram physicam,’ which is supposed to be the best and most useful of all his performances. In the preface he insinuates the little progress that sir Isaac Newton’s ‘ Principia’ had made in the world; and says, that ‘ though the mechanical philosophy was then in repute, yet in most of the writings upon this subject, scarce any thing was to be found but the name.’ The first edition of this book contained only fourteen lectures; but to the second, in 1705, he added two more. About twenty years ago, when the Newtonian philosophy began to be established in France, this piece was in great esteem there, being looked on as the best introduction to sir Isaac’s ‘ Principia;’ and a new edition in English was printed at London in 1736, at the instance of monsieur Maupertuis, who was then in England.

Præfat. ad  
introduc.  
ad ver. physic.

About this time he was made fellow of the royal society; and, in 1708, he published, in the Philosophical Transactions,

tions, a paper 'of the laws of attraction, and its physical principles'. At the same time, being offended at a passage in the 'Acta Eruditorum' at Leipsic, wherein sir Isaac Newton's right to the first invention of the method of fluxions was called in question, he communicated to the royal society another paper, in which he asserted the justice of that claim. In 1709, he was appointed treasurer to the Palatines, and, in that station, attended them in their passage to New England; and, soon after his return in 1710, he was chosen Savilian professor of astronomy at Oxford. In 1711, being attacked by mr. Leibnitz, he entered the lists against that great mathematician, in the dispute about the invention of fluxions. Mr. Leibnitz wrote a letter to dr. Hans Sloane, then secretary to the royal society, dated March the 4th, 1711, where he required mr. Keill, in effect, to make him satisfaction for the injury he had done him in his paper, relating to the passage in the 'Acta Eruditorum' at Leipsic. He protested, that he was far from assuming to himself sir Isaac Newton's method of fluxions; and desired therefore, that mr. Keill might be obliged to retract his false assertion. Mr. Keill desired, on the other hand, that he might be permitted to justify what he had asserted. He made his defence to the approbation of sir Isaac, and several other members of the society; and a copy of it was sent to mr. Leibnitz; who, in a second letter, remonstrated still more loudly against mr. Keill's want of candor and sincerity: adding, that it was not fit for one of his age and experience to enter into a dispute with an upstart, who acted without any authority from sir Isaac Newton; and desiring, that the royal society would enjoin mr. Keill silence. Upon this, a special committee was appointed, who, after examining the facts, concluded their report with "reckoning mr. Newton the inventor of fluxions, and "that mr. Keill, in asserting the same, had been no ways "injurious to mr. Leibnitz." In the mean time, mr. Keill behaved himself with great firmness and spirit; which he also shewed afterwards in a Latin epistle, written in 1720, to the celebrated Bernoulli, mathematical professor at Basil, on account of the same usage shewn to sir Isaac Newton: in the title-page of which he put the arms of Scotland, viz. a thistle, with this motto, "Nemo me impune laceffit."

About the year 1711, several objections were urged against sir Isaac Newton's philosophy, in support of Des Cartes's notions of a plenum; which occasioned mr. Keill to draw

up a paper, that was published in the Philosophical Transactions, 'On the rarity of matter, and the tenuity of its composition'. But while he was engaged in this controversy, queen Anne was pleased to appoint him her decypherer; a post he was, it seems, very fit for; his sagacity being such, that, though a decypherer is always supposed to be moderately skilled in the language in which the paper given him to decypher is written, yet, mr. Keill is said once to have decyphered a paper written in Swedish, without knowing a word of the language. The university conferred on him the degree of doctor of physic, at the public act in 1713; and, two years after, he put out an edition of Commandinus's Euclid, with additions of his own. In 1717, he was married to some lady, who recommended herself to him, it is said, purely by her personal accomplishments: but what sort of a lady, the biographer, to whom we are obliged for these informations concerning him, has left us to divine. In the year 1718, he published his 'Introductio ad veram astronomiam'; which treatise was afterwards, at the request of the duchess of Chandois, translated, by himself, into English, and, with several emendations, published in 1721, under the title of, 'An introduction to the true astronomy; or, astronomical lectures read in the astronomical schools of the university of Oxford'. This was his last gift to the public; for he was seized this summer with a violent fever, which put an end to his life the 1st of September, when he was not quite fifty years old.

KEILL (JAMES) an eminent physician, and younger brother of John Keill, was also born in Scotland, upon the 27th of March 1673. He received part of his education there, and completed it in his travels abroad. He applied himself early to dissections, and the study of anatomy; made himself known by reading anatomical lectures in both universities; and had the degree of doctor of physic conferred upon him at Cambridge, having some time before published his 'Anatomy of the human body', for the use of his pupils. In 1703, he settled at Northampton, as a physician; and, in 1706, he published a paper in the Philosophical Transactions, numb. 306, containing 'An account of the death and dissection of John Bayles, of that town; reputed to have been 130 years old'. He was also well skilled in mathematical learning; and, in 1708, gave the world a proof of it, in a book, intituled, 'An account of animal secretion,

tion, the quantity of blood in the human body, and muscular motion.' He afterwards published the same treatise in Latin, with the addition of a 'Medicina statica'; and, in 1717, printed a second edition of this work in English, having added an essay 'concerning the force of the heart' in driving the blood through the whole body'. This drew him into a controversy with dr. Jurin upon that subject, which was carried on, in several papers printed in the Philosophical Transactions, to the time of our author's death. He had now for some time laboured under a most painful disorder, namely, a cancer in the roof of his mouth; and in order, if possible, to procure some relief, had applied the cautery, or red hot iron, with his own hands, to the part; but in vain, for he died upon the 16th of July, 1719, in the vigour of his age, and was buried in St. Giles's church at Northampton. An handsome monument and inscription were placed over him by his brother, John Keill, to whom he left his estate, being never married; but who survived him, as we have seen, little more than two years.

**KELLEY (EDWARD)** a famous English necromancer, **Wood's A-** was born at Worcester, in 1555, and educated at Oxford. **then. Oxon.** Mr. Wood says, that when his nativity was calculated, it **v. i.** appeared that he was to be a man of most acute wit, and great propensity to philosophical studies and mysteries of nature. He had ill luck, however, at the setting out, as well as the ending, of his life; for, leaving Oxford abruptly, and rambling about the kingdom, he committed certain foul matters in Lancashire, which deprived him of both his ears at Lancaster. He became afterwards an associate with the famous dr. Dee, travelled into foreign countries with him, and was his reporter for what passed between him and the spirits, with whom the doctor held intelligence. Mr. Elias Ashmole, the famous Rosicrucian, relates, that Kelley and Dee had the good fortune to find a large quantity of the elixir, or philosophers stone, in the ruins of Glastonbury abbey: which elixir was so surprisingly rich, that they lost a great deal in making projections, before they discovered the force of its virtue. This author adds, that, at Trebona in Bohemia, Kelley tried a grain of this elixir upon an ounce and a quarter of common mercury, which was presently transmuted into almost an ounce of fine gold. At another time he made a projection upon a piece of metal, cut out of a warming-pan; which, without handling it, or melting the metal,

**Ashmole,**  
**Theatrum**  
**Chymicum**  
**Britannicum.** Lond.  
1652.

metal, was turned into very good silver, only by warming it at a fire. This warming-pan, and the piece taken out of it, were sent to queen Elizabeth by her ambassador, then residing at Prague. Kelley, afterwards behaving indiscreetly, was imprisoned by the emperor Rodolphus II, by whom he had been knighted; and, endeavouring to make his escape out of the window, hurt himself to that degree, by a fall, that he died soon after, in 1595. His works are, 'A poem of chymistry', and, 'A poem of the philosopher's stone'; both inserted in the book last mentioned *De lapide philosophorum*. Hamburgi, 1676, 8vo. but it is questioned, whether or no he was the author of this. 'A true and faithful relation of what passed for many years between dr. John Dee and some spirits', &c. Lond. 1659, folio, published by dr. Meric Casaubon. There are Ed: Kelleii epistola ad Edwardum Dyer, and other little things of Kelley, in manuscript, in Biblioth. Ashmol: Oxon.

KEMPIS (THOMAS A) famous for his transcendent Du Pin, piety and devotion, was born at Kempen, a city in the diocese of Cologne, about the year 1380. He was educated in the society of the scholars at Dauter, where he learned to write, to read the Bible, and to understand treatises of piety. After this, he went in 1399 to Zwol, to obtain the indulgences which pope Boniface IX. had granted to the church of this place; and there he desired to be admitted into the monastery of the Mount of St. Agnes, where, after a six years state of probation, he made his profession in 1406. It is said that, the first year of his entrance, he endured great hunger and trials, and considerable pains. He was ordained priest in 1423. One of the chief employments of these canons regulars of St. Augustine, was to transcribe the Bible, the works of the fathers, and treatises of piety. Thomas a Kempis applied himself with vigour to this labour, copied out the whole Bible, a missal, and a multitude of other works; and, in performing this office, he practised the advice of one of the ancients, who, in writing out books, did not only seek by the labour of his hands to gain food for his body, but also to refresh his soul with heavenly nourishment. He was humble, meek, ready to give consolation; fervent in his exhortations and prayers, spiritual, contemplative. His style and writings are full of unction, as the Papists speak; however, to do him justice, he is much freer from that high-flowing, mystical, unintelligible jargon, than the generality of writers of his dex out

turn. He died on the 24th of July 1471, being in his 92d year. The largest edition of his works, which consist of sermons, spiritual treatises, and lives of holy men, is that of Cologne 1660, in three volumes, folio. The famous and well-known book, *De imitatione Christi*, which has been translated into almost all the languages in the world, though it has always been inserted among the works of Thomas a Kempis, is found also printed under the name of Gerson; and has since been ascribed, upon the credit of some manuscripts, to the abbot Gerson, who is pretended to have been of the order of St. Benedict. This has occasioned a most hot and violent dispute between the canons regular of St. Augustine and the Benedictines; which, however, is of little consequence to devout Christians, who would be much to blame in quarrelling about the name of its author, while they reap just the same spiritual comfort and consolation from the book. Cardinal Bellarmine, in his account of ecclesiastical writers, gives it peremptorily to Thomas a Kempis, and at the same time bestows the highest elogium upon it. ‘I have read this little work,’ says he, ‘and read it again, from my youth to my old age; and every time of reading, there always appeared something new, always something to enlighten the head, and comfort the heart.’ Mons. de Voltaire, it seems, would have hard work to credit this declaration of Bellarmine. ‘It is reported,’ says he, ‘that Peter Corneille’s translation of the Imitation of Jesus Christ has been printed thirty-two times: it is as difficult to believe this, as it is to read the book once.’ Such different constitutions, opinions, tastes, complexions, are to be found among the human species.

Age of  
Lewis XIV.  
vol. II.

Short ac-  
count of the  
life of bishop  
Ken, by  
Will. Haw-  
kins. Lond.  
1713.

KEN (THOMAS) the deprived bishop of Bath and Wells, was descended from an ancient family, seated at Ken-Place in Somersetshire, and born at Berkhamstead in Hertfordshire in July 1637. At thirteen years of age he was sent to Winchester-school, and from thence removed to New-college in Oxford, of which he became a probationer-fellow in 1657. He took his degrees regularly, and pursued his studies closely for many years; and in 1666 he removed to Winchester-college, being chosen fellow of that society in December the same year. Not long after this, he was appointed domestic chaplain to dr. Morley, bishop of that see, who presented him first to the rectory of Brixton in the Isle of Wight, and afterwards to a prebend in the church of West-

Westminster, in which he was installed April 12, 1669. In the latter end of the year 1674, which began that of the jubilee in 1675, he took a tour to Rome, in company of his nephew mr. Isaac Walton, then bachelor of arts in Christchurch in Oxford; and, after his return, took his other degrees, of bachelor first, and then doctor of divinity in 1679. Not long afterwards, being appointed chaplain to the princess of Orange, he went to Holland. Here his prudent behaviour and strict piety gained him the esteem and intire confidence of his mistress: but, in the course of his office, he happened to incur the displeasure of her consort, by obliging one of his favourites to perform a promise of marriage with a young lady of the princess's train, whom he had seduced by that contract. This zeal in Ken so offended the prince, afterwards king William, that he very warmly threatened to turn him away from the service; which the doctor as warmly resenting, begged leave of his mistress, and gave warning to quit: nor would he consent to return, till he was intreated by the prince in person. After staying about a year longer, he returned to England; and was appointed, in quality of chaplain, to attend lord Dartmouth with the royal commission to demolish the fortifications of Tangier. The doctor returned with this lord in the beginning of April 1684, and was immediately advanced to be chaplain to the king, by an order from his majesty himself. Not only the nature of this post, but the gracious manner of conferring it, evidently shewed, that it was intended as a step to future favours. This was so well understood; that, upon the removal of the court to pass the summer at Winchester, the doctor's prebendal house was pitched upon for the use of mrs. Eleanor Gwyn. But Ken was too strictly pious even to countenance vice in his royal benefactor; and therefore positively refused admittance to the royal mistress, who was forced to look out for lodgings elsewhere. His majesty, however, did not take it at all amiss, for he knew the sincerity of the man, and loved him for it; but, previous to any application, nominated him; soon after, to the bishopric of Bath and Wells. A few days after this, the king was seized with that illness, of which he died; during which, the doctor thought it his duty to attend him very constantly, and thereupon delayed his admission to the temporalities of the see of Wells; so that when king James came to the crown, new instruments were prepared for that purpose.

Short Acc.  
count, &c.  
P. 7.

Ibid. p. 91

Ibid. p. 121

When he was settled in his see, he attended closely to the duties of his episcopal function. He published 'An exposition of the Church Catechism' in 1685, and also, the same year, 'Prayers for the use of the Bath'. Nor was he less zealous as a guardian of the national church in general, in opposing the attempts made in this reign to introduce Popery. He did not indeed take part in the famous Popish controversy, then agitated so briskly; for his temper was not turned to dispute; but he was far from being idle, and what others did from the press, he did as watchfully from the pulpit, where he frequently took occasion to mark and confute the errors of Popery: nor did he spare, when his duty to the church of England more especially called for it, to take the opportunity of the royal pulpit, to set before the court their injurious and unmanly politics, in projecting a coalition and combination of the sectaries with it. Yet he held, in appearance, the same place in the favour of king James II. as he had held in the former reign; and some attempts were made to gain him over to the interest of the Popish party at court, but in vain; for, when the declaration of indulgence was strictly commanded to be read, by virtue of a power claimed by the king of dispensing with the penal laws, this bishop was one of the seven who openly opposed the reading it; for which he was sent, with the other six, to the Tower. But, though he ventured to disobey his sovereign, for the sake of his religion, yet, he would not violate his conscience, by transferring his allegiance from him. When the prince of Orange therefore came over, and the revolution was grounded on the abdication of king James, the bishop retired; and, as soon as king William was seated on the throne, and the new oath of allegiance was required, he, by his refusal, suffered himself to be deprived, and a successor to take his place. After his deprivation, he resided at Longleat, a seat of the lord viscount Weymouth, in Wiltshire, whence he sometimes made a visit to his nephew, mr. Isaac Walton, at Salisbury, who was a prebendary of that church. He was with him when the great storm happened, in the year 1703, which blew down a stack of chimnies, that passed through his bed-chamber, without doing him any hurt: at the same time that his successor at Wells, dr. Kidder, was killed by the fall of a stack of chimnies into his bed-chamber, blown down by the same storm: which event, we suppose, would be considered, by the disaffected party, as not merely accidental, but of the judiciary kind.

In

Short Account, &c.  
p. 57.

Ibid. p. 20.

In this retirement he composed many excellent, useful, and pious pieces, some of the poetical kind ; for he had naturally a turn for poetry, and had, many years before, written an Epic poem of thirteen books, intituled, ‘ Edmund’, which was not published till after his death. He did not meddle with any of the disputes or attempts of his party, though, it is very probable, he was earnestly solicited to it ; since we find the deprived bishop of Ely, dr. Turner, his particular friend, with whom he had begun an intimacy at Winchester-school, so deeply engaged therein. But Ken, it seems, cared for none of those things, and probably never spake the truth from his heart more sincerely, than we see it expressed in these lines of his :

I gladly wars ecclesiastic fly,  
Where’er contentious spirits I descry;  
Eas’d of my sacred load, I live content,  
In hymns, not in disputes, my passion vent.

Stanza VII.  
dedication  
of his poems  
to lord Weymouth.

Though he did not concur in opinion with those Nonjurors, who were for continuing a separation from the established church by private consecrations among themselves, yet, he looked on the spiritual relation to his diocese to be still in full force, during the life of his first successor, dr. Kidder ; but, after his decease, in 1703, upon the nomination of dr. Hooper to the diocese by queen Anne, he requested that gentleman to accept it, and afterwards subscribed himself ‘ late bishop of Bath and Wells’. The queen, however, settled upon him a pension of 200 l. per annum, which was punctually paid out of the Treasury as long as he lived. He had been afflicted many years, namely, from the year 1696, with severe cholicky pains, and, at length, was observed to make bloody water. This symptom being ascribed to an ulcer in his kidneys, he went to Bristol in the beginning of the year 1710, for the benefit of the hot well ; where he continued till November following ; and then removed to Leweston near Shirburne in Dorsetshire, a seat belonging to the honourable mrs. Thynne. There he was seized with a dead palsy on one side, which confined him to his chamber till about the middle of March ; when being, as he thought, able to take such a journey, he resolved for the Bath, in hopes to find relief from those waters : nor could the persuasions of that lady, or his physicians, divert him from it, though he laboured also under another distemper, viz. the

dropfy. In his way thither, calling at Long-leate on the Saturday, he spent that evening in adjusting some papers, confined himself to his chamber on Sunday, and was confined to his bed on Monday, where he lay till the Monday following, which was March 19, 1710-11, and then died. It is said, that he had travelled for many years with his shroud in his portmanteau, and that he put it on as soon as he came to Long-leate, giving notice of it the day before his death, to prevent his body from being stripped.

His works were published in the year 1721, in four volumes, and consist of devotional pieces, in verse and prose. Various reports having been frequently and industriously spread, that he was tainted with some Popish errors, and was not so stedfast to the doctrine of the church of England, it was thought proper to publish the following paragraph, transcribed from his will: "As for my religion, I die in the holy catholic and apostolic faith, professed by the whole church, before the disunion of East and West; more particularly, I die in the communion of the Church of England, as it stands distinguished from all Papal and Puritan innovations, and as it adheres to the doctrine of the cross."

Life of the  
right rev.  
dr. White  
Kennet,  
with several  
original let-  
ters, &c. p.  
1. London,  
1730, 8vo.  
Wood's A-  
then. Oxon.

KENNET (DR. WHITE) a learned English writer, and bishop of Peterborough, was the son of a clergyman, and born at Dover upon the 10th of August 1660. He was called White, from his grandfather by his mother's side, one mr. Thomas White, a wealthy magistrate at Dover, who had formerly been a master shipwright or builder of ships there. When he was a little grown up, he was sent to Westminster-school, with a view of getting upon the foundation; but, being unluckily seized with the small-pox at the time of the election, it was thought advisable to take him away. In June 1678, he was entered of St. Edmund-hall in Oxford, where he applied himself hard to study, and commenced an author in politics, even while he was an under-graduate; for, in 1680, he published 'A Letter from a student at Oxford to a friend in the country, concerning the approaching parliament, in vindication of his majesty, the Church of England, and the university': with which the Whig-party, as it then began to be called, in the house of commons, were so much offended, that enquiries were made after the author, in order to have him punished. Soon after, in March 1681, he published, in the same spirit

of

of party, a 'Poem', that is, a 'Ballad', addressed 'to mr. E. L. on his majesty's dissolving the late parliament at Oxford', which was printed on one side of a sheet of paper, and begun, 'An Atheist now must a monster be,' &c. He took his bachelor's degree in May 1683, and published, the year following, a translation of Erasmus's 'Moriæ encomium', which he intituled, 'Wit against wisdom, or a panegyric upon folly'. In 1685, he proceeded master of arts, and, in September the same year, was presented, by Sir William Glynn, bart. to the vicarage of Ameriden in Oxfordshire; which favour was procured him by his patron's eldest son, who was his contemporary in the hall. To this patron he dedicated 'Pliny's panegyric', which he translated in 1686, and published with this title, 'An address of thanks to a good prince, presented in the panegyric of Pliny upon Trajan, the best of the Roman emperors'. It was reprinted in 1717; before which time several reflections having been made on him for this performance, he gave the following account of it, in a 'Postscript' to the translation of his 'Convocation sermon', in 1710: "The remarker says, the doctor dedicated Pliny's panegyric to the late king James: And what if he did? Only it appears he did not. This is an idle tale among the party, who, perhaps, have told it till they believe it: when the truth is, there was no such dedication, and the translation itself of Pliny was not designed for any court address. The young translator's tutor, mr. Allam, directed his pupil, by way of exercise, to turn some Latin tracts into English. The first was a little book of Erasmus, intituled, 'Moriæ encomium', which the tutor was pleased to give to a bookseller in Oxford, who put it in the press while the translator was but an under-graduate. Another sort of task, required by his tutor, was this 'Panegyric of Pliny upon Trajan', which he likewise gave to a bookseller in Oxford, before the translator was master of arts, designing to have it published in the reign of king Charles; and a small cut of that prince, at full length, was prepared, and afterwards put before several of the books, though the impression happened to be retarded till the death of king Charles; and then the same tutor, not long before his own death, advised a new preface, adapted to the then received opinion of king James's being a just and good prince. However, there was no dedication to king James, but to a private patron; a worthy baronet, who came in heartily to the beginning of the late happy revo-

“ lution. This is the whole truth of that story, that hath  
 “ been so often cast at the doctor; not that he thinks him-  
 “ self obliged to defend every thought and expression of his  
 “ juvenile studies, when he had possibly been trained up to  
 “ some notions, which he afterward’s found reason to put  
 “ away as ‘ childish things.’”

In 1689, as he was exercising himself in shooting, he had the misfortune to be dangerously wounded in the forehead by the bursting of the gun. Both the tables of his skull were broken, which occasioned him constantly to wear a black velvet patch on that part. He lay a considerable time under this accident; and it is said, that while he was in great disorder both of body and brain, just after he had undergone the severe operation of trepanning, for want of sleep, he made a copy of Latin verses, and dictated them to a friend at his bed-side. The copy was transmitted to his patron, Sir William Glynne, in whose study it was found, after the author had forgot every thing but the sad occasion: and the writer of his life tells us, that ‘ it was then in his possession, and thought, by good judges, to be no reproach to the author’. He was too young a divine to engage in the famous Popish controversy; but he distinguished himself by preaching against Popery. He likewise refused to read the declaration for liberty of conscience in 1688, and went with the body of the clergy in the diocese of Oxford, when they rejected an address to king James, recommended by bishop Parker the same year. While he continued at Amersden, he contracted an acquaintance with dr. George Hickes, whom he entertained in his house, and was instructed by him in the Saxon and Northern tongues; though their different principles in church and state afterwards broke the friendship between them. In September 1691, he was chosen lecturer of St. Martin’s in Oxford, having some time before been invited back to Edmund-hall, to be tutor and vice-principal there; where he lived in friendship with the learned dr. Mills, the editor of the New Testament, who was then principal of that house. In February 1692, he addressed a letter from Edmund-hall to the editors of Somner’s ‘ Treatise of the Roman ports and forts in Kent’, containing an account of the life of that famous antiquary; which gave him an opportunity of displaying his knowledge in the history of the Saxon language in England. In February 1693, he was presented to the rectory of Shottesbrook, in Berkshire; but still resided at Oxford, where he diligently pursued and encouraged the

Life, &c.  
 P. 7.

Life, &c.  
 P. 43.

Wood’s A-  
 change Oxon.

the study of antiquities. We have a strong attestation to this part of his character from mr. Gibson, afterwards bishop of London, who publishing, in 1694, a translation of Somner's treatise, written in answer to Chifflet, concerning the situation of the Portus Iccius on the coast of France, opposite to Kent, where Cæsar embarked for the invasion of this island, introduced it into the world with a dedication to mr. Kennet. He begins thus, "Eximio viro Whito Kennetto": and, after observing, that "the study of antiquities is very much discouraged, by being represented as dry and barren, and the bane of all delicacy and politeness," he remarks, that, "by this means, those who applied themselves to it, would be wholly discouraged, but that they were kept in countenance by his example and authority; and that there cannot be a more effectual answer to the reproaches that are cast on this sort of learning, than that quickness of parts, that strength and delicacy of understanding, so remarkable in him. That, from his politeness of mind, easiness and affability of manners, and perfect mastery in all parts of genteel learning, joined with the exactest knowledge in antiquities, the world might see, that this kind of study does by no means cramp the genius, or sour the temper; and from his soundness and strength of judgment might be learned, that the more unguarded flights and sallies of imagination were, by this means, best of all kept under and corrected." He concludes in this manner: "Go on, therefore, sir, to be the ornament of the church by your exemplary piety, and of our university by your extraordinary learning; and remember at the same time, that yours is the glory of supporting and encouraging the study of antiquities." He did so; and confirmed his title to this glory, by publishing, the year following, his celebrated treatise, intitled, 'Parochial antiquities, attempted in the history of Ambrosden, Burchester, and other adjacent parishes in the counties of Oxford and Bucks': which work, from its first appearance, was, and still continues to be, in the highest esteem among the learned in such matters.

About the year 1699, he took a doctor of divinity's degree; and the year following was appointed minister of St. Botolph Aldgate in London, without any solicitation of his own. In 1701, he engaged against dr. Atterbury, in the disputes about the rights of convocation, of which he became a member about this time, as archdeacon of Huntingdon;

tingdon; to which dignity he was advanced May the 16th, 1701, by dr. Gardiner, bishop of Lincoln. He now grew into great esteem by those of his party in the church, and particularly with dr. Tenison, the archbishop of Canterbury. He preached a sermon at Aldgate on the 30th of January 1703, which exposed him to great clamour, and occasioned many pamphlets to be written against it; and, in 1705, when dr. Wake was advanced to the see of Lincoln, was appointed to preach his consecration sermon, which was so much admired by lord chief justice Holt, that he declared "it had more in it to the purpose of the legal and Christian constitution of this church, than any volume of discourses." About the same time, some booksellers, having undertaken to print a collection of the best writers of the English history, as far as to the reign of Charles I, in two folio volumes, prevailed with dr. Kennet to prepare a third volume, which should carry the history down to the then present reign of queen Anne. This, being finished with a particular preface, was published with the other two, under the title of, "A complete history of England, &c." in 1706. The two volumes were compiled by mr. Hughes, who wrote also the general preface, without any participation of dr. Kennet: and, in 1719, there was published the second edition with notes, said to be inserted by mr. Strype, and several alterations and additions. Not long after this, he was appointed chaplain to her majesty; and, by the management of bishop Burnet, preached the funeral sermon on the death of the first duke of Devonshire, on the fifth of September 1707. This sermon gave great offence, and made some say, that "the preacher had built a bridge to Heaven for men of wit and parts, but excluded the duller part of mankind from any chance of passing it". This charge was grounded on the following passage, where, speaking of a late repentance, he says, that "this rarely happens but in men of distinguished sense and judgment. Ordinary abilities may be altogether sunk by a long vicious course of life: the duller flame is easily extinguished. The meaner sinful wretches are commonly given up to a reprobate mind, and die as stupidly as they lived; while the nobler and brighter parts have an advantage of understanding the worth of their souls, before they resign them. If they are allowed the benefit of sickness, they commonly awake out of their dream of sin, and reflect, and look upward. They acknowledge an

" in-

Life, &c.  
p. 28.

ibid. p. 50.

“ infinite being ; they feel their own immortal part ; they  
 “ recollect and relish the holy scriptures ; they call for the  
 “ elders of the church ; they think what to answer at a  
 “ judgment-seat. Not that God is a respecter of persons,  
 “ but the difference is in men ; and the more intelligent  
 “ nature is, the more susceptible of the divine grace”.

Sermon, 34.

But, whatever offence this sermon might give to others, it did not offend the succeeding duke of Devonshire, to whom it was dedicated : on the contrary, it pleased him so much, that he recommended the doctor to the queen for the deanery of Peterborough, which he obtained in 1707. In 1709, he published ‘ A vindication of the church and clergy of England from some late reproaches rudely and unjustly cast upon them’ ; and, ‘ A true answer to dr. Sacheverel’s sermon before the lord mayor, Nov. the 5th. of that year’. It is written by way of Letter, and begins thus : “ Honoured sir, you asked me, last night, what I thought the best way of answering dr. Sacheverel’s sermon on Nov. 5 ; I told you, one way was to let it drop into silence and contempt, for that there was not one argument to answer, but a jumble of words and periods, that made the crackling of thorns, noise, and flame ; and therefore it was better to pity the man, and despise the stuff. It could do no harm, but rather great service, to make his own party-friends ashamed of him, and to convince the world, that madness is as bad as moderation. But, said you, there be some answers in print, and will be more : pray what is the best course that a new answerer can take with him ? Why, sir, said I, let him answer himself : that is, produce his own words, and let him stand or fall by them, without calling him any names, or raking into his life and conversation. You pressed me, sir, to give a specimen of it. Here it is, cool and calm, under these heads, propriety, pertinence, good sense, veracity, seriousness, charity, and allegiance :” which, when he has gone through, he concludes in these terms : “ I must say thus much, that, since the foundation of the city of London, and the conversion of this island, there has not been, in any age, in any cathedral or parochial church, such a sermon, so insolent, uncharitable, untrue, as this delivered, though long before composed, before the right honourable the lord mayor and citizens of London, at the cathedral church of St. Paul, on the 5th of November 1709, by H. S. D. D.

In 1710, he was greatly reproached, for not joining in the London clergy's address to the queen. When the great point in dr. Sacheverel's trial, the change of the ministry, was gained, and very strange addresses were made upon it, there was to be a like artful address from the bishop and clergy of London; and they who would not subscribe it, were to be represented as enemies to the queen and her ministry. Dr. Kennet fell under this imputation; and advice was sent of it through the kingdom, by mr. Dyer, in his Letter of August 24, 1710. "The address of the bishop and clergy of London (says that news-writer) was inserted in this day's Gazette, by order of the queen, as a distinguishing favour to them. The clergymen who refused to sign it, were dr. Barton and mr. Baker; and those who did not answer to the bishop's summons, were dr. Kennet, dr. Bradford, dr. Hancock, and mr. Hoadly. And therefore, as they have no share in the queen's thanks, so, I hope, they will have as little in her favours". This zealous conduct in dr. Kennet, in favour of his own party, raised so great an odium against him, and made him so very obnoxious to the other, that very uncommon methods were taken to expose him; and one, in particular, by dr. Welton, rector of White-chapel. In an altar-piece of that church, which was intended to represent Christ and his twelve apostles eating the passover and the last supper, Judas, the traitor, was drawn sitting in an elbow chair, dressed in a black garment between a gown and a cloak, with a black scarf and a white band, a short wig, and a mark in his forehead between a lock and a patch, and with so much of the countenance of dr. Kennet, that under it, in effect, was written, 'the dean the traitor.' It was generally said, that the original sketch was designed for a bishop under dr. Welton's displeasure, which occasioned the elbow chair, and that this bishop was Burnet. But the painter being apprehensive of an action of Scandalum Magnatum, leave was given him to drop the bishop, and make the dean. Multitudes of people came daily to the church to admire the sight; but it was esteemed so insolent a contempt of all that is sacred, that, upon the complaint of others, for the dean never saw, or seemed to regard it, the bishop of London obliged those who set the picture up to take it down.

Life, &c.

P. 140.

But these arts and contrivances to expose him, instead of discouraging, served only to animate him; and he continued to

to write and act as usual in the defence of that cause which he had espoused and pushed so vigorously hitherto. In the mean time, he employed his leisure hours in things of a different nature; but which, he thought, would be no less serviceable to the public good. In 1713, he made a large collection of books, charts, maps, and papers, at his own expence, with a design of writing ‘A full history of the propagation of Christianity in the English American colonies’; and published a catalogue of all the distinct treatises and papers, in the order of time as they were first printed or written, under this title, ‘*Bibliothecæ Americanæ primordia*. About the same time he founded ‘an antiquarian and historical library’ at Peterborough; for which purpose he had long been gathering up pieces, from the very beginning of printing in England to the latter end of queen Elizabeth’s reign. In the rebellion in 1715, he published a sermon upon ‘the witchcraft of the present rebellion;’ and, the two following years, was very zealous for repealing the acts against occasional conformity, and the growth of schism. He also warmly opposed the proceedings in the convocation against dr. Hoadly, then bishop of Bangor; which was thought to hurt him so, as to prove an effectual bar to his farther advancement in the church. Nevertheless, he was afterwards promoted to the see of Peterborough, and consecrated bishop upon the 9th of November, 1718. He continued to print several things after this last promotion, which he lived to enjoy something above ten years, and then died in his house in James-street, Westminster, on the 19th of December 1728.

Mr. Wood represents him, even at his first appearance in the world, as “an excellent philologist, a good preacher, “ whether in English or Latin, and well versed in the histories and antiquities of our nation, and much deserving “ of the church of England.” The writer of his life tells us, that “he was a man of extensive learning, exemplary character, great zeal in the discharge of his pastoral “ and episcopal functions, of a charitable and courteous disposition, and of firm probity, courage, and resolution in “ the performance of his duty: he owns, that he had his “ imperfections, but thinks them undoubtedly atoned for “ by many great and excellent virtues. For he was, says “ he, of a very communicative and public spirit; would “ submit to any trouble or fatigue to serve a friend, the public, or posterity. He was a father and true friend of the “ Church;

Athenæ  
Oxon.

Life, &c.  
p. 185.

Preface to  
Kennet's  
life, p. 10.

“ church; and, though he utterly disliked the way of separation, yet he expressed great charity and moderation towards those who are so unhappy as to differ from us. He was a patriot, and a hearty lover of his country; a champion and faithful assertor of the Protestant religion, and, what it depends upon in this kingdom, the Protestant succession.”

KENNET (BASIL) a learned English writer, and younger brother of the preceding, was born on the 21st of October, 1674, at Postling in Kent, the vicarage of his father, who bred this son also to the church. He was sent to Corpus-Christi-college in Oxford in December 1690, where he soon distinguished himself by his uncommon abilities, and by his extraordinary advances in classical literature. He took his master of arts degree in April 1696, and commenced author the same year, by the publication of his ‘*Romæ antiquæ notitia, or The antiquities of Rome; in two parts: 1. A short history of the rise, progress, and decay of the commonwealth. 2. A description of the city: an account of the religion, civil government, and art of war; with the remarkable customs and ceremonies, public and private: with copper cuts of the principal buildings, &c. To which are prefixed, Two essays, concerning the Roman learning, and the Roman education,*’ in 8vo. The dedication is addressed to his royal highness William duke of Gloucester; and must have been wrote for his use particularly, if any credit may be given to a report, which is said to have prevailed generally at Oxford, that there was a purpose of making mr. Kennet sub-preceptor to that darling of the nation. This book being very well received by the public, he was encouraged to go on with his design of promoting and facilitating the study of classical learning; and with this view he published, in 1697, ‘*The lives and characters of the ancient Grecian poets,*’ in 8vo; which he also dedicated to his highness the duke of Gloucester. The same year he was admitted fellow of his college, and became a tutor there. About this time he entered into holy orders; and, some years after, gave proofs of the progress he had made in the study of divinity. In 1705 he published ‘*An exposition of the apostles creed, according to bishop Pearson, in a new method, by way of paraphrase and annotations,*’ in 8vo. This was followed by ‘*An essay towards a paraphrase on the Psalms,*

‘ Psalms, in verse; with a paraphrase on the third chapter of the Revelations.’ 1706. in 8vo.

The same year he was, by the interest of his brother, dr. White Kennet, appointed chaplain to the English factory at Leghorn; whither he no sooner arrived, than he met with great opposition from the Papists, and was in danger of the Inquisition. This establishment of a Church-of-England chaplain was a new thing; and the Italians were so jealous of the northern heresy, that, to give as little offence as possible, he performed the duties of his office with the utmost privacy and caution. But, notwithstanding this, great offence was taken at it; and complaints were immediately sent to Florence and Rome. Upon this, the pope, and the court of Inquisition at Rome, declared their resolution to expel heresy, and the public teacher of it, from the confines of the holy see; and therefore secret orders were given to apprehend mr. Kennet at Leghorn, and to hurry him away to Pisa, and thence to some other religious prison, to bury him alive, or otherwise dispose of him in the severest manner. Upon notice of this design, dr. Newton, the English envoy at Florence, interposed his offices at that court; where he could obtain no other answer, but that ‘ he might send for the English preacher, and keep him in his own family as his domestic chaplain; otherwise, if he presumed to continue at Leghorn, he must take the consequences of it: for, in those matters of religion, the court of Inquisition was superior to all civil powers.’ The envoy communicated this answer of the great duke to the earl of Sunderland, then secretary of state, who sent a menacing letter by her majesty’s order; and then the chaplain continued to officiate in safety, though he was with much difficulty preserved from their intended fury, till that letter arrived.

He continued at Leghorn, and persevered with great steadiness in his duty, till his invalid state obliged him to think of returning to his native air. He arrived at Oxford in the year 1713, and was elected president of his college May the 15th, 1714. He was also admitted doctor of divinity in July following, but lived to enjoy these new honours a very short time. Having brought an ill habit of body with him from Italy, he continued from that time to decline gradually; and was carried off, before the expiration of this year, by a slow fever. A little before his death, he finished the preface to a volume of his sermons preached at Leghorn, which came out under the title of ‘ Sermons on several occasions,  
‘ preached

Life of bishop Kennet, p. 53 &c.

‘preached before a society of British merchants in foreign parts.’ Lond. 1715, 8vo.

Besides this collection, and the pieces already mentioned, of his own composing, he gave English translations of several works of other eminent authors, the chief of which are as follow: ‘1. Puffendorf of the law of nature and nations. 2. Placette’s Christian Casuist. 3. Godeau’s Pastoral instructions. 4. Monsieur Pascal’s Thoughts on religion.’ To which he prefixed an account of the manner in which those thoughts were delivered by the author. ‘5. Monsieur Balzac’s Aristippus.’ with an account of his life and writings. ‘6. The marriage of Thames and Isis.’ From a Latin poem of mr. Camden. He is said to have been a very amiable man; of exemplary integrity, generosity, and modesty.

KEPLER (JOHN) the greatest astronomer perhaps that any age has produced, was born at Wiel in the duchy of Wirtemberg, upon the 27th of December 1571. His father, Henry Kepler, was descended from a family, which had raised themselves under the emperors by their military services, and was himself an officer of rank in the army; but afterwards, experiencing very bad fortune, was obliged to sell all he had, and support himself and his family by keeping a public house. He died in 1590, and left his son John to take what care of himself he could. His education had been hitherto neglected, as may easily be imagined; but, having a very great genius, and as great a desire to improve it by proper culture, he entered upon his studies in philosophy at Tubingen, immediately upon his father’s death, and, two years after, pursued the mathematics in the same university, under the famous Michael Mœstlin. He made so great a progress, and became so famous, that in 1593 he was invited to Gratz in Styria, to teach the mathematics there. He now applied himself intirely to astronomy, and published from time to time several works, the principal of which shall be mentioned immediately. In the year 1597, he entered into the married state, which at first created him great uneasiness, from a dispute which arose about his wife’s fortune; and, the year after, he was banished from Gratz on account of his religion, but was afterwards recalled, and restored to his former dignity. However, the growing troubles and confusions of that place inclined him to think of a residence elsewhere; and as Tycho Brahe, having settled in Bohemia, and

Weidleri  
hist. astron.  
cap. xv. 1.

Gassend. in  
Vit. Ty-  
chon.

and obtained from the emperor all sorts of conveniencies for the perfecting of astronomy, was passionately desirous of having Kepler with him, and had often solicited him by letters, he left the university of Gratz, and removed into Bohemia with his family and library in the year 1600. Kepler in his journey was seized with a quartan ague, which continued seven or eight months; so that all that time he could do Tycho but very little service: Tycho and Kepler did not agree very well with each other, as little a time as they continued together. Kepler was offended at Tycho, for refusing some services to his family, which he had occasion for: he was also dissatisfied with his reservedness; for Tycho did not communicate to him all that he knew; and, as he died in the year 1601, he did not give Kepler time to be very useful to him, or to receive any considerable advantages from him. Before his death, however, he introduced him to the emperor Rodolphus at Prague; for it was upon this condition, that Kepler had consented to leave Gratz; who received him very kindly, and made him his mathematician, upon these terms, that he should serve Tycho as an arithmetician. From that time Kepler enjoyed the title of mathematician to the emperor all his life, and gained more and more reputation every year by his works. The emperor Rodolphus ordered him to finish the tables, begun by Tycho, which were to be called the 'Rodolphine tables;' and he applied himself very vigorously to it: but such difficulties arose in a short time, partly from the nature of the work, and partly from the delay of the treasurers, that the tables were not finished and published till the year 1627. He complained, that, from the year 1602 and 1603, he was looked upon by the treasurers with a very invidious eye; and when, in 1609, he had published a noble specimen of the work; and the emperor Rodolphus had given orders that, besides the expence of the edition, he should immediately be paid the arrears of his pension, which, he said, amounted to 2000 crowns, and likewise 2000 crowns more; yet, that it was not till two years after, that the generous orders of Rodolphus, in his favour, were put in execution, and that he in vain knocked at the door of the Silesian and Imperial chamber. He met with no less discouragement from the financiers under the emperor Matthias, than under Rodolphus; and therefore, after struggling with poverty for ten years at Prague, began to think of quitting his quarters again. He was then fixed at Lintz by the emperor Matthias, who ap-  
Gassend. in  
V. t. Ty-  
cho.  
Ibid.

pointed him a salary from the states of Upper Austria, which was paid for sixteen years. In the year 1613 he went to the assembly at Ratisbon, to assist in the reformation of the calendar; but returned to Lints, where he continued to the year 1626. In November that year he went to Ulm, in order to publish the 'Rodolphine tables;' and afterwards, in 1629, with the emperor's leave, settled at Sagan in Silesia, where he published the second part of his 'Ephemerides;' for the first had been published at Lints in the year 1617. In the year 1630, he went to Ratisbon, to solicit the payment of the arrears of his pension; but, being seized with a fever, which, it is said, he brought upon him by too hard riding, he died there in November, in the 59th year of his age.

Gassend. in  
Vit. Ty-  
chon.

His 'Tabulæ Rodolphinæ' and 'Ephemerides' have been mentioned already. We will now take notice of some, the principal, of his other works, which will afford us an opportunity of giving a farther idea of this very extraordinary man, and wonderful astronomer. In the year 1595, when he was only five and twenty years old, he published at Tübingen a work, under the title of 'Prodromus dissertationum cosmographicarum, continens mysterium cosmographicum, de admiranda proportionē orbium cœlestium, deque causis cœlorum numeri, magnitudinis, motuumque periodi, & generum & propriis, demonstratum per quinque regularia corpora geometrica.' This, of all his works, he is said to have esteemed most. He was so charmed with it for some time, that he declared, he would not renounce the glory of the discoveries contained in it to be made elector of Saxony. Thomas Langius tells us, that Kepler being once asked by him, which of his books he esteemed most, gave the preference to his 'Mysterium cosmographicum;' declaring, that in this book the sublime secret of 'the five regular bodies,' which had lain hid for so many ages, was discovered; and that he valued that discovery so much, when it was new, that if the electorate of Saxony had been offered to him at the same time, upon condition of renouncing either the offer or the invention, he would rather have refused that extensive principality, so well furnished with metals, than have quitted an invention which would bring him immortal honour.

König. Bib-  
lioth. p. 444.  
in voce  
Keplerus.

In the year 1609 he published at Prague his 'Physica cœlestis, tradita commentariis de motibus stellæ Martis:' in which he discovered so many great and wonderful things relating to the heavens, that, if he had published nothing else.

he might, from this single work, have claimed the honour of being the first who laid a solid foundation for physical astronomy. He labours here to demonstrate, from Tycho's observations, that the planets do not move in circles, but in ellipses, in one of whose focus's is placed the sun; and that their motions are regulated according to these two laws: first, 'that they describe equal areas in equal times; and, secondly, that the squares of their periodical times are as the cubes of the distances;' both which are well known to be fundamental principles in the Newtonian astronomy. In the 'Introduction' to his 'Commentaries,' he discovers plainly enough; that he had a very tolerable notion of gravity; for he compares the sun to a magnet; whose power diffused carries round the other planets: He supposes also the moon's attraction to be the cause of the tides: '*Orbis virtutis tractoriæ, says he, quæ est in luna, porrigitur usque ad terras; et prolestat aquas sub rorantem torridam; quippe in occursum suum quâcunque in verticem loci incidit, insensibiliter in maribus inclusis, sensibiliter ubi sunt latissimi alvei oceanî, aquisquæ spaciola reciprocationis libertas.*'

In the year 1618 he published at Lintz his 'Epitome astronomiæ Copernicanæ,' in which he discovers some very singular notions.' He supposes there an anima motrix to reside in all parts of the earth, to which he imputes a perpetual subterraneous heat, by which minerals, vegetables, and even some animals are formed; and he inculcates the same notion in his 'Libelli tres de cometis,' published in 1719, where he says also of comets, that they are generated in the æther, as fishes are in the water; and that the æther, or universal expanse, is as full of comets as the sea is of fishes; but only that, for certain reasons, they are not always visible.

Gassendus observes that, according to Kepler, 'all the stars are animated, and that, as all animals move by means of their muscles, the earth and planets have also muscles proportioned to their bulk, which are the instruments they move with. He gives the sun also a very noble and active soul, and asserts, that the rays in the sun put in action the souls of the planets.' Agreeably to this notion of an anima motrix, he expresses himself thus in these books of comets: 'The faculty of the sublunary world perceives, and is terrified at the comet, and, together with it, the other faculties of all sublunary things.' And afterwards: 'The faculty of the earth being terrified at the unusual appearance of the comet, in one part of the surface of the earth, sweats

Opera, tom. 1.  
p. 635.

‘out a great quantity of vapour, according to the quality of that part of its body; hence proceed great rains and floods.’ These singularities in Kepler, have made those of his own order, who have not yet been backward to acknowledge his great merit, censure him with some degree of severity. Thus Bullialdus says, ‘he abounds with fictions, figmentis tumet;’ and Martin Schoockius, though he owns, ‘that no person performs better or more subtilly than Kepler, where he writes as a mathematician;’ yet adds, ‘that where Kepler acts the natural philosopher, no one perhaps writes more absurdly; and is sorry, that so excellent a man should disgrace the divine science of mathematics with his physical absurdities: for, says he, what could an old woman in a fever dream more ridiculous, than that the earth is a vast animal, which breathes out the winds through the holes of the mountains, as it were through a mouth and nostrils? Yet he writes expressly thus in his *Harmonica Mundi*, where he endeavours likewise seriously to prove, ‘that the earth has a sympathy with the heavens, and, by a natural instinct, perceives the position of the stars. In his book *De motibus Martis*, he also asserts, ‘that the sun is a great magnet or magnetical body, carried round upon its own center in a diurnal motion; and, by a certain diffused power, carries round the rest of the planets.’ Kepler was a man of a very great and uncommonly fertile genius, and did not, it is acknowledged, always confine himself to the bounds of mathematics; however, by Schoockius’s leave, we will not suffer this last-mentioned notion, ‘of the sun’s being a magnet, and carrying, by its diffused power, the planets around it,’ to be ranked among the dreams of old women in fevers, because it is so nearly conformable to the notion of gravity, on which a true system of the planetary motions has since been founded.

There are several other works of Kepler of a smaller nature, which we have omitted, that we might not be tedious. One more however we will mention, for the sake of some remarkable incidents which attended the publication of it; and that is his ‘*Somnium astronomicum; de astronomia lunari, five de iis, quæ acciderent lunæ incolis, quam luminis et dierum diversitatem experirentur, aliisque astronomicis phænomenis hujusmodi.*’ In this work he began to draw up that system of ‘Comparative astronomy,’ which was afterwards pursued by Kircher, Huygens, and Gregory; but he had not the satisfaction of publishing it, for he died while

Astr. Philo-  
sophic. 1. 2.  
th. 14.

This work  
was publish-  
ed at Lintz  
in 1619.

De scepti-  
cismo, lib.  
4. p. 387.

while it was printing. Upon this, James Bartschius, his son-in-law, and faithful follower in his astronomical opinions, undertook the care of this book, and continued the impression; but he was also interrupted in this employment by death. Lewis Kepler, his son, who was then a physician at Königsberg in Prussia, was so startled at these incidents, that he was with great difficulty prevailed upon to undertake the care of this book. He was afraid of losing his life, as his father and brother-in-law had done; and his mother-in-law, the widow of John Kepler, who appears from hence to have been twice married, being in very narrow circumstances, and burthened with children, was obliged to use many intreaties and arguments to engage him in that work. At last she succeeded: Lewis Kepler undertook it and finished it; though, as it is said, not without some apprehensions, that it might occasion his death. It is strange, methinks, that a man of sense should be frightened at these circumstances, singular as they were; but is it not as strange, that a learned professor at Utrecht, from whom we have this account, should make use of them to explode Kepler's doctrine concerning a world in the moon? In the mean time we may observe, that a case of a similar nature happened here in our own country, when Mr. Addison's works were first collected and published together in the quarto edition. Mr. Addison himself wrote a dedication, with a design to present them to his friend Mr. Secretary Craggs; but both the author and the patron died before the impression was finished. The work then fell into Mr. Tickell's hands, who chose the earl of Warwick for the new patron; but this earl died also before they were published. Upon which, says bishop Atterbury, in one of his letters to Pope, 'I cannot but think it a very odd set of incidents, that the book should be dedicated by a dead man to a dead man; and even that the new patron, to whom Tickell chose to inscribe his verses, should be dead also before they were published. Had I been in the editor's place, I should have been a little apprehensive for myself, under a thought, that every one, who had any hand in that work, was to die before the publication of it.'

Gerardus de Vries, in dissertatione de Lunicolis, p. 253.

Pope's works, vol. viii. Letter from Atterbury, x.

We must not close our account of Kepler without observing, that the highest deference has been paid to his authority, and the highest elogiums to his memory, by the greatest genius's in physical knowledge and astronomy, who have flourished since his time. Des Cartes owns his obligations to him upon many occasions, and so does our own immortal coun-

tryman fir Isaac Newton. The celebrated professor of astronomy at Oxford, David Gregory, tells us, in the preface to his *Astronomia*, &c. that ‘ Kepler’s *Rationes archetypicæ*, ‘ *concinnitates geometricæ*, and *Proportiones harmonicæ*, ‘ whatever may be said of them, when considered mathematically, yet discover a force of genius, which we shall look ‘ for in vain in the writings of other astronomers.’ And lastly, the young, but able astronomer, Jeremiah Horrox, was so struck with the admiration of Kepler, that he breaks out into a rapture, not natural to the coolness of a man of science: ‘ *Licet mihi Keplerum supra mortales admirari*: ‘ *li-* ‘ *cet egregium, divinissimum, aut si quid majus appellare,* ‘ *licet denique supra totam philosophantium scholam vel uni-* ‘ *cum Keplerum æstimare. Hunc solum canite, poetæ:* ‘ *hunc solum terite, philosophi: de illo certi, habere istum* ‘ *omnia, qui habet Keplerum*’. Yet, notwithstanding all these fine things, it is worth remembering, because it may be useful to men of other professions as well as astronomers, that Kepler lived and died poor. Will it be said, that ‘ *sua* ‘ *cuique posteritas rependit*’? Be it so: yet, some will always be found captious enough to ask, ‘ what a dead man can be ‘ the better, for what the living say or think of him?’

Astron.  
Kepler. de-  
sentia, &c.

K E T T L E W E L L (JOHN) an English divine, remarkable for his piety and learning, was born of reputable and substantial parents, at North-Allerton in the county of York, the 10th of March 1653. He was grounded in classical learning in the free-school of that town, and sent to St. Edmunds-hall, in Oxford, in 1670. Five years after, he was chosen fellow of Lincoln-college, through the interest of his learned countryman mr. George Hickes, who was fellow of the same, where he became a very considerable tutor. He entered into holy orders as soon as he was of age sufficient, and distinguished himself early by his uncommon knowledge in divinity. He was very young, when he published his celebrated book, intituled, ‘ *Measures of Christian obedience*’: he composed it in the year 1678, though it was not published till the year 1681. Dr. Hickes, to whom he submitted it for his correction, advised him to dedicate it to bishop Compton, intending, by that means, to have him planted in London; and, accordingly, it came out at first with a dedication to his lordship: but, when that prelate appeared in arms against king James II, mr. Kettlewell gave immediate orders to have that dedication razed out of the copies unfold, and took care to have it omitted in the subsequent

The life of  
mr. John  
Kettlewell,  
prefixed to  
the folio edi-  
tion of his  
works, p. 3.

Life, &c.  
p. 14.

sequent editions. In the mean time, this book occasioned Life, &c.  
him to be so much taken notice of, that the old countess of P. 19.  
Bedford, mother of the unfortunate William lord Russel,  
took him, on that account, to be one of her domestic chap-  
lains; and a greater favour he received, upon the same con-  
sideration, from Simon lord Digby, who presented him, in  
July 1682, to the vicarage of Colehill, in Warwickshire. Life, &c.  
After he had continued above seven years at this place, ap- P. 20, 21,  
plying himself diligently to the duties of his function, a great 22.  
alteration happened in his condition and circumstances; for,  
at the revolution, being one of those conscientious men,  
who refused to take the oaths of allegiance and supremacy to  
king William and queen Mary, he was deprived of his liv-  
ing in 1690. However, he did not spend the remainder of Life, &c.  
his days in a sullen and inglorious indolence; but, retiring P. 102.  
to London with his wife, whom he had married in the year  
1685, he continued to write and publish several books, as he  
had done during his residence in the country. There, a-  
mongst other great and learned men, he was particularly  
happy in the friendship of the learned and pious mr. Nelson,  
with whom he concerted the ‘Model of a fund of charity’  
for the needy suffering, that is, the Nonjuring, clergy. Life, &c.  
But being naturally of a tender and delicate frame of body, P. 162.  
and inclined to a consumption, he fell into that distemper in  
the forty-second year of his age, and died of it upon the  
12th of April 1695, at his lodgings in Gray’s-Inn lane.  
He was buried, three days after, in the same grave where  
archbishop Laud was before interred, in the parish church  
of All-hallows Barking; where a neat marble monument is Life, &c.  
erected to his memory. Mr. Nelson, who must needs have P. 170, 187.  
known him very well, has given this great and noble cha-  
racter of him, in a preface to his ‘Five discourses,’ &c. a  
piece printed after his decease: ‘He was learned without  
‘pride; wise and judicious without cunning; he served at  
‘the altar without either covetousness or ambition; he was  
‘devout without affectation; sincerely religious without  
‘moroseness; courteous and affable without flattery or  
‘mean compliances; just without rigour; charitable with-  
‘out vanity; and heartily zealous for the interest of religion  
‘without faction’. His works were collected and printed  
in 1718, in two volumes, folio: they are all upon religious  
subjects, unless his ‘Measures of Christian obedience’, and  
some tracts upon ‘New oaths’, and the ‘Duty of alle-  
‘giance,

'giance', &c. should be rather considered as of a political nature.

Keyser's  
Life, pre-  
fixed to his  
'Travels  
through  
Germany,  
&c.'

KEYSLER (JOHN GEORGE) a learned antiquarian of Germany, and fellow of the royal society in London, was born in the year 1689, at Thournau, a town belonging to the counts of Giech. His father, who was of the count's council, took an extraordinary care of his education; and, after a suitable preparation, sent him to the university of Hall, where he applied himself chiefly to the study of the civil law; not neglecting, in the mean time, the Latin, Greek, and Hebrew languages, history, antiquity, and the sciences. Soon after he left Hall, he was called to be preceptor to Charles Maximilian and Christian Charles, counts of Giech-Buchau; with whom, in the year 1713, he returned thither, and afterwards attended them in their travels. The first place of note they visited was Utrecht, where he became acquainted with the learned Reland; who, discerning his uncommon capacity and particular turn, put him upon projecting an accurate history of the antiquities of his country. Mr. Keyser visited the chief cities of Germany, France, and the Netherlands, with his two young counts; and gained great reputation among the learned, by illustrating, as he went along, several monuments of antiquity, particularly some fragments of Celtic idols, lately discovered in the cathedral of Paris.

Having returned safe with his pupils, and acquired great honour by his care and management of them, he was afterwards pitched upon as a proper person to undertake the education of two grandsons of baron Bernstorff, first minister of state to his Britannic majesty, as elector of Brunswick Lunenburg; and, accordingly, he went to Hanover in 1716, and entered upon his office. However, in 1718, he obtained leave to go over to England, where he distinguished himself so much in the antiquarian way, that he was complimented with being elected fellow of the royal society. This honour he particularly owed to a learned essay, 'De fidei Nehalennia numine veterum Walachrorum topico'. He gave an explication also of the Anglo-Saxon monument of antiquity on Salisbury Plain, called Stone-henge; and likewise a 'Dissertation on the consecrated Mistletoe of the Druids.' All these detached essays, with other select discourses on the Celtic and Northern antiquities, he published soon after his return to Hanover, in Latin, under this title,

'Antiq-

Antiquitates selectæ septentrionales et Celticæ, quibus plurima loca conciliorum et capitularium explanantur, dogmata theologiæ Ethnicæ Celtarum gentiumque septentrionalium cum moribus et institutis majorum nostrorum circa idola, aras, oracula, templa, lucos, sacerdotes, regum electiones, comitia, et monumenta sepulchralia, una cum reliquiis Gentilismi in cœtibus Christianorum, ex monumentis potissimum hæctenus ineditis fuscè perquiruntur, cum figuris æri incisis. Hanov. 1720, 12mo'.

When the two young barons Bernstorff had been ten years under mr. Keyssler's care, it was time for them to go abroad; and, accordingly, he went with them to Tubingen, at which university they staid a year and a half; then they set out on a grand tour: they visited the upper part of Germany, Switzerland, and took a particular view of Italy, and then returned to Vienna, where they spent three months. Their next progress was into Upper Hungary, Bohemia, and other parts of Germany. In 1731, they passed through Lorrain into France, from thence crossed the channel into England, and made Holland the last stage of their travels. From this tour proceeded a large and entertaining work, which has been translated into English, in four volumes 4to, and published under the following title, 'Travels through Germany, Bohemia, Hungary, Switzerland, Italy, and Lorrain: giving a true and just description of the present state of those countries; their natural, literary, and political history, manners, laws, commerce, manufactures, painting, sculpture, architecture, coins, antiquities, curiosities of art and nature, &c. illustrated with copper-plates engraven from drawings taken on the spot. By John George Keyssler, F. R. S. Carefully translated from the second edition of the German. Lond. 1756'.

Mr. Keyssler, after his return, spent the remainder of his days under the patronage and protection of his noble pupils, who committed to his care their fine library and museum, and allowed him a very handsome income. He led a happy tranquil life, declining all public employments, keeping himself single that he might not be incumbered with family-affairs, and chiefly conversing with the illustrious dead, who were the companions of his retirement. He died in the 55th year of his age, on the 20th of June 1743, of an asthma, after viewing, with intrepidity, the gradual approach of death.

Fasti Oxon.  
v. II.

Kennet's  
Register, &c.  
p. 853.

KIDDER (Dr. RICHARD) a very learned English divine, who flourished in the last, and the beginning of this century, was born, as Anthony Wood says, in Suffex, but, as others say, and as is generally believed, in Suffolk. In the year 1649 he was sent to Emmanuel college in Cambridge, where he took his bachelor and master of arts degree at the regular times. He was presented by his college to the vicarage of Stanground, in Huntingdonshire; from which he was ejected, for nonconformity, in the year 1662, by virtue of the Bartholomew act: but, conforming soon after, he was presented, by Arthur earl of Essex, to the rectory of Raine, in Essex, to which he was instituted October 29, 1664. Here he continued till Oct. 24, 1674, when he was presented to the rectory of St. Martin's Outwich, London, by the Merchant-Taylors company. On September 1681, he was installed into a prebend of Norwich, and in 1689 made dean of Peterborough, in the room of dr. Simon Patrick, promoted to the see of Chichester. Upon the deprivation of dr. Thomas Ken, bishop of Bath and Wells, for not taking the oaths to king William and queen Mary, and dr. Beveridge's refusal of that see, dr. Kidder, to whom it was offered next, did not prove so scrupulous, but, being nominated thereto in June 1691, was consecrated the 30th of August following. In the year 1693, he preached the lecture founded by the honourable Robert Boyle, being the second that preached it. His sermons on that occasion are inserted in, and made part of, that excellent and learned work, his 'Demonstration of the Messias, in three parts': the first of which was published in 1694, the second in 1699, and the third in 1700, 8vo. It is levelled against the Jews; and the learned author makes in it an excellent use of his great knowledge of the Hebrew and other Oriental languages, for which he had long been famous. He wrote also 'A commentary on the five books of Moses; with a dissertation concerning the author or writer of the said books, and a general argument to each of them.' This Commentary was published at London in 1694, in two volumes 8vo; and the reader, in the preface, is thus acquainted with the occasion of it: 'Many years are now passed, says dr. Kidder, since a considerable number of the London clergy met together, and agreed to publish some short notes upon the whole Bible, for the use of families, and of all those well-disposed persons that desired to read the holy scriptures to their greatest advantage. At that meeting, they agreed

agreed upon this worthy design, and took their several  
 shares, and assigned some part to them who were absent.  
 I was not present at that meeting; but I was soon informed  
 that they had assigned to me the Pentateuch.—The work  
 was begun with common consent; we did frequently  
 meet; and what was done was communicated from time  
 to time, to those that met together and were concerned.  
 The methods of proceeding had been adjusted, and agreed  
 to; a specimen was printed, and an agreement was made  
 when it should be put to the press. I finished my part in  
 order thereto; but so it fell out, that, soon after all this,  
 the clouds began to gather apace, and there was great  
 ground to fear, that the Popish party were attempting to  
 ruin the Church of England.—Hence it came to pass, that  
 the thoughts of pursuing this design were laid aside; and  
 those that were concerned in it, were now obliged to turn  
 their studies and pens against that dangerous enemy.—  
 During this time also, some of the persons concerned in  
 this work were taken away by death; and thus the work  
 was hindered, that might else have been finished long since.  
 —I, having drawn up my notes upon this occasion, do  
 now think myself obliged to make them public, &c. To  
 the first volume is prefixed a learned dissertation, wherein the  
 bishop sets down, and answers, all the objections made  
 against Moses being the author of the Pentateuch: and hav-  
 ing considered, among the rest, one objection drawn by Mr.  
 Le Clerc, from Genesis xxxvi. 31, and spoken in pretty se-  
 vere terms of him, some letters passed between them, which  
 were printed by Mr. Le Clerc, in his 'Bibliotheque Choisee',  
 wherein satisfaction is made for the censure that had been  
 passed upon him. Dr. Kidder had likewise borne a part in  
 the famous Popish controversy, during which he published  
 the following tracts: 1. 'A second dialogue between a new  
 Catholic convert and a Protestant; shewing why he cannot  
 believe the doctrine of transubstantiation, though he do  
 firmly believe the doctrine of the Trinity'. Lond 1686.  
 2. 'An examination of Bellarmine's thirtieth note of the  
 church, "of the confession of adversaries"'. 3. 'The  
 texts which Papists cite out of the Bible for the proof of  
 their doctrine, "of the sacrifice of the mass", examined',  
 4. 'Reflections on a French Testament, printed at Bour-  
 deaux 1686, pretended to be translated out of the Latin  
 into French by the divines of Louvain'. He published also  
 several sermons and tracts, which we need not be particular  
 about here.

Cleric. Pro-  
 legomena ad  
 commentar.  
 in Penta-  
 teuch.

Tom. p. 364

This

## KILLIGREW.

This prelate died in November 1703, in his palace at Wells, and was privately buried in the cathedral. Through a most unhappy accident, in the night between the 26th and 27th of that month, he was killed in his bed, with his lady, by the fall of a stack of chimnies, occasioned by the great storm. He was a very clear, elegant, learned writer; and one of the best divines of his time.

KILLIGREW, an English name for many ingenious persons of both sexes, and of the same family too. The first we meet with, is Catharine, the daughter of sir Anthony Cooke, who was born at Giddy-hall, in Essex, about the year 1530, and married to Henry Killigrew, esq; a Cornish gentleman of good abilities, who, for the services he did his country, in the quality of an ambassador, was knighted. This lady, having the advantages of an excellent education, joined to an elegant natural genius, became, like many other ladies her contemporaries, very learned. She understood the Hebrew, Greek, and Latin tongues, and was famous for her skill in poetry; a small specimen of which is preserved by sir John Harrington in his notes to the translation of Ariosto, and by dr. Thomas Fuller in his Worthies.

KILLIGREW (WILLIAM) descended from this family, was the eldest son of sir Robert Killigrew, Knt. and born at Hanworth in Middlesex, in May 1605. He became a gentleman commoner of St. John's college in Oxford in 1622, where continuing about three years, he travelled beyond-sea, and, after his return, was made governor of Pendennis castle, and of Falmouth haven in Cornwall, with the command of the militia in the west part of that country. After this he was called to attend king Charles I, as one of the gentlemen ushers of his privy-chamber; in which employment he continued till the breaking-out of the civil wars, and then had the command given him of one of the two great troops of horse that guarded the king's person. He was in attendance upon the king when the court resided at Oxford, and was created dr. of civil law in 1642; and, when the king's affairs were ruined, he suffered, as the other Cavaliers did, and compounded with the Republicans for his estate. Upon the restoration of Charles II, he was made gentleman-usher of the privy-chamber again; and, on that king's marriage with Donna Catharina of Portugal, he was created his majesty's first vice-chamberlain, in which honourable station he

Wood's A-  
then. Oxon.  
v. II,

con.

## KILLIGREW.

continued twenty-two years. He died in 1693, and was buried in Westminster-abbey. He was the author of four plays, which were printed together at Oxford 1666, in folio and have been applauded by men very eminent in poetry; particularly by Mr. Waller, who addresses a copy of verses to him, upon his altering his *Pandora*, from a tragedy into a comedy, because not approved on the stage. There is another play ascribed to him, called 'The imperial tragedy', 1699, folio. There is also a little poem of his extant, which was set to music by Mr. Henry Lawes, the most noted musician of his time. Mr. Wood says, that after he retired from court, in his declining age, he wrote 'The art of midnight thoughts of a gentleman at court, who for years built on sand, which every blast of cross fortune defaced, but now has laid new foundations on the rock of his salvation'. Lond. 1684, 8vo. The 2d edition, with additions, dedicated to king Charles II; and another work, intituled, 'Midnight and daily thoughts, in prose and verse' Lond. 1694, 8vo.

**KILLIGREW (THOMAS)** brother of the former, was born in 1611, and, in process of time, distinguished himself by his uncommon natural parts. He was page of honour to king Charles I, and groom of the bed-chamber to king Charles II, with whom he had suffered many years exile. During his abode beyond-sea, he took a view of France, Italy, and Spain; and was honoured by his majesty, with the employment of resident at the state of Venice whither he was sent in Aug. 1651. In this absence from his country, he applied his leisure hours to the study of poetry, and the composition of several plays; of which Sir John Denham, in a jocular way, takes notice, in his copy of verses on our author's return from his embassy to Venice. Though Sir John Denham mentions but five, our author wrote nine plays in his travels, and two at London; all which were printed, with his picture before them, in one volume folio, at London; 1664. There is, besides these plays of his, 'A letter, concerning the possessing and disposing of several nuns in the nunnery at Tours, in France'; dated at Orleans, the 7th of December, 1635, and printed in three sheets folio. He died the 19th of March, 1682, and was buried in Westminster-abbey. He had been twice married. He was a man of a very droll make, and had an uncommon vein of wit and humour, with which

## KILLIGREW.

he used frequently to divert that merry monarch Charles II; who, on that account was fonder of him, than of his best ministers, and would give him access to his presence, when he denied it to them. It was usually said of him; that when he attempted to write, he was nothing near so smart, as he was in conversation: which was just the reverse of Cowley, who shone but little in company, though he excelled so much with his pen. Hence, sir John Denham, who knew them both, has taken occasion thus to characterise their respective excellencies and defects:

- Had Cowley ne'er spoke, Killigrew ne'er writ,
- Combin'd in one, they'd made a matchless wit'.

**KILLIGREW (HENRY)** brother of the two former, was born in February 1612, educated in grammar learning under the celebrated mr. Thomas Farnaby, and sent to Christ-church in Oxford in 1628. In 1638, having taken his degrees in arts, he went into orders, and became a chaplain in the king's army. In 1642, he was created doctor of divinity; and the same year made chaplain to James duke of York, and prebendary of Westminster. Afterwards he suffered for many years, as an adherent in the king's cause; but, at the restoration, was, in requital, made almoner to the duke of York, superintendant to the affairs of his chapel, rector of Wheatamsted, in Hertfordshire, and master of the Savoy hospital in Westminster. He wrote, when only seventeen years of age, a tragedy, called 'The conspiracy', which was admired prodigiously by some wits of those times; particularly by Ben Johnson, then living, 'who gave a testimony of it (says Langbaine) even to be envied', and by the lord viscount Falkland. An imperfect copy of this getting out in 1638, he afterwards caused it to be republished in 1652, with the new title of 'Pallantus and Eudora'. He published a volume of sermons, which had been preached at court in 1685, 4to; and also two or three occasional sermons. The year of his death does not appear.

**KILLIGREW (ANNE)** 'a grace for beauty, and a muse for wit', as mr. Wood says, was the daughter of dr. Henry Killigrew, just recorded; and born in London, a little before the restoration. She gave the earliest discoveries of a great genius; which being improved by a polite education, she became eminent in the arts of poetry and painting.

Mr.

## K I M C H

Mr. Dryden seems quite lavish in her commendation; but Mr. Wood assures us, that he has not said any thing of her, which she was not equal, if not superior to. She was a great proficient in the art of painting, and drew the duke of York, afterwards king James II, and also the duchess, to whom she was a maid of honour; which pieces are highly applauded by Mr. Dryden. She drew several history-pieces, also some portraits for her diversion, and likewise some pieces of still life. Mr. Becket did her picture in mezzotinto, after her own painting, which is prefixed to her poems. These engaging and polite accomplishments were the least of her perfections; for she crowned all with an exemplary piety, and unblemished virtue. This amiable woman died of the small-pox, on the 16th of June 1685, when she was no more than in her 25th year: upon which sad occasion Mr. Dryden's muse put on the mourning habit, and lamented her death most movingly, in a very long ode. The year after, were printed and published, her 'Poems', in a large thin quarto: which, besides the publisher's preface, and Mr. Dryden's ode, contains an hundred pages. She was buried in the chapel of the Savoy hospital, on the north side of which is a very neat monument of marble and free-stone, fixed in the wall, with a Latin inscription upon it, wherein her beauty, her accomplishments, her virtue and piety, are elegantly set forth.

**KIMCHI (RABBI DAVID]** a famous Jewish commentator upon the Old Testament, who lived at the end of the twelfth and beginning of the thirteenth century. He was by birth a Spaniard, son of Rabbi Joseph Kimchi, and brother of Rabbi Moses Kimchi, both men of eminent learning among the Jews: but he himself far exceeded them both, being the best grammarian in the Hebrew language the Jews ever had. This abundantly appears, not only in his Commentary on the Old Testament, which gives great light into the literal sense of the Hebrew text, but also in a grammar and dictionary, which he wrote of the Hebrew language; both, by many degrees, the best in their kind. The first of these he calls Michol, and the other Sepher Shorashim, that is, 'the book of roots'. Buxtorf made his *Thesaurus Linguae Hebraeae* out of the former, and his *Lexicon Linguae Hebraeae* out of the latter. David Kimchi was a violent adversary of the Christians, 'magnus Christianorum adversator', as Grotius says, and therefore had a right to be called a good Jew, in the same sense as we

De veritate,  
&c. v. 22.

call

## K I N G.

call those good Church-of-England men, who are vehement opposers and persecutors of Dissenters. Kimchi, however, was not only remarkable for his zeal, but also for his uncommon abilities and learning; and his writings have ever been held in such estimation among the Jews, that none can rise to any degree of reputation for letters and theology, who have not read and studied them.

**K I N G (JOHN)** a learned English bishop, was born at Wornall, about the year 1559, educated at Westminster-school, and sent to Christ-church, Oxford, in 1576; where he took, in due time, his degrees in arts. He was afterwards made chaplain to queen Elizabeth; archdeacon of Nottingham in 1590; doctor of divinity in 1601; dean of Christ-church in 1605; and bishop of London in 1611. Besides his 'lectures upon Jonah', printed in 1594, he published several sermons. King James I. used to stile him 'the king of preachers'; and lord chief justice Coke often declared, that 'he was the best speaker in the star-chamber in his time.' He was so constant in preaching, after he was a bishop, that he never missed a Sunday, when his health permitted. He died on the 30th of March 1621; and, soon after, the Papists reported, that he died a member of their church: but the falsity of this story was sufficiently exposed son Henry, in a sermon at St. Paul's cross soon after; and by bishop Godwin, in his appendix to his '*Commentarius de Præsulibus Angliæ*.'

**K I N G (HENRY)** son of the preceding, was born at Wornall, in January 1591; educated partly at Thame in Oxfordshire, and partly at Westminster; and elected student of Christ-church-Oxford in 1608. After taking his degrees, and entering into orders, he became chaplain to James I. afterwards archdeacon of Colchester; then residentiary of St. Paul's, and canon of Christ-church; doctor of divinity in 1625; afterwards chaplain to Charles I.; dean of Rochester in 1638; and bishop of Chichester in 1641. Though he was always esteemed puritanically affected, and had been promoted to Chichester, in order to please that party; yet, upon the breaking out of the civil wars, and the dissolution of episcopacy, he was treated by them with great severity. At the restoration he recovered his bishopric; and Wood tells us, that 'he was esteemed, by many persons of his diocese and neighbourhood, the epitome of all honours, virtues,

‘tues, and generous nobleness, and a person never to be forgotten by his tenants and the poor.’ He died October the 1st, 1669, after having published several works; which consist of ‘1. Sermons,’ printed at different times. 2. ‘Exposition of the Lord’s Prayer,’ 1628, 4to. 3. ‘The Psalms of David, from the new translation of the Bible, turned into metre, &c.’ 1651, 12mo. 4. ‘A deep groan fetched at the funeral of the incomparable and glorious monarch king Charles I.’ 1649, in one sheet. 5. ‘Poems, elegies, paradoxes, sonnets.’ 1657, 8vo. 6. ‘Divers Latin and Greek poems,’ published in several books. 7. There is a letter of his to mr. Isaac Walton, concerning the three imperfect books of Hooker’s Ecclesiastical polity, dated at Chichester, November 17th, 1664, and prefixed to Walton’s life of Hooker.

KING (dr. WILLIAM) an ingenious and humorous English writer, descended of a good family, and born in London about the year 1663. He was educated in Westminster-school, under the celebrated dr. Busby, and, being king’s scholar, was removed from thence to Christ-church in Oxford in 1681. He proceeded regularly in his studies, and took his master of arts degree in 1688; in which year also he commenced author, and published a piece intitled ‘Reflections upon mr. Varillas’s history of heresy, book I. tom. I, as far as relates to English matters, more especially those of Wickliffe;’ where, with a proper mixture of wit and learning, he handsomely exposed the blunders of that French author. About the same time, having fixed on the civil law for his profession, he entered upon that line in the university, and afterwards took his doctor’s degree therein; which, qualifying him to plead in the civil and ecclesiastical courts, he was admitted as an advocate; and, residing at Doctors-commons, soon grew into considerable repute and great practice as a civilian.

In the mean time lord Molesworth publishing his ‘Account of Denmark’ in 1692, he drew up a censure of it, which he printed in 1694, under the title of ‘Animadversions upon the pretended account of Denmark.’ This was so much approved by prince George, consort to the princess, afterwards queen, Anne, that the doctor was appointed secretary to her royal highness the same year. We are told, in the general preface to his Miscellanies, that these animadversions were wrote at the request of mr. Brinck, minister of

Life of dr.  
Wil. King,  
prefixed to  
his Remains,  
1732, 8vo.  
Athen. Ox-  
on. vol. iii.  
c. 1064.

King's mis-  
cellanies in  
verse and  
prose, p. 14.

the Danish church in London, and a celebrated person; and that from him, and his excellency mr. Scheel, who resided here as envoy extraordinary from Denmark, and who had presented a memorial against lord Molesworth's book, dr. King had the memoirs which compose this piece. It may not be amiss to transcribe a passage from it, as a specimen of our author's taste and manner. In answer to some of his lordship's remarks on the poor diet in Denmark, he writes thus: ' Their peasants live as plentifully as in other countries; they have good flesh and salt fish, white meats, roots, &c: but what signifies all this, according to our author, since necessary fresh fish is wanting? I could heartily condole their condition, if my tenants in Northampton and Leicestershire would not take exception; for, if they found me once so indulgent to the peasants of another nation, they would certainly expect a double barrel of Colchester oysters by the next carrier; and, without a cod's head, smelts, and turbot, I might e'en go plow myself for Hodge and Sawney.'

In 1697 he was concerned with his fellow-collegians at Christ-church, in the dispute against dr. Bentley, about the genuineness of Phalaris's epistles. His share however in this terrible controversy seems to have been but trifling, since we cannot find, that it amounted to any thing more, than to the attesting some behaviour of the doctor's, which was supposed to be very disrespectful towards mr. Boyle. His letter upon this circumstance is inserted in mr. Boyle's ' Examination of dr. Bentley's dissertation upon Phalaris's epistles.' In 1698 came out his humorous piece intituled ' A journey to London in the year 1698, after the ingenious method of that made by dr. Martin Lister the same year.' He was more in his element a great deal; at least he lived infinitely more to his humour, when he was employed in things of this nature, than in the business of the court; and the natural gaiety of his temper, and the love of company, gradually betrayed him into a way of life incompatible with his profession. Having impaired his fortune by these means, he was glad to accept an offer made him in 1707, by the lord Pembroke, appointed lord lieutenant of Ireland, to attend his lordship to that kingdom; where he was constituted judge-advocate, sole-commissioner of the prizes, keeper of the records, and vicar-general to the lord primate. He might have made his fortune here, if the change of climate could have wrought a change in his disposition; but he was so far from treasuring

tip money, that he returned to England with no other treasure than a few merry poems and humorous essays.

He retired to his student's place at Christ-church, and employed himself in his favourite amusements; but an action of law having been brought against his old friend the earl of Anglesey, for several cruelties used to his lady, his lordship solicited him to come and undertake his cause, then before the house of lords; which accordingly he did, and managed in such a manner, that he gained the reputation of an able civilian. His warm zeal for the church carried him, in 1709, to the side of dr. Sacheverell; and he had a hand in some political pieces which flew about at that time. When his own party came into power, he printed several papers in their favour; and, among others, one which he called 'The British palladium, or A welcome of mr. St. John, then secretary of state, and afterwards lord Bolingbroke, from France.' Shortly after this, the Gazetteer's place was offered to him, and in the following manner: Dr. Swift, dr. Friend, and Mr. Prior, with others of lord Bolingbroke's friends, came to pay him a visit, and brought along with them the key of the Gazetteer's office; and the day following, being New-year's-day 1711, the doctor took possession, and entered upon it: but the fatigue of it being beyond his strength, he was forced at length to resign it. We are told, that about half a year after he was applied to by Swift and others, to join with them in writing 'The examiner,' and that he actually did engage in that work; but was obliged to drop and leave it to others, on account of his health, which was now declining. From Midsummer 1712 he gradually drooped, and died upon Christmas-day following, having suffered none; not even his nearest friends, to come about him during the greatest part of his illness. Lord Clarendon, to whom he was allied, took care of his funeral, and had him decently interred in the cloysters of Westminster-abbey.

We have already referred our reader to two collections of his works in verse and prose; the one called 'Miscellanies,' the other 'Remains.' The following are not in either of them: 1. Historical account of the heathen gods and heroes; written for the use of schools, and well received. 2. 'The art of cookery,' in imitation of Horace's Art of poetry. 3. Letters to dr. Lister and others. 4. Three numbers of a project intituled 'Useful transactions,' containing the following small pieces: 'An essay on the invention of samplers,

‘ by a school-mistress at Hackney ; Natural observations  
 ‘ made in the school of Llandwwforhy ; Taylors and Mil-  
 ‘ lers proved to be no thieves ; Meursius’s treatise of the Gre-  
 ‘ cian games ; The plays of the Grecian boys and girls ; A  
 ‘ method to teach learned men how to write unintelligibly ;  
 ‘ Some important queries, whether a woman may lay a child  
 ‘ to an eunuch ; Additions to mr. Lewenhoek’s microscopical  
 ‘ observations upon the tongue, shewing the several particles  
 ‘ proper for prattling, tattling, pleading, haranguing, lying,  
 ‘ flattering, scolding, &c ; Of the migration of cuckoos, with  
 ‘ remarks on birds-nests ; Observations on the tripal vessels ;  
 ‘ An historical and chronological account of consecrated  
 ‘ courts ; Jasper-Hans-Van Slonenberg’s voyage to Cajamai.’  
 The design of this work, which is now become very scarce,  
 was to ridicule sir Hans Sloane’s writings, in the Philosophi-  
 cal transactions of the royal society, of which sir Hans was  
 secretary ; and it is said to be one of the severest and merriest  
 satires that ever was written in prose.

KING (Dr. WILLIAM) an eminent divine, and arch-  
 bishop of Dublin, was descended of an ancient and good  
 family, and born at Antrim in Ireland on the 1st of May  
 1650. At twelve years of age, he was sent to the grammar-  
 school at Dungannon, in the county of Tyrone ; and, at se-  
 venteen, to Trinity-college near Dublin, where he took a  
 bachelor and master of arts degree, as he became of proper  
 standing for each. In 1674 he was admitted into priest’s or-  
 ders by dr. Parker archbishop of Tuam, who, taking him  
 for his chaplain in 1676, presented him the same year to a  
 prebend, and afterwards to the precentorship, of Tuam. In  
 1679 he was promoted by his patron, then archbishop of  
 Dublin, to the chancellorship of St. Patrick, and to the pa-  
 rish of St. Warburgh in Dublin. He had the reputation of un-  
 common abilities and learning ; and a season was now ap-  
 proaching, which gave him a fair opportunity of displaying  
 them. Accordingly, in the reign of king James II, when  
 Popery began to raise her head, he, following the example of  
 his English brethren, boldly entered the lists, and undertook  
 the Protestant cause in Ireland, against Peter Manby, the  
 dean of London-derry, who had lately gone over to the Ca-  
 tholic faith. In 1687, Manby, having published a pamphlet  
 in vindication of his conduct, intituled, ‘ Considerations which  
 ‘ obliged him to embrace the Catholic religion,’ our author  
 drew up ‘ An answer,’ and printed it at Dublin the same  
 year

year in 4to. Manby, encouraged by the court, and assisted by the most learned champions of the church of Rome, published a reply, under this title, 'A reformed catechism, &c;' and our author soon after rejoined, in 'A vindication of the answer to the considerations,' 1688, 4to. Manby dropped the controversy, but dispersed a sheet of paper, artfully writ, with this title, 'A letter to a friend, shewing the vanity of this opinion, that every man's sense and reason are to guide him in matters of faith;' but our author did not suffer this to pass without confuting it, which he did in a 'Vindication of the Christian religion and Reformation, against the attempts of a late letter, &c.' 1688, 4to.

The deanery of St. Patrick's becoming vacant at this time, dr. King was elected to it; and appeared so active in supporting the revolution, which had now taken place, that, after the landing of king James in Ireland in 1689, he was twice confined in Dublin-castle. He was attacked, not long after, in a weekly paper, called 'The abhorrence,' with an intent to render him more obnoxious; and was also assaulted in the street, where a musket with a lighted match was levelled at him. He was likewise disturbed in the performance of divine service at his church several times, particularly on Candlemas-day, when seven officers who were there swore aloud, that they would cut his throat. All this did not discourage him; but he still persisted, and took his doctor's degree this same year 1689. Upon king James's retreat to France, after the battle of the Boyne in 1690, the dean preached a thanksgiving sermon on that occasion in November; and in January following, he was promoted to the bishopric of Derry. In 1691 he published at London, in 4to, 'The state of the Protestants in Ireland, under the late king James's government: in which their carriage towards him is justified, and the absolute necessity of their endeavouring to be freed from his government, and of submitting to their present majesties, is demonstrated.' The third edition, with additions, was printed at London, the year after, in 8vo. Bishop Burnet speaks of this book in the following terms: 'This copious history is so well received, and so universally acknowledged to be as truly as it is finely written, that I refer my readers to the account of those matters, which is fully and faithfully given by that learned and zealous prelate.' It was attacked however the same year by the famous mr. Charles Lesley, who, with his usual zeal, says, that 'there is not one single fact he has inquired into, but he has found it

History of  
his own  
times, v. 1a

Answer,  
p. 105.

‘false in whole or in part, aggravated or misrepresented, so as to alter the whole face of the story, and give it perfectly another air and turn; insomuch that, though many things he says were true, yet he has hardly spoke a true word, that is, told truly and nakedly, without a warp.’ Though few, as we imagine, will form their judgment of bishop King’s book, from this account of it by mr. Lesley; yet all may allow, that there is a kind of colouring peculiar to, and characteristic of, each party, and that the very same facts, when related by an historian of different political principles, shall have a very different appearance, and also make a very different impression upon a reader.

The public tranquillity being now perfectly restored, the bishop applied himself more particularly to the immediate duties of his pastoral care; and, reviewing the state of his diocese, he presently discovered, that, by the great number of colonies lately transported from Scotland, many of his people were Dissenters from the established church, which they opposed with as much zeal as the Papists. As he had therefore employed his pen against the Papists, when danger was apprehended from them, so now he took it up against the Presbyterians; whom he endeavoured to persuade to conformity, in a piece intituled, ‘A discourse concerning the inventions of men in the worship of God.’ Dublin, 1694, 4to. But, instead of persuading them to a compliance, the attempt only served to engage him in a second controversy with these Dissenting adversaries; one of whose ministers, mr. Joseph Boyce, presently published ‘Remarks, &c.’ in which, however, he allows, that the bishop’s discourse was written with an air of seriousness and gravity, becoming the weight of the subject, as well as the dignity of his character. Upon this, the bishop returned an answer, under the title of ‘An admonition to the Dissenting inhabitants of the diocese of Derry, concerning a book lately published by mr. J. B. intituled, Remarks, &c.’ 1695, 4to: to which mr. Boyce replying, the bishop rejoined in ‘A second admonition to the Dissenting inhabitants, &c.’ published the same year at Dublin, in 4to: and so the controversy ended, having wrought as much effect as controversies usually do.

In 1702 he published at Dublin, in 4to, his celebrated treatise ‘De origine mali;’ which was republished the same year at London in 8vo; wherein our author makes it his business to shew, how all the several kinds of evil, with which the world abounds, are consistent with the goodness of God,  
and

and may be accounted for without the supposition of an evil principle. We do not find that any exceptions were made to this work at home; but it fell under the cognizance of some very eminent foreigners. Mr. Bernard, having given an abridgment of it in his 'Nouvelles de la republique des lettres' for May and June 1703, that abridgment fell into the hands of Mr. Bayle; who, observing his favourite Manichean system to be in danger therefrom, did not stay till he could see and consult the book itself, but examined the hypothesis of our author, as it was represented in Mr. Bernard's extracts, and in a passage cited by the writers of the 'Acta eruditorum Lipsiæ,' which had been omitted by Mr. Bernard. Mr. Bayle was blamed for this by Mr. Bernard, and not without reason, as he had manifestly mistaken the prelate's meaning in many particulars, and attacked him upon principles which he would have denied: all which was the effect of confuting a book, without reading it. But the dispute did not end so: Mr. Bayle afterwards replied to Mr. Bernard; and, having procured the bishop's book, made several new observations upon it, which were published in the 5th tome of his *Reponse*, &c. Mr. Leibnitz also wrote 'Remarks' on this work, which however he styles 'a work full of elegance and learning.' These remarks, which are in French, were published by Mr. Des Maizeaux, in the third volume of the 'Recueil de diverses pieces sur la philosophie,' &c. par Mrs. Leibnitz, Clarke, Newton, &c.' at Amsterdam, 1720, in three volumes 12mo. In the mean time the bishop, though he did not publicly and formally reply to these writers, yet he left a great number of manuscript papers, in which he considered their several objections to his system, and laboured to vindicate it from every the least cavil. These papers were afterwards communicated to Mr. Edmund Law, A. M. fellow of Christ's-college in Cambridge, who had translated the bishop's book, and wrote notes upon it; and who thereupon printed a second edition of his translation, in the notes to which he inserted the substance of those papers. The whole came out with this title, 'An essay on the origin of evil, by Dr. William King, late lord archbishop of Dublin: translated from the Latin, with notes; and a dissertation concerning the principle and criterion of virtue, and the origin of the passions. The second edition. Corrected and enlarged from the author's manuscripts. To which are added, two sermons by the same author; the former concerning Divine

Bayle, *Reponse aux questions d'un provincial*, tome 2.

‘preſcience, the latter on the Fall of man.’ Lond. 1732, in two volumes 8vo. A third edition was published in 1739.

The ſame year alſo that he published his book *De origine mali*, viz. 1702, he was tranſlated to the archbiſhopric of Dublin. He was appointed one of the lords juſtices of Ireland in 1717; and he held the ſame office twice afterwards, in the years 1721 and 1723. He died at his palace at St. Sepulchre’s in Dublin, May the 8th, 1729; and his corſe was interred on the north-ſide of the church-yard of Donnybrook. Beſides the works above-mentioned, he published ſeveral occaſional ſermons. That ‘concerning Divine preſcience,’ printed by mr. Law, with the ſecond edition of the ‘Origin of evil,’ was preached and published in 1709, with this title; ‘Divine predeſtination and fore-knowledge conſiſtent with the freedom of man’s will:’ and as the biſhop, in this diſcourſe, had ſtarted a doctrine concerning the moral attributes of the Deity, with the moral qualities of the ſame name in man, (that is, had ſuppoſed that juſtice and goodneſs in God might be different from juſtice and goodneſs in man) he was attacked upon this head by writers of very unlike complexions: by dr. John Edwards, in a piece called ‘The divine perfections vindicated, &c.’ and by Anthony Collins, eſq; in a pamphlet intituled ‘A vindication of the divine attributes, &c.’ both in 1710. The archbiſhop did not think proper to enter into a controversy, yet endeavoured to remove all objections to his general ſcheme, with which this was intimately connected, in thoſe papers; the ſubſtance of which, as we have obſerved, was printed in mr Law’s notes, after his death.

**KING (PETER)** lord high chancellor of England, and famous for his eccleſiaſtical learning, as well as his knowledge in the law, was born in 1669 at Exeter in Devonſhire. His father was an eminent grocer and ſalter in that city; and, though a man of conſiderable ſubſtance, and deſcended from a good family, was determined to bring up his ſon to his own trade. With this view he took him into his buſineſs, and kept him at his ſhop for ſome years. However, the ſon’s inclination being ſtrongly bent to learning, he took all opportunities of gratifying his paſſion: he laid out all the money he could ſpare in books, and devoted every moment of his leiſure hours to ſtudy; ſo that he became, in reality, an excellent ſcholar, before the world ſuſpected any thing of the matter. His acquaintance with the celebrated mr. Locke, who

who was his uncle by his mother's side, and who left him half his library at his death, was of vast advantage to him. That gentleman, after some discourse, being greatly surprised and pleased with the prodigious advances he had made in literature, advised him to go and perfect himself at Leyden in Holland; and it is said to have been by his advice, that mr. king afterwards entered himself a student at the Inner-Temple, and applied himself to the law; in which profession his great parts and indefatigable industry, for he was remarkable for both, soon made him famous.

In the mean time he gave a proof of uncommon learning, by publishing, when he was no more than twenty-two years of age, the first part of a work intituled, 'An inquiry into the constitution, discipline, unity, and worship of the primitive church, that flourished within the first three hundred years after Christ. Faithfully collected out of the extant writings of those ages.' 1691, 8vo. This was written with a view to promote the scheme of a comprehension with the Dissenters; and the author has abundantly shewn that spirit of peace, unity, and moderation, which he recommends in a very powerful manner to all the parties concerned. He afterwards published the second part of the 'Enquiry into the constitution, &c.' Having desired in his preface, with a true air of modesty, and in a very unaffected way, to be shewn either publicly or privately any mistakes he might have made, that request was first complied with by mr. Edmund Elys; between whom and our author there passed several letters upon the subject, in 1692, which were published by mr. Elys in 1694, 8vo, under the title of 'Letters on several subjects.'

Mr. King had not been many years at the Temple, when he had acquired as high a reputation for his knowledge in law, as he had before for his knowledge in divinity; so that in the year 1699, he obtained a seat in the house of commons, as representative for the borough of Beer-Alston in Devonshire; and the same honour was continued to him, not only in the ensuing, which was the last parliament of king William, but also in the five succeeding parliaments, during the reign of queen Anne. In the mean time, as if loth to quit his old pursuits, the more beloved perhaps for having been the first, he completed some collections he had already made from ecclesiastical antiquity; and, having digested them into proper order, and made also proper remarks upon them, he published them in 1702, in 8vo, under the title of  
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‘The history of the apostles creed, with critical observations on its several articles.’ This treatise is written with surprising judgment and learning; and mr. Peter de Coste, who sent an abstract of it in French to mr. Bernard, to be published, as it accordingly was in his *Nouvelles de la republique des lettres* for Nov. and Dec. 1702, has related a very remarkable particular concerning it. He tells us, that an English prelate, distinguished for his erudition, being persuaded it could hardly be any thing better than a wretched rhapsody out of several discourses on the subject before printed, and especially bishop Pearson’s ‘Exposition of the creed,’ who seemed to have exhausted that matter, took it up, and began to read it with this disadvantageous prepossession: but that he was quickly convinced of his mistake, and surprised to find, in this history, so many curious things, not to be met with in dr. Pearson, without perceiving any thing borrowed from that writer’s Exposition. M. de Coste observes, that the whole treatise is written in so accurate and masterly a manner, that whoever should translate it into Latin, would do great service to those who cannot read it in English.

Henceforward our author found himself under a necessity of dropping all farther pursuits in this way. The great business which his abilities, as a lawyer, brought into his hands, left him no time to spare; and, in a few years, his merit in the law was distinguished by the highest honours. In July 1708 he was chosen recorder of London, and knighted by queen Anne in September following. In 1709 he was appointed one of the managers of the house of commons, at the trial of dr. Sacheverell. Upon the accession of George I. to the throne, he was appointed lord chief justice of the court of common-pleas, and soon after sworn of the privy-council. He was created a peer of England May the 25th, 1725, by the title of lord King, baron of Ockham in Surrey; and the great-seal, being taken from the earl of Macclesfield, was delivered to our new-created peer, whereby he became lord high chancellor of England on the first of June following. He is not supposed to have made that figure upon this bench, as was expected from the character which raised him to it; and it is said that more of his decrees were repealed by the house of lords, than of any other chancellor in the same space of time. However, he took extraordinary pains in discharging the business of his office, which impairing his constitution by degrees, brought him at last into a paralytic disorder; and his distemper increasing, he resigned the seals on  
the

the 26th of November, 1733, and his life on the 22d of July following. He died at his seat at Ockham, and left behind him four sons and two daughters, and a widow, the daughter of Richard Seys, of Boverton, in Glamorganshire, esq. The motto under his coat of arms is, 'Labor ipse vovet luptas', which has been thought to be chosen by him with great propriety, as being the characteristic quality of his nature; although, as we have already observed, he had very uncommon parts.

KIRCHER (ATHANASIUS) a famous philosopher and mathematician, and withal a most learned man, was born at Fulde in Germany, on the 2d of May, 1601. He entered into the society of Jesuits in October, 1618; and, after going through the regular course of studies, during which he shewed most amazing parts and industry, he taught philosophy, mathematics, the Hebrew and Syriac languages, in the university of Wirtzburg, in Franconia. The war, which Gustavus Adolphus, of Sweden, made in Germany, disturbing his repose here, he retired into France, and settled in the Jesuits college at Avignon, where he was in 1635. He was afterwards called to Rome, to teach mathematics in the Roman college; which he did six years. He spent the remainder of his life in that city; and, for some time, professed the Hebrew language. He died in November, 1680, after having published as many books as, one would think, might employ a good part of his life even to transcribe; for they consist of twenty-two volumes in folio, eleven in quarto, and three in octavo. His works are rather curious than useful, sometimes savouring much of vision and mere fancy; and if they are not always accompanied with the greatest exactness and precision, the reader, we presume, will not be astonished.

Niceron, &c.  
Tom. xxvii.

His principal work is, *Oedipus Ægyptiacus: hoc est universalis hieroglyphicæ veterum doctrinæ, temporum injuriæ abolitæ, instauratio*. Romæ, 1652, &c. in four volumes, folio. The first is intituled, *Templum Isiæ, de origine & duratione Ægyptiacæ sapientiæ*: the second, *Gymnasium Ægyptiacum, quo veterum Hebræorum et Orientalium sapientia instauratur*: the third, *Variarum artium veteribus Ægyptiis usitatarum classes*: the fourth, *Theatrum hieroglyphicum, quod est obeliscorum cæterorumque hieroglyphicorum monumentorum Romæ, in Ægypto & alibi, interpretatio*. Kircher was more than ordinary addicted to the study

study of hieroglyphical characters; and, if he could not always find a true meaning for them, he contrived the most plausible in his power. As his rage for hieroglyphics was justly esteemed ridiculous, some young scholars, it is said, had a mind to divert themselves a little at his expence. With this view, they engraved some unmeaning fantastic characters or figures, upon a shapeless piece of stone, and had it buried in a place which was shortly to be dug up. Then they carried it to Kircher, as a most singular curiosity in the antique way; who, quite in raptures, applied himself instantly to explain the hieroglyphic, and made it, at length, the most intelligible thing in the world. If this story was not true, there is no doubt but it might have been; and if Kircher had been made a dupe in the science of antiques, so have ten thousand besides him. The making of antiques is a trade, which has been constantly practised in all ages, and upon good foundation; since nothing is so separable as a fool and his money.

Among Kircher's other works are, *Ars Magnesia—Lingua Ægyptiaca restituta—Obeliscus Pamphilius—Iter extaticum cœleste—Iter extaticum terrestre—Mundus subterraneus, in quo universæ naturæ majestas & divitiæ demonstrantur—Arcæ Noë—Turris Babel—Organon mathematicum ad disciplinas mathematicas facili methodo addiscendas—Ars magna sciendi in duodecim libros digesta, qua nova & universalis methodo per artificiosum combinationum contextum de omni re proposita plurimis & prope infinitis rationibus disputari, omniumque summaria quædam cognitio comparari potest.* For this last work he was commended by the fanatic Kuhlman, who was as great a visionary in religious, as Kircher was in learned matters, and therefore rather more

See KUHLMAN. ridiculous.  
MAN.

There was also CONRAD KIRCHER, a Protestant, of Augsberg, who distinguished himself by a Greek concordance of the Old Testament, published, in two volumes, at Frankfort, in 1607. This work is useful, and serves for a Hebrew lexicon; the author having put the Hebrew words on one side, and the Greek of the Septuagint on the other; and also cited those passages where they differ from each other. The author has followed the Complutensian edition of the Septuagint.

KIRCH-

KIRCHMAN (JOHN) a learned German, was born on the 18th of January, 1575, at Lubeck, where his father was a merchant. He studied in his native place till he was eighteen years of age; and then went to Frankfort on the Oder, where he continued four years, in a constant attendance upon lectures, and a close application to his books. He afterwards studied in the university of Jena, and then in that of Strasburg. He had a great mind to travel, but he was not rich enough to bear the expences of it: however, not long after, a burgo-master of Luneburg, who had received a great character of him, chose him to accompany his son into France and Italy. He returned to Germany in the year 1602; and stopping at Rostock, he gave there such proofs of his learning, that the next year he was appointed professor of poetry. The work which he published in 1604, ‘*De funeribus Romanorum*’, gained him the reputation of a very learned man. He afterwards published another work, ‘*De annulis*’, which was also much esteemed, as it illustrated antiquity very well in that particular.

He married a wife the same year that he commenced author, namely, in 1604; and the composer of his funeral oration tells us, that he did it purely for the propagation of his species: for, ‘as he endeavoured to improve literature by the offspring of his mind, so he designed to increase mankind by the offspring of his body’. He did not miss his aim, for he had a great many children by her. As he was looked upon as no less careful than skilful in the education of youth, he had a great many scholars sent to him from the other cities of Germany. The magistrates of Lubeck, wanting a new principal or rector for their college, desired him to take that office upon him; and he was accordingly installed into it in the year 1613. He performed the functions of it the remainder of his days with the utmost application; though the decline of the college, which happened in his time, was falsely ascribed, by some, to his negligence. He died on the 20th of March, 1643; and the 4th of May his funeral oration was pronounced at Lubeck by James Stolterfhot, who had married his eldest daughter.

The two works already mentioned are his principal performances; yet he was the author of several other things: of treatises upon logic and rhetoric, and funeral orations. He published also, in Latin, ‘The horoscope of the first born son of the most illustrious prince, Adolphus Frederic, duke of Mecklenburg’. 1624, in quarto. He was a man of  
a good

a good deal of superstition, and had a great deal more learning than parts.

KIRSTENIUS (PETER) an eminent professor of physic at Upsal, and physician extraordinary to Christina, queen of Sweden, was born on the 25th of December, 1577; at Breslaw, in Silesia, where his father was a merchant. He lost his parents when he was very young; but his guardians took good care of his education; and, as they intended him for his father's profession, had him well instructed in arithmetic, and such other knowledge as might prepare him for it. But Kirstenius's turn did not lie this way; he had a passion for letters, which, as they did not think proper to controul, he was left to indulge at full length. He learned the Greek and Latin tongues, to which he also joined a little Hebrew and Syriac. As physic was his intended object, he cultivated natural philosophy, botany, and anatomy, with the greatest care, in his native place. Afterwards he went to visit the universities of Leipzig, Wittemberg, and Jena; and having made a great progress, during four years, under the professors there, he took a journey into the Low-Countries, and into France. He had been told, that a man cannot distinguish himself in the practice of physic, unless he understands Avicenna; and knowing the translation of that physician's works to be very bad, he had a strong inclination to learn Arabic. To this he was urged by Joseph Scaliger and Isaac Casaubon, who judged him proper to do great service to the republic of letters in that way; and he resolved to read not only Avicenna, but also Mesue, Rhasis, Abenzoar, Abukasis, and Averroes.

This passion did not hinder him from gratifying the inclination he had to travel, in which he spent seven years from home. He took a doctor of physic's degree at Basil, in 1601; and then visited Italy, Spain, England, and even Greece and Asia. Soon after his return into Silesia, he went to Jena, and married a wife there, by whom he had eight children. In 1610, he was chosen, by the magistrates of Breslaw, to have the direction of their college and their schools; but he afterwards resigned that difficult employment, being obliged to it by a fit of sickness, and applied himself intirely to the study of Arabic, and to the practice of physic. He succeeded greatly in his application to that language, and was so zealous to promote the knowledge of it, that he employed all the money he could spare in printing  
Arabic

Arabic books. We are not told why he removed into Prussia; but he had reasons to be well satisfied with this removal; for it gave him an opportunity of entering into the family of chancellor Oxenstiern, whom he accompanied into Sweden; where, in 1636, they did him the honour to appoint him professor of physic in the university of Upsal, and physician to the queen. His constitution, however, was much broken, and he did not enjoy these advantages above four years; for he lived only till the 8th of April, 1640. He was one of those few who joined piety to the practice of physic. It is observed in his epitaph, that he understood twenty-six languages.

He published several works, for which divines are as much obliged to him, as those of his own faculty: as, 1. *Grammatica Arabica*. Breslæ, 1608, fol. 2. *Tria specimina characterum Arabicorum, &c.* 1609, fol. 3. *Decas sacra Canticorum & Carminum Arabicorum ex aliquot, MSS. cum Latina ad verbum interpretatione.* 1609, 8vo. 4. *Vita quatuor evangelistarum ex antiquissimo codice, MS. Arabico erutæ.* 1609, fol. 5. *Liber secundus canonis Avicennæ, typis Arabicis ex MSS. editus, & ad verbum in Latinum translatus, notisque textum concernentibus illustratus.* 1610, fol. 6. *Liber de vero usu & abusu medicinæ.* 1610, 8vo. 7. *Notæ in evangelium S. Matthæi ex collatione textuum Arabicorum, Syriacorum, Ægyptiacorum, Græcorum, et Latinorum.* 1611, fol. 8. *Epistola S. Judæ ex MS. Heidelbergensi Arabico ad verbum translata, &c.* 1611, fol. and a Latin oration, delivered when he was installed rector of the college at Breslaw, in 1610.

K N E L L E R (SIR GODFREY) a most eminent painter, was born at Lubeck, a city of Holstein in Denmark, about the middle of the last century, but in what year we cannot learn. His grandfather enjoyed an estate near Hall, in Saxony, where he lived in great esteem among several princes of Germany, especially with count Mansfelt and the bishop of Hall; to the former of which he was surveyor-general of his mines, and inspector of his revenues. He had one son by his wife, who was of the family of Crowfen, on whom he bestowed a liberal education; sending him, for his better improvement in learning, to the university of Leipzig; from whence he removed into Sweden, being employed by queen Eleanor, dowager of the great Gustavus Adolphus. This son, Zachary Kneller, father of sir Godfrey, was  
much

much favoured by the said queen until her death; after which he settled and married at Lubeck; and having studied architecture and the mathematics, he obtained from that city a pension as their chief surveyor.

He was no ways wanting in any care or expence in the education of his son, sir Godfrey Kneller; whom he sent to Leyden, after he was sufficiently instructed in the Latin tongue, to pursue his studies in that university. There he applied himself to the mathematics, particularly to fortification, being at first designed for some military employment; but his genius leading him strongly to drawing figures after the historical manner, he soon made great improvements in it, so as to be much taken notice of and encouraged. From this city he was removed to Amsterdam, and placed, for his better instruction, under the care of Rembrant, the most famous painter of that time in Holland; but his scholar, not being contented with that gusto of painting, where exact design and true proportion were wanting, his father sent him into Italy at the age of seventeen, and committed him to the care of a near relation. He studied at Rome under the favourable influence of Carlo Marat, and the chevalier Bernini, and began to acquire fame in history-painting, having first studied architecture and anatomy; the latter aptly disposing him to relish the antique statues, and to improve duly by them. He then removed to Venice, where he had soon great marks of civility conferred upon him by the Donati, Garton, and many other noble families; for whom he drew several histories, portraits, and family pictures, by which his fame was considerably increased in that city. This, however, could not detain him there: by the importunity of some friends, he was prevailed on to come into England, where his skill and merit soon made him known. He drew the picture of king Charles II, by the recommendation of the duke of Monmouth, more than once; and his majesty was so taken with his skill in doing it, that he used to come and sit to him at his house in the piazza of Covent-Garden. He was sent by this prince into France, to draw the French king's picture, where he had the honour likewise of drawing most of the royal family, for which he received considerable presents from that great promoter of arts and sciences; but this did not influence him to stay long in that kingdom, although it happened at the death of his great patron Charles II.

At his return, he was well received by king James and his queen, and constantly employed by them, until the grand revolution; after which, he continued principal painter to king William, who dignified him with the honour of knighthood. Neither the king nor queen ever sat to any other person: and it is very remarkable of this painter, that he has had the honour to draw ten crowned heads: four kings of England, and three queens; the czar of Muscovy; Charles III, king of Spain, afterwards emperor, when he was in England; and the French king, Lewis XIV, besides several electors and princes. By this means, his reputation became so universal, that the emperor Leopold dignified him as a nobleman and knight of the holy Roman empire, by patent, which he generously sent him by count Wratistan, his ambassador in England, in the year 1700: in which there is an acknowledgment made of the services of his ancestors to the house of Austria. By this patent, he was inscribed in the number and society of noblemen, with all the privileges of such as have enjoyed the same honour for four descents, paternal and maternal. King William sent sir Godfrey Kneller to draw the elector of Bavaria's picture at Brussels; and presented him with a rich gold chain and medal, as a particular mark of the esteem he had for him. From seeing and studying many noble works of Rubens, he began to change his stile and manner of colouring, imitating that great master, whom he judged to have come nearest to nature of any other. Most of the nobility and gentry of England have had their pictures drawn by him: from which a great number of mezzo-tinto prints and others engraved have been made, which speak for him by the high esteem they are in all over Europe. His draught is most exact; no painter ever excelled him in a sure out-line and graceful disposal of his figures, nor took a better resemblance of a face, which he seldom failed to express in the most handsome and agreeable turn of it; always adding to it a mien and grace, suitable to the character and peculiar to the person he represented. His majesty king George I. created him a baronet of Great-Britain. He always lived in the greatest esteem and reputation; abounding no less in wealth than splendor, and in both far surpassing any of his predecessors. He spent the latter part of his time at Whitton, near Hampton-court, where he built a house after a complete manner, and furnished it in all respects accordingly.

His singular humanity and address, and his skill in music and languages, recommended him to the friendship and familiarity of many noble persons of the English nation; particularly to the duke of Devonshire, the earl of Leicester, the earl of Dorset, and many others. Besides the honours already mentioned, sir Godfrey Kneller was, out of the great regard paid to him by the university of Oxford, presented, by that learned body, with the degree of doctor of the civil law. He was also admitted gentleman of the most honourable privy-chamber to king William, to queen Anne, and to king George I; and has been honoured in several reigns with being a deputy-lieutenant of the county of Middlesex, and in the commission of the peace for that and other counties. As we could not inform the reader what year he was born in, so neither can we what year he died in: it appears, however, from what has been said of him, that he must have lived to a very advanced age. His pictures, in public places, are these which follow:

King William on a white horse, at Hampton-court.

The celebrated beauties of his time, there also.

The king of Spain, afterwards emperor, at Windsor.

A Chinese convert, there; a whole length.

The duke of Gloucester, at the lower house, there.

King George at Guildhall, London.

Dr. Wallis, and his own picture, at Oxford.

His own stair-case at Whitton, most part of it drawn by himself, the rest by La Guerre.

A family-piece for the duke of Buckingham.

Queen Anne and the duke of Gloucester.

The Kitt-cat club, at mr. Tonson's seat at Barn-Elms.

Sir Isaac Newton.

Lady Mary Wortley Montague.

As a proper conclusion to this account, we will subjoin the following copy of verses, which were written by a friend and admirer of this celebrated painter:

Kneller, whose hand by pow'r supreme was taught  
To reach the highest images of thought;  
To imitate what gods themselves had made,  
And paint their works in vary'd light and shade;  
By art ev'n nature to preserve alive,  
And make mortality itself survive:

Whose

Whose hand from envious Time catch'd ev'ry grace,  
 Baulk'd his keen scythe, and sav'd the matchless face;  
 The tree of life held out before the view,  
 And beauty's paradise wherein it grew,  
 With all its pleasing charms its loveliest features drew. }  
 Whose skill, not only to the looks confin'd,  
 Unveil'd to fight the beauties of the mind:  
 When now he had finish'd all this world could show,  
 Whate'er was fair, or great, or good below;  
 When now his day was done, Kneller is gone,  
 His sun is set to rise in world's unknown.  
 Though gone to those, on earth his ashes lie,  
 Glorious remains of what could only die:  
 Whose fame ne'er can, whose works shall ever raise  
 His own, the noblest monument of praise.

KNOLLES (RICHARD) an Englishman. who has written a good history of the Turks, was born in Northamptonshire, and educated at Oxford, where he was admitted about the year 1560; but we are not told of what college, though it is said he was, after taking his degrees, chosen fellow of Lincoln-college: when he had continued there some time, sir Peter Manwood, of St. Stephen's, near Canterbury, 'minding to be a favourer of his studies, called him 'from the university, and preferred him to be master of the 'free-school at Sandwich, in Kent'. It was an odd way of favouring a man's studies to call him from an university, and make him a school-master. But no matter: he did much good in his profession, and sent a great number of well-grounded scholars to the universities. He composed *Grammaticæ Latinæ, Græcæ, & Hebraicæ compendium, cum radicibus*. Lond. 1606: and so far he acted properly, within his sphere, and in a manner one should have expected; but he did more: he projected great works, extremely foreign to the genius and character of a school-master: he wrote history, and wrote it well too. His 'History of the Turks', which was first printed in 1610, folio, and which he spent twelve years in composing, has immortalized his name. In the later editions of this book, for there have been several, it beareth this title: 'The general history of the Turks, from the first beginning of that nation, to the rising of the Ottoman family', &c. Some have suggested, that Knolles was not the sole author of this history, because there appear in it several translations

Wood's A.  
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v. 1.  
Wood, &c.

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from

from Arabic histories, which language some again have affirmed him not to be conversant in: but this is mere surmise, and insufficient to deprive him of the least mite of that credit, which justly attends the work. It has been continued, since Knolles's death, by several hands. One continuation was made from the year 1628, to the end of 1637, collected out of the dispatches of sir Peter Wyche, knt. ambassador at Constantinople. But the best continuation of the Turkish history is made by Paul Ricaut, esq; consul of Smyrna, from 1623 to 1677, printed at London, 1680, in folio. Ricaut began his 'History of the Turkish empire,' from a period earlier than Knolles had left off: for he tells us, in his preface to the reader, that 'the reign of Sultan Amurat, or Morat, being imperfectly wrote in Knolles's history, consisting, for the most part, of abrupt collections, he had thought fit, for the better completing the reign of that sultan, and the whole body of our Turkish history, to deliver all the particular transactions thereof with his own pen'.

Mr. Knolles wrote, also, 'The lives and conquests of the Ottoman king's and emperors to the year 1610', which was not printed till, after his death, in 1621: to which time it was continued by another hand; and, lastly, 'A brief discourse of the greatness of the Turkish empire, and wherein the greatest strength thereof consisteth', &c. He died at Sandwich, in 1610, and left behind him the character of a judicious, learned, and worthy man.

KNOTT (EDWARD) a Jesuit, whose true name was Matthias Wilson, and memorable for his having given occasion to mr. Chillingworth's famous book, called, 'The religion of Protestants', was born at Pegsworth, near Morpeth, in Northumberland, in the year 1580. He was entered among the Jesuits at the age of twenty-six, being already in priest's orders; and is represented, in the 'Bibliotheca patrum societatis Jesu', as a man of low stature, but of very great abilities: 'vir magnis animi dotibus humili in corpore præditus. He taught divinity a long time in the English college at Rome, and was a rigid observer of that discipline himself, which he as rigidly exacted from others. He was afterwards appointed sub-provincial of the province of England; and, after he had exercised that employment out of the kingdom, he was sent thither to perform the functions of provincial. He was twice honoured with that employment. He

He was present, as provincial, at the general assembly of the orders of the Jesuits, held at Rome in the year 1646, and was elected one of the definitors. He died at London on the 4th of January, 1655-6, and was buried the next day in the church of St. Pancras, near that city.

This Jesuit was the author of several works, in all which he has shewn great acuteness and learning. In the year 1630, he published a little book, called ‘Charity mistaken, with the want whereof Catholics are unjustly charged, for affirming, as they do with grief, that Protestantism, unrepented, destroys salvation’ This book was answered by dr. Potter, provost of Queen’s-college, in Oxford, in the year 1633, by a piece intituled, ‘Want of charity justly charged on all such Romanists, as dare, without truth or modesty, affirm, that Protestantism destroyeth salvation’. The Jesuit replied, in the year 1634, under this title: ‘Mercy and truth; or, charity maintained by Catholics’. Which occasioned mr. Chillingworth to publish the work above-mentioned. The Jesuit, in the preface to his ‘Mercy and truth’, had spoken contemptuously of the learning of the English divines, as consisting only in ‘some superficial talent of preaching, languages, and elocution, and not in any deep knowledge of philosophy, especially of metaphysics, and much less of that most solid, profitable, subtle, and succinct method of school-divinity.’ ‘In this, says mr. Chillingworth to him, you have discovered in yourself the true genius and spirit of detraction. For taking advantage from that, wherein envy itself cannot deny, but they are very eminent, and which requires great sufficiency of substantial learning, you disparage them as insufficient in all things else. As if, forsooth, because they dispute not eternally, *utrum chimæra bombycinans in vacuo possit comedere secundas intentiones?* whether a million of angels may not sit upon a needle’s point? because they fill not their brain with notions that signify nothing, to the utter extermination of all reason and common sense, and spend not an age in weaving and unweaving subtle cobwebs, fitter to catch flies than souls; therefore they have no deep knowledge in the acroamatical part of learning’, &c.

Preface to  
Religion of  
Protestants.

In the mean time, mr. Knott being informed, that mr. Chillingworth was preparing an answer to his book against dr. Potter, could not bear, with patience, that the same person who was once accounted a glorious acquisition to their party, should now become a champion for the Protestants.

See art.  
Chillingworth.

These thoughts did so exasperate him, that he would not wait for the publication of his book, when he might have answered it, if he had pleased, and left the public to judge of both their performances. Such fair impartial dealing was no way suitable to his temper. He therefore took a method peculiar to himself: and, as it is usual for people that want reasons to have recourse to calumny, he attempted to prejudice the public, both against mr. Chillingworth and his book, in a vile infamous libel called ‘A direction to be observed by ‘N. N. if he mean to proceed in answering the book intituled, Mercy and truth, or charity maintained by Catholics, &c.’ 1636, in 8vo. But mr. Knott’s activity in this affair did not stop here: for, lurking about Oxford, when he heard that mr. Chillingworth’s answer was printing, he found means to have the sheets from the press, as they were wrought off. Archbishop Laud, having information of this from dr. Potter, sent a letter to dr. Baylie, the vice-chancellor, in which he tells him, that ‘he cannot have too careful ‘an eye, either over Pullin, or the rest; for certainly some ‘are about that place, to seduce as many as they can. And ‘particularly, says the archbishop, dr. Potter writes me ‘word, that Knott is now in Oxford, I would you could lay ‘hold of him, and hath the sheets from the press, as they are ‘done; and that he pays five shillings for every sheet; and ‘that you are acquainted with this rumour. I pray be very ‘careful in this also, for I know the Jesuits are very cunning ‘at these tricks: but if you have no more hold of your printers, than that the press must lie thus open to their corruption, I shall take a sower course, than perhaps is expected. For though perhaps they go so cunningly to work, as that I ‘shall not be able to make a legal proof of this foul misdemeanour, yet if I find that Knott makes a more speedy answer, than is otherwise possible without such seeing of the ‘sheets, I shall take that for proof enough, and proceed to ‘discommision your printer, and suppress his press. And, I ‘pray, fail not to let him know so much from me.’ This letter is dated Croyden, Sept. 15, 1637.

Mr. Knott, seeing that by all his arts he had not been able to deter mr. Chillingworth from publishing his Answer, tried once more to prejudice the public against it; and, for that purpose, in the year 1638, the same year that the Answer was published, put out a pamphlet intituled ‘Christianity maintained: or, A discovery of sundry doctrines tending to the ‘overthrow of the Christian religion; contained in the Answer

See art.  
Chillingworth.

Laud’s Remains, p. 141.

‘swer to a book intituled Mercy and truth, or Charity maintained by Catholics.’ Here, we see, he charges mr. Chillingworth with the overthrow of the Christian religion, because he opposed the principles of the church of Rome: but, after all, he says no more here, than what he had affirmed in his former pamphlet, that ‘the infallible authority of the church of Rome being denied, no man can be assured, that any parcel of scripture was written by divine inspiration; and that none can deny that infallible authority, but he must abandon all infused faith and true religion:’ which, as mr. Chillingworth observes, amounts to this, that ‘all Christians, besides the Papists, are open fools or concealed atheists.’ The truth is, this last pamphlet is but a paraphrase of the first: the same accusations are brought over and over again, and little or no notice is taken of mr. Chillingworth’s answers. Mr. Knott had rather applied himself to the little arts of diminishing mr. Chillingworth’s credit, than to his proper business, which was a solid confutation of his book: and, with this view, he affirmed, that ‘so many alterations had been made by the censors in mr. Chillingworth’s manuscript, that the book was quite another thing, from what it was first drawn up by the author.’ This he pretended to know from seeing the sheets, as they came from the press. What alterations were made, is not, as we know of, any where said. Mr. Chillingworth himself informs us, that ‘his book had passed the fiery trial of the exact censures of many understanding judges, who were very careful to let nothing slip contrary to truth and sound orthodox doctrine:’ but very well observes, that ‘therefore, whatsoever causeless jealousies may be entertained concerning his person, yet his book, in reason and common equity, ought to be free from them.’

Preface, &c.  
§. 14, 15.

Christianity  
maintained,  
p. 70.

Preface, &c.  
§. 4.

As for mr. Knott, he was himself sensible, that this pamphlet of his could never be looked upon as a satisfactory answer to mr. Chillingworth’s book; and therefore he promises a larger work. ‘I would not have the reader conceive,’ says he, that in this little volume I have touched all this man’s doctrines, which tend to the overthrow of Christianity, but only such as were most obvious. Nor is it my purpose, at this time, exactly to confute his grounds, or answer his objections, which may be done hereafter. My main business is to demonstrate, that, under the name of Christians, he undermines Christianity, and settles Socinianism; which is the cause, that moved me to set forth

Preface to  
Christianity  
maintained,  
&c. p. II.

‘ this short treatise for a present antidote, till a larger answer can be published.’ This larger answer however did not come out till the year 1652, when it was printed at Ghent, and published under this title: ‘ Infidelity unmasked: or, The confutation of a book published by William Chillingworth, under this title: The religion of Protestants a safe way to salvation.’ It contained 949 pages in quarto, besides the preface and index; so that nothing at least was wanting in point of bulk. Mr. Knott’s answer coming out fourteen years after the publication of mr. Chillingworth’s book, and nine years after the death of mr. Chillingworth, it might have been expected, that his heat and animosity were over; but nothing, it seems, could bring him to a better temper: and as, in his last pamphlet, he had accused mr. Chillingworth of overthrowing Christianity, so in this book he directly charges him with infidelity. The learned mr. Thomas Smith, fellow of Christ’s-college in Cambridge, published, in the year 1653, an English translation of ‘ Mr. Daille’s Apology for the Reformed churches, with a preface containing the judgment of an university-man concerning ‘ mr. Knott’s last book against mr. Chillingworth.’ It may not be amiss to produce this judgment of mr. Smith, as it will convey a very adequate idea of mr. Knott’s performance. ‘ The chief book, says mr. Smith, that is now extolled by ‘ our Romanists, is one lately set forth by mr. Edward Knott, ‘ intituled, Infidelity unmasked, or The confutation of mr. ‘ Chillingworth, &c. Wherewith, if any wavering Protestant chance to be shaken in his belief; whereof, though the ‘ Romanists generally boast much, I see no danger; because ‘ I have, after much inquiry, not heard of two in England, ‘ that have had the patience to read it over, ’tis so full of ‘ monstrous tenets and impertinencies; I shall intreat, for his ‘ satisfaction, to read likewise over mr. Chillingworth’s book, ‘ against which it was writ; and he shall find mr. Chillingworth’s a sufficient answer to it, if he please to compare section with section, from the beginning to the end of each. ‘ For he will perceive, that the most weighty arguments of ‘ mr. Chillingworth – are passed by, as the sick man in the ‘ highway was by the Jew, without notice taken; and the ‘ rest so jejundly handled, and so far from a complete answer, though ’tis sufficiently known, that mr. Knot, being ‘ in such high place, and dividing part of the task among ‘ many of his inferiors, and making use of those three folios writ by mr. G. H. against mr. Chillingworth, had all the ‘ human

‘ human advantages that could be had ; that methinks he may  
 ‘ well unchristen his book a little more, and recall that *επι-  
 ‘ γράφη*, The confutation of mr. Chillingworth’s book, re- Preface, &c,  
 ‘ serving only the rest, Infidelity unmasked : and that in re- p. 14  
 ‘ lation to himself.’

Mr. Knott, besides the performances already mentioned, wrote ‘ *Monita utilissima pro patribus missionis Anglicanæ*,’ that is, ‘ Most useful advices for the fathers of the English mission :’ but this work was not printed for political reasons, which are easy enough to be conceived.

KNOX (JOHN) an eminent Scottish minister, was one of the chief instruments and promoters of the Reformation in his own country, in the 16th century : he was descended of an ancient and honourable family, and was born in the year 1505 at Giffard near Haddingtown, in the county of East Lothian in Scotland. After passing through a grammar-school, he was sent to the university of St. Andrews, and placed under the tuition of mr. John Mair or Major ; who, though a very acute schoolman, and deep in theology, was in time out-done by his pupil. Knox however examining the works of St. Jerome and St. Austin, began to disrelish this subtilizing method, altered his taste, and applied himself to a plain and solid divinity. At his entrance upon this new course of study, he attended the preaching of Thomas Guiliam, a black-friar, whose sermons were of extraordinary service to him : and mr. George Wishart, so much celebrated in the history of this time, coming from England, in 1544, with the commissioners sent from king Henry VIII, Knox, being of an inquisitive nature, learned from him the principles of the Reformation ; with which he was so pleased, that he renounced the Romish religion, and became a zealous Protestant. He had taken his degrees long ago, and was in priest’s orders ; so that his renouncing of Popery made him particularly obnoxious to the clergy ; and the bishop of St. Andrews prosecuted him with such severity, that he was obliged to abscond, and fly from place to place. This made him resolve to retire to Germany, where the Reformation was gaining ground ; knowing that, in England, though the pope’s authority was suppressed, yet the greater part of his doctrine remained in full vigour. He was however diverted from his purpose, and prevailed on to return to St. Andrews, in the beginning of 1547 ; where he soon after accepted a preacher’s place, though sorely against his will.

He

He now set openly, and in good earnest, about the business of the Reformation. His first sermon was upon Dan. vii. 23—28; from which text he proved, to the satisfaction of his auditors, that the pope was antichrist, and that the doctrine of the Romish church was contrary to the doctrine of Christ and his apostles: and he likewise gave the notes both of the true church, and of the antichristian church. Hence he was convened by his superiors; he was also engaged in disputes; but things went prosperously on, and Mr. Knox continued diligent in the discharge of his ministerial function, till July 1547, when the castle of St. Andrews, in which he was, was surrendered to the French; and then he was carried with the garrison into France. He remained a prisoner on board the galleys, till the latter end of the year 1549, when, being set at liberty, he passed into England; and, going to London, was there licensed, and appointed preacher, first at Berwick, and next at Newcastle. During this employ, he received a summons, in 1551, to appear before Cuthbert Tonsall bishop of Durham, for preaching against the mass. In 1552 he was appointed chaplain to king Edward VI; it being thought fit, as Mr. Strype relates, that the king should retain six chaplains in ordinary, who should not only wait on him, but be itineraries, and preach the gospel all the nation over. The same year he came into some trouble, on account of a bold sermon preached upon Christmas-day, at Newcastle, against the obstinacy of the Papists. In 1552-3 he returned to London, and was appointed to preach before the king and council at Westminster; who put Cranmer archbishop of Canterbury upon giving him the living of Allhallows in London, which was accordingly offered him; but he refused it, not caring to conform to the English liturgy, as it then stood. Some say, that king Edward would have promoted him to a bishopric; but that he even fell into a passion when it was offered him, and rejected it as favoring too much of Antichristianism.

He continued however his place of itinerary preacher till 1553-4, when queen Mary came to the throne; but then, leaving England, he crossed over to Dieppe in France, and went thence to Geneva. He had not been long there, when he was called by the congregation of English refugees, then established at Franckfort, to be preacher to them; which vocation he obeyed, though unwillingly, at the command of John Calvin. He left Franckfort in 1555; and, after a few months stay at Geneva, resolved to visit his native country, and

and went to Scotland. Upon his arrival there, he found the professors of the reformed religion much increased in number, and formed into a society under the inspection of some teachers; and he associated with them, and preached to them. He conversed familiarly with several noble personages, and confirmed them in the truth of the Protestant doctrine. In the winter of 1555, he taught for the most part in Edinburgh. About Christmas he went to the west of Scotland, at the desire of some Protestant gentlemen; but returned to the east soon after. The Popish clergy, being greatly alarmed at the success of Mr. Knox, in promoting the Protestant cause, summoned him to appear before them at Edinburgh, on the 15th of May 1556; but, several noblemen and gentlemen of distinction supporting him, the prosecution was dropped. This very month he was advised to write to the queen regent an earnest letter, to persuade her, if possible, to hear the Protestant doctrine; which, when the queen had read, she gave to James Beaton archbishop of Glasgow, with this sarcasm: 'Please you, my lord, to read a psalm.'

While our reformer was thus occupied in Scotland, he received letters from the English congregation at Geneva, earnestly intreating him to come thither; accordingly in July 1556 he left Scotland, went first to Dieppe in France, and from thence to Geneva. He had no sooner turned his back, than the bishops summoned him to appear before them; and, upon his non-appearance, they passed a sentence of death against him for heresy, and burnt him in effigy at the Cross in Edinburgh. Against this sentence, he formed, and afterwards printed at Geneva, in 1558, 'An appellation from the cruel and most unjust sentence pronounced against him by the false bishops and clergy of Scotland, &c.' He had a call to Scotland in 1556-7, and it was Calvin's judgment that he should obey it; upon which he proceeded in his way thither as far as to Dieppe, and there received letters to stop his progress. It seems there was much inconstancy among the Protestants of Scotland; at which Mr. Knox, being offended, sent them letters of admonition, and then returned to Geneva. There, in 1558, he printed his treatise intitled 'The first blast of the trumpet against the monstrous regiment of women.' His chief motives to write this, were the cruel and bloody government of queen Mary of England, and the endeavours of Mary of Lorraine, queen regent of Scotland, to break through the laws, and introduce tyrannical government. He designed to have written a subsequent piece,

piece, which was to have been called ‘The second blast:’ but queen Mary dying, and he having a great esteem of queen Elizabeth, and great expectations to the Protestant cause from her, went no farther.

In April 1559 he determined to return to his native country, and would have visited England in his way, but queen Elizabeth’s ministers would not suffer him. He arrived at Scotland in May, and applied himself with great activity to promote the Reformation there. In order to have the Reformed doctrine preached throughout the kingdom, a division was made thereof into twelve districts; and the district of Edinburgh was assigned to mr. Knox. These twelve ministers, one assigned to each district, composed a confession of faith, which was afterwards ratified by parliament: they also compiled the first books of discipline for that church. In August 1561 the queen arrived from France, and immediately set up a private mass in her own chapel, which afterwards, by her protection and countenance, was much frequented. This excited the zeal of mr. Knox, who expressed himself with great warmth against allowing it: and, an act of the privy-council being proclaimed at the Market-cross of Edinburgh, on the 25th of that month, forbidding any disturbance to be given to this practice, under pain of death, mr. Knox openly, in his sermon the Sunday following, declared, that ‘one mass was more frightful to him, than ten thousand armed enemies, landed in any part of the realm.’ This freedom gave great offence to the court, and the queen herself had a long conference with him upon that and other subjects. In 1563 he preached a sermon, in which he expressed his abhorrency of the queen’s marrying a Papist; and her majesty, sending for him, expressed much passion, and thought to have punished him; but was prevailed on to desist at that time. The ensuing year, lord Darnley, being married to the queen, was advised by the Protestants about the court to hear mr. Knox preach, as thinking it would contribute much to procure the good-will of the people; and accordingly did so; but was so much offended at his sermon, that he complained to the council, who silenced Knox for some time. His text was Isaiah xxvi. 13 and 17: ‘O Lord our God, other lords than Thou have reigned over us.’ From these words he took occasion to speak of the government of wicked princes, who, for the sins of the people, are sent as tyrants and scourges to plague them; and, among other

other things, he said, that ‘God sets over them, for their offences and ingratitude, boys and women.’

In 1567 mr. Knox preached a sermon at the coronation of king James VI. of Scotland, and afterwards the 1st of Great Britain; and also another at the opening of the parliament. He went vigorously on with the great work of Reformation; but, in 1572, was infinitely offended with a convention of ministers at Leith, where it was agreed, that a certain kind of episcopacy should be introduced into the church. At this time his constitution was quite broken; and what seems to have given him the finishing stroke, was the dreadful news of the massacre of the Protestants at Paris about this time. He had strength enough to preach against it, which he desired the French ambassador might be acquainted with; but he fell sick soon after, and died on the 24th of November 1572, after having spent several days foregoing in the utmost piety and devotion. He was interred on the 26th, the corpse being attended by several lords who were then at Edinburgh, and particularly the earl of Morton, that day chosen regent: who, as soon as he was laid in his grave, said, ‘There lies a man, who in his life never feared the face of a man, who hath been often threatened with dag and dagger, but yet hath ended his days in peace and honour. For he had God’s providence watching over him, in a special manner, when his very life was fought.’

As to his character, he was, like Luther, one of those extraordinary persons, of whom few, if any, are observed to speak with sufficient temper. All that we find of him, in this way, is either extravagant encomium or senseless invective; and therefore it can be no entertainment to concern ourselves with either. As to his family, he was twice married, and had children by both his wives: two sons by the first, who were educated at St. John’s-college in Cambridge, and chosen fellows of the same. He requested the general assembly, which met at Edinburgh in 1566, for leave to visit these sons in England; but they were only at school then, being sent to the university after his death. As to his writings, they were neither numerous nor large: 1. A faithful admonition to the true professors of the gospel of Christ within the kingdom of England. 1554. 2. A letter to queen Mary, regent of Scotland. 1556. 3. The appellation of John Knox, &c. mentioned above. 1558. 4. The first blast, &c. mentioned above. 1558. 5. ‘A brief exhortation to England, for the speedy embracing of Christ’s gospel,

‘gospel, heretofore, by the tyranny of Mary, suppressed and banished’. 1559. After his death, came out, 6. ‘His history of the reformation of religion within the realm of Scotland’, &c. at the end of the fourth edition of which, at Edinburgh, 1732, in folio, are subjoined all the forementioned works. He published also a few pieces in the controversial way, against the Anabaptists, as well as Papists; and also his sermon before lord Darnley.

Bayle’s  
Dict.

K N U Z E N (MATTHIAS) a celebrated Atheist, born in the country of Holstein. He carried his madness to such a height, that he publicly maintained Atheism, and undertook long journeys on purpose to make proselytes. He was a turbulent man, and had first broached his impious notions at Koningsberg, in Prussia, about the year 1673. He boasted, that he had a great many followers in the chief cities of Europe; at Paris, at Amsterdam, at Leyden, in England, at Hamburgh, at Copenhagen, at Stockholm, at Rome; and that he had even seven hundred at Jena. His followers were called Conscienciaries, because they asserted, that there is no other God, no other religion, no other lawful magistracy, but conscience. He gave the substance of his system in a short letter, dated from Rome; the contents of which may be reduced to the following heads: ‘First, there is neither a God nor a devil; secondly, magistrates are not to be valued, churches are to be despised, and priests rejected; thirdly, instead of magistrates and priests, we have learning and reason, which, joined with conscience, teach us to live honestly, to hurt no man, and to give every one his due; fourthly, matrimony does not differ from fornication; fifthly, there is but one life, which is this, after which there are neither rewards nor punishments; sixthly, the holy scripture is inconsistent with itself.’ The letter may be found in the edition of ‘Micrælii syntagma historiæ ecclesiasticæ, 1699. Knuzen dispersed also some writings in the German tongue. But all the above was refuted, in the same language, by a Lutheran professor, named John Musæus, who undertook that work in order to remove the suspicions, that might be entertained to the prejudice of the university of Jena.

The impertinences of this German shew us, that the notions of natural religion, the ideas of honestum, the impressions of reason, and even the inward light of conscience, may continue in the mind of a man, even after the notion of  
the

the being of God and the belief of another world are entirely rooted out.

KÆMPFER (ENGELBERT) an eminent German, was born the 16th of September, 1651, at Lemgow, a small town of Westphalia, where his father was a minister. After studying in several towns, and making a quick progress, not only in the learned languages, but also in history, geography, and music vocal and instrumental, he went to Dantzick, where he made some stay, and gave the first public specimen of his proficiency, by a dissertation ‘*de divisione majestatis*’, defended in 1673. He then went to Thorn, and, from thence, to the university of Cracow; where, for three years, studying philosophy and foreign languages, he took the degree of doctor in philosophy; and then went to Königsberg, in Prussia, where he staid four years. All this while he applied himself very intensely to the study of physic and natural history. He next travelled to Sweden, where he soon recommended himself to the university of Upsal, and to the court of Charles XI, a great encourager of learning; insomuch that great offers were made him, upon condition that he would settle there. But he chose to accept the employment of secretary of the embassy, which the court of Sweden was then sending to the sophi of Persia; and, in this capacity, he set out from Stockholm, on the 20th of March, 1683. He went through Aaland, Finland, and Ingermanland, to Narva, where he met mr. Fabricius the ambassador, with whom he arrived at Moscow on the 7th of July. The negotiations at the Russian court being ended, they proceeded on to Persia; but had like to have been lost in their passage over the Caspian sea, by an unexpected storm and the unskilfulness of their pilots. During their stay in Georgia, Kœmpfer went in search of simples, and of all the curiosities that could be met with in those parts. He visited all the neighbourhood of Siamachi; and to these laborious and learned excursions we owe the many curious and accurate accounts he has given us in his ‘*Amœnitates exoticæ*’.

Mr. Fabricius arrived at Ispahan in January 1684, and staid there near two years; during all which time of his abode in the capital of the Persian empire, dr. Kœmpfer made every possible advantage. The ambassador, having ended his negotiations towards the close of 1685, prepared to return into Europe; but dr. Kœmpfer did not judge it expedient to return with him, resolving to go farther into the East, and make still greater acquisitions by travelling. With this

Kœmpfer's life by dr. Scheuchzer his translator, prefixed to his ‘*History of Japan*,’ Lond. 1728, fol.

this view, he entered into the service of the Dutch East-India company, in quality of chief surgeon to the fleet, which was then cruising in the Persian gulph, but set out for Gamron in November 1685. He staid some time in Sijras, where he visited the remains of the ancient Persepolis, and the royal palace of Darius, whose scattered ruins are still an undeniable monument of its former splendor and greatness. As soon as he arrived at Gamron, he was seized with a violent fit of sickness, which was near carrying him off; but, happily recovering, he spent a summer in the neighbourhood of it, and made a great number of very curious observations. He did not leave that city till June 1688, and then embarked for Batavia; whither, after touching at many Dutch settlements, in Arabia Felix, on the coasts of Malabar, in the island Ceylon, and in the gulph of Bengal, he arrived in September. This city having been so particularly described by other writers, he turned his thoughts chiefly to the natural history of the country about it. He possessed many qualifications necessary for making a good botanist: he had a competent knowledge of it already, a body inured to hardships, a great stock of industry, and an excellent hand at designing. In May, 1690, he set out from Batavia on his voyage to Japan, in quality of physician to the embassy, which the Dutch East India company sends once a year to the Japonese emperor's court; and he spent two years in this country, making, all the while, most diligent researches into every thing relating to it. He quitted Japan, in order to return to Europe, in November 1692, and Batavia in February 1693. He staid near a month at the cape of Good-Hope, and arrived at Amsterdam in October following.

In April 1694, he took a doctor of physic's degree at Leyden, on which occasion he communicated, in his theses, some very singular observations, which he had made abroad. At his return to his native country, he intended immediately to digest his papers and memoirs into proper order; but being appointed physician to his prince, he fell into too much practice to suffer him to pursue that design with the vigour he desired. He married the daughter of an eminent merchant at Stolzenau, in 1700. The long course of travels, the fatigue of his profession, and some family uneasinesses, arising, (as is said) from debts he had contracted, had very much impaired his constitution; so that, after a variety of ailments, he died November 2, 1716, a little past sixty, and was buried in St. Nicholas's church at Lemgow. His history of Japan is in great esteem.

KONIG (GEORGE MATTHIAS) a learned German, was born at Altorf in Franconia, on the 15th of February 1616; and afterwards became professor of poetry and of the Greek tongue, and library-keeper in the university there. He succeeded his father in this last office. He was well versed in the belles lettres, in divinity, and in the oriental languages. He was extremely deaf some years before he died; so that he was a good deal hindered in the discharge of his academical functions. He died the 29th of December, 1699, aged eighty-three years; having survived a wife, whom he married in 1648, and four children. He gave several public specimens of his learning, but is principally known for a work, intituled, *Bibliotheca vetus et nova*, printed at Altorf, 1678, 4to. This is a biographical dictionary, which, though it abounds with defects, and has been severely censured by some, is, nevertheless, very useful; to biographers particularly, who ought therefore, if only out of gratitude, to give its author's name a place in their dictionaries.

KORTHOLT (CHRISTIAN) a very learned man, and professor of divinity at Kiel, was born the 15th of January, 1633, at Burg, in the isle of Femen, near the Baltic sea, in the country of Holstein. He was educated very carefully by his father; and sent first to the school at Burg, where he continued till he was sixteen years of age. From hence he was removed to Sleswick, where he pursued his books two years more; and afterwards studied in the college of Stetin, where he gave public proofs of the progress he had made, by some theses. Going to Rostoch, in 1652, he assiduously frequented the lectures of the professors; but his father's death obliged him to leave that university in a year. He afterwards returned to it, and took the degree of doctor in philosophy, in 1656. Then he went and studied in the university of Jena, where he gained great reputation by the academical acts, and also by the private lectures he read on philosophy, the eastern tongues, and divinity. He left Jena in 1660, and went and visited the universities of Leipzig and Wittemberg. He afterwards returned to Rostoch, where he was made Greek professor in 1662, and took a doctor of divinity's degree the same year. He married in 1664, and next year was invited to be second professor of divinity in the university just founded at Kiel. He was so zealous for the prosperity of that new university, and so grateful

## KOTTERUS.

for the kindness the duke of Holstein, his master, had for him, that he refused all the employments, though very beneficial and honourable, which were offered him in several places. The prince bestowed upon him, in 1680, the professorship of ecclesiastical antiquities, and declared him vice-chancellor of the university for life, in 1689: and he discharged the duty of those offices with great ability, application, and prudence. His death, which happened the 31st of March, 1694, was a great loss to the university of Kiel, and to the republic of letters; which he enriched with a great many works, and some of them very useful. One we will give the title of, not for its utility, but because two great Englishmen are mainly concerned in it. It runs thus: ‘*De tribus impostoribus magnis liber, Edvardo Herbert, Thomæ Hobbes, & Benedicto Spinozæ oppositus. Cui addita appendix, qua Hieronymi Cardani & Edvardi Herberti de animalitate hominis opiniones philosophice examinatae*, 1680, 8vo.

See DRA-  
BICIUS.

KOTTERUS (CHRISTOPHER) was one of the three fanatics, whose visions were published at Amsterdam in 1657, with the following title, ‘*Lux in tenebris*. He lived at Sprottaw in Silesia; and his visions began in June 1616. He fancied he saw an angel under the form of a man, who commanded him to go and declare to the magistrates, that unless the people repented, the wrath of God would make dreadful havock. His pastor and friends kept him in for some time, nor did he execute his commission, even though the angel had appeared six times; but in 1619, being threatened with eternal damnation by the same spirit, there was no restraining him any longer. Kotterus was laughed at; nevertheless his visions continued, and were followed by extasies and prophetic dreams. He waited on the elector Palatine, whom the Protestants had declared king of Bohemia, at Breslaw, in 1620, and informed him of his commission. He went to other places, and, in 1625, to Brandenburg. He got acquainted, the same year, with Comenius, who became a great favourer of his prophecies. As they chiefly prefiged happiness to the elector Palatine, and the reverse to the emperor, so he became at length obnoxious, and, in 1627, was closely imprisoned, as a seditious impostor. He escaped better than was expected; but he was set on the pillory, and banished the emperor’s dominions, not to return upon pain of death. Upon this he  
went

See COME-  
NIUS.

went to Lusatia, then subject to his electoral highness of Saxony; and lived there unmolested till his death, which happened in 1647. He was sixty-two years of age. Whether this man was more fool, madman, or knave, is hard to say: probably a mixture of all three. He was not discouraged from prophesying, though his predictions were continually convicted of falsity by the event: but there is nothing equal to the impudence of a fanatic.

KRANTZIUS (ALBERTUS) a famous historian, and native of Hamburg, had no sooner finished his classical studies, but he set out upon his travels. He visited several parts of Europe, and so studiously cultivated the sciences in his travels, that he became a very able man. He was doctor of divinity and of the canon law, and professor of philosophy and divinity in the university of Rostoch; and was rector there in 1482. He went from Rostoch to Hamburg, and was elected dean of the chapter in the cathedral there in 1508. He did many good services to the church and city of Hamburg; and was so famed for his abilities and prudence, that, in the year 1500, John king of Denmark, and Frederic duke of Holstein, did not scruple to make him umpire, in a contest they had with the Dithmars. He died the 7th of December 1517, after having written some very good works, which were afterwards published: as, 1. *Chronica regnorum Aquilonarium, Daniæ, Sueciæ, Norvegiæ. Argentorat. 1546. fol.* 2. *Saxonia, sive de Saxoniciæ gentis vetusta origine, longinquis expeditionibus susceptis, et bellis domi pro libertate diu fortiterque gestis historia, libris 13 comprehensa, et ad annum 1501 deducta. Colon. 1520, fol.* 3. *Vandalia, sive historia de Vandalorum vera origine, variis gentibus, crebris e patria migrationibus, regnis item, quorum vel autores fuerunt vel everlores, libris 14 a prima eorum origine ad A. C. 1500 deducta. Colon. 1519, fol.* 4. *Metropolis, sive historia ecclesiastica Saxoniciæ. Basil. 1548, fol.* and some smaller works.

KUHLMAN (QUIRINUS) a celebrated fanatic; a short account of whom we will here extract from mr. Bayle, See DRA-  
BICIUS,  
KOTTE-  
RUS. because the English reader cannot, at this present time, 1762, see fanaticism in too great variety of lights. He was born at Breslaw in Silesia on the 25th of February 1651, and gave great hopes by the uncommon progress he made in literature; but this progress was interrupted by a sickness, under which

he laboured at eighteen years of age. He was thought to be dead on the third day of his illness, but had then, it seems, a most terrible vision. He thought himself surrounded with all the devils in hell, and this at mid-day, when he was awake. This vision was followed by another of God himself, surrounded by his saints, and Jesus Christ in the midst; when he saw and felt things inexpressible. Two days after he had more visions of the same kind; and when he was cured of his distemper, though he perceived a vast alteration with regard to these sights; yet he found himself perpetually encompassed with a circle of light on his left-hand. He had no longer any taste for polite learning, nor any value for university-disputes or lectures: he would have no other master but the Holy Ghost. He left his country at nineteen years of age. His desire to see Holland made him hasten thither, even in the midst of a very terrible war; and he landed at Amsterdam on the third of September 1673, which was but three days before the retaking the city of Naerden. He went to Leyden a few days after, and soon met with the famous Jacob Behmen's works; the reading of which was like oil thrown into the fire. He was surprised to find, that Behmen had prophesied of things, of which he thought no-body but himself had the least knowledge. There was at that time in Holland one John Rothe, a prophet likewise; for whom Kuhlman conceived a high veneration, and dedicated to him his '*Prodomus quinquennii mirabilis*,' printed at Leyden in 1674. This work was to be followed by two other volumes, in the first of which he intended to introduce the studies and discoveries he had made since his first vision, till the year 1674. He communicated his design to father Kircher; and, commending some books which that Jesuit had published, he let him know, that he had only sketched out what himself intended to carry much farther. It is diverting enough to see, how Kircher managed him: he wrote him civil answers, in which he did not trouble himself to defend his works, much less to vie with Kuhlman in knowledge: no: he struck sail before him, and declared, that having written only as a man, he did not pretend to equal those who wrote by inspiration. 'I frankly own myself, says he, incapable of your sublime and celestial knowledge: what I have written, I have written after an human manner, that is, by knowledge gained by study and labour, not divinely inspired or infused.—I do not doubt but that you, by means of the incomparable and vast extent of your genius, will produce discoveries much  
 ' greater

‘ greater and more admirable than my trifles.—You promise  
 ‘ great and incredible things, which, as they far transcend all  
 ‘ human capacity, so I affirm boldly, that they have never  
 ‘ been attempted, nor even thought of, by any person hi-  
 ‘ therto : and therefore I cannot but suspect, that you have  
 ‘ obtained by the gift of God such a knowledge, as the scrip-  
 ‘ tures ascribe to Adam and Solomon ; I mean, an Adamic  
 ‘ and Solomonian knowledge, known to no mortal but your-  
 ‘ self, and inexplicable by any other.’ Our fanatic took all  
 this for serious compliment, not perceiving that he was ridi-  
 culed ; and carefully published Kircher’s answers, using capi-  
 tal letters in those passages where he thought himself praised.  
 The Jesuit however gave him good advice, when Kuhlman  
 consulted him about writing to the pope : he told him how  
 nicely, and with what circumspection and caution, things  
 were conducted at Rome ; and assured him, that his great  
 work, which he proposed to dedicate to the pope, would be  
 applauded and admired, provided he left nothing in it which  
 might offend the censors of books, and took care not to as-  
 cribe to himself an inspired knowledge.

When Kuhlman left Holland, does not appear ; but it is  
 related, that he wandered a long time in England, France,  
 and the East, and at last was burnt in Muscovy, on the 3d of  
 October 1689, on account of some predictions which were  
 actually seditious. This fanatic was not averse to women :  
 he married more than once, if we may call a marriage, and  
 not concubinage, that commerce between a man and a wo-  
 man, which wants the formalities of the civil and canon  
 law. He was not so removed from the things of this world,  
 but that he would use even arts to get money. He used to  
 write letters to people, in which he denounced terrible judg-  
 ments, if such and such sums were not advanced for the pro-  
 motion of the new kingdom of God. The celebrated Van  
 Helmont received one of these letters, but was not so simple  
 as to be terrified with it, or to pay the least regard to it.  
 Another particular concerning this fanatic is worth observing ;  
 which is, that while he was ready to write respectfully to the  
 pope, for the good of Christianity, he was comforting him-  
 self with Drabricius’s prophecies relating to the destruction of  
 the papacy, and at that very time wrote to his friends letters  
 full of hopes, that it was then approaching. Most of these  
 spiritual madmen have a strong mixture, not only of carnality  
 and worldly-mindedness, but also of genuine knavery, in  
 their compositions.

Niceron,  
&c. tom. iv.

KUHNIUS (JOACHIM) a learned German critic, was born in the year 1647 at Gripswalde, a town of Pomerania, where his father was a considerable merchant. Great care was taken of his education; and, after he had finished his juvenile studies in his own country, he was sent to Stade in Lower Saxony. In 1668 he went to the university of Jena, where he applied himself to divinity and the belles lettres. Travelling making one part of the education of a German, he visited the most celebrated towns of Franconia. His high reputation engaged Boccius, a minister of Oettingen in Swabia, to employ him as a preceptor to his children; which office he discharged with so much credit, that he was in 1669 made principal of the college in this town. He held this post three years; and then went to Strasburg, where in 1676 he was elected Greek professor in the principal college. Ten years he acquitted himself honourably of all the duties of his professorship, and then was made Greek and Hebrew professor in the university of the same town. His uncommon skill in the Greek language drew a vast number of scholars about him, and from places and countries very distant. He died the 11th of December 1697, when he was no more than fifty years of age.

He published himself, 1. *Animadversiones in Pollucem*. 1680, 12mo. This was a specimen of an intended edition of Pollux's *Onomasticon*, which he was prevented by death from executing. His labours however were not lost, but inserted in the folio edition of that author at Amsterdam, 1706. 2. *Æliani variæ historiæ libri xiv*. Argent. 1685, 8vo. Item 1713. His notes on this author are very exact and learned, and not only critical but explanatory. 3. *Dionogenes Laertius de vitis philosophorum, &c.* Amst. 1692, in two volumes, 4to. This is Menage's edition, in which the short notes of Kuhn timer, as well as other learned men, are inserted. These in his life-time. After his death were published, 4. *Quæstiones philosophicæ ex sacris veteris et Novi Testamenti aliisque scriptoribus*. Argent. 1698, 4to. 5. *Pausaniæ Græciæ descriptio, &c.* Lipsiæ, 1716, folio. Kuhn timer took great pains with this author, whose text was much corrupted; and his edition is justly reckoned a good one.

KUSTER (LUDOLF) a very eminent critic, was born in February 1670 at Blomberg, a little town in the county  
of

of Lippe in Westphalia, where his father was a magistrate : and learned polite literature under his elder brother, who taught it at Berlin in the college of Joachim. He distinguished himself very early in life ; and, upon the recommendation of baron Spanheim, was appointed tutor to the two sons of the count de Schwerin, prime minister of the king of Prussia. He had the promise of a professorship in his college ; but, till that should be vacant, Kuster, who was then but about five and twenty years of age, resolved to travel into Germany, France, England, and Holland. He went first to Franckfort upon the Oder, where he studied the civil law for some time ; and thence to Antwerp, Leyden, and Utrecht, where he staid a considerable time, and wrote several works. In 1699 he passed over into England, and the year following into France ; where his chief employment was to collate Suidas with three manuscripts in the king's library. About the end of this year he returned to England, and in four years finished his edition of Suidas, which he had set his heart very much upon. He related himself, that being one night awaked by thunder and lightning, he was seized with so dreadful an apprehension for this work, that he rose immediately, and carried it to bed with him, with all the affection of a father for an only child. It came out at Cambridge in the year 1705 ; and mr. Le Clerc tells us, that it is very correct and beautiful in all respects, and that the university furnished part of the expence of it. He was honoured with the degree of doctor by the university of Cambridge, and had several advantageous offers made him to continue there ; but he was obliged to wave them, being recalled to Berlin, to take possession of the professorship, which had been promised him. He afterwards resigned this place, and went to Amsterdam ; where, in 1710, he published an edition of Aristophanes, which the public had been prepared some time to expect by an account as well as a specimen, which mr. Le Clerc had given of that work, in his 'Bibliothèque choisie' for the year 1708. He gave an edition also of Mills's Greek Testament the same year ; in which he had compared the text with twelve manuscripts, which dr. Mills never saw. Of these twelve there were nine in the king of France's library ; but, excepting one, which has all the books of the New Testament, the rest contain no more than the four gospels. The tenth manuscript belonged to mr. Carpzovius, a minister at Leipsic, and contains the four gospels. The eleventh was brought from Greece by mr. Seidel of Berlin ; but it has not

Biblioth.  
chois. tom.  
ix. p. 186.

Tom. xv.  
p. 109.

the four gospels. The last, which Kuster laid the most stress upon, was communicated to him by mr. Bornier, who bought it at the public sale of the library of mr. Francius, professor of rhetoric at Amsterdam. After Kuster's preface, follows a letter of mr. Le Clerc concerning dr. Mills's work. From Amsterdam he removed to Rotterdam, and went some time after to Antwerp, to confer with the Jesuits about some doubts he had in religious matters: where he was brought over to the Roman Catholic religion, and abjured that of the Protestants, on the 25th of July 1713, in the church of the Noviciates belonging to the Jesuits. The king of France rewarded him with a pension of 2000 livres, and, as a mark of distinction, ordered him to be admitted supernumerary associate of the academy of Inscriptions. But he did not enjoy this new settlement long; for he died, on the 12th of October 1716, of an abscess in the pancreas, being only 46 years of age. He published several works of a smaller kind, which we have not thought it necessary to dwell upon; among the rest, 'Jamblici de vita Pythagoræ liber, cui accedit Porphyrius de vita Pythagoræ,' and some pieces, which were inserted in the Collection of Greek and Roman antiquities, published by Grævius and Gronovius. His chief excellence was his skill in the Greek language, to which he almost entirely devoted himself. He thought the history and chronology of Greek words the most solid entertainment of a man of letters, on which account he despised all other parts of learning, as men are too apt to despise what they know nothing of; and it is reported of him, that, one day, taking up mr. Bayle's *Commentaire philosophique*, in a bookseller's shop, he threw it down, and said, 'This is nothing but a book of reasoning: non sic itur ad astra.' There is, in the General dictionary, under this article, a letter from mr. Joseph Wasse, the learned editor of Sallust, containing several curious particulars relating to this critic; of which we will here give an abstract, as far as Kuster is concerned, since it is quite to our purpose, and cannot fail of entertaining:

“ Dr. Kuster, a tall, thin, pale man, seemingly unable to bear fatigue, was nevertheless indefatigable, and of an uncommon application to letters. He formed himself under Grævius. I was acquainted with him from 1700 to 1714. Upon my collecting the remains of Anacreon for mr. Barnes, about 1702, he introduced me to dr. Bentley. You must be known, says he, to that gentleman, whom I look upon, not only as the first scholar in Europe, but as  
the

Memoirs de  
Trevoux,  
Mars 1717,  
& Nouvel-  
les litter.  
du 19 Dec.  
1716, & du  
9 Jany.  
1717.

the best of friends. I only hinted to him the difficulty I lay  
 under in relation to the officers of the customs; and pre-  
 sently after he accommodated that troublesome affair to my  
 intire satisfaction, without so much as once letting me  
 know he had any hand in it till near a year after: unde satis  
 compertum mihi Bentleium esse re officiosum, non verbis.  
 Many an excellent emendation upon Suidas have I received  
 from him. I the rather mention this, says mr. Wasse, be-  
 cause, when that Lexicon was in the press, Kuster with  
 indignation shewed me an anonymous letter in Latin, ad-  
 dressed to him, wherein he was advised not to treat the doc-  
 tor with that distinction, if he intended his book should  
 make its way in the learned world. But to proceed; when  
 he came to write upon Suidas, he found himself under a ne-  
 cessity of making indices of all the authors mentioned by the  
 ancients, Eustathius particularly, and nineteen volumes  
 of Commentaries upon Aristotle, &c. of the history, geo-  
 graphy, and chronological characters occasionally men-  
 tioned. Dr. Bentley prevailed upon me to give him some  
 assistance. Those, that fell to my lot, were chiefly Eusta-  
 thius on the Odyssey, seven or eight Scholiasts, Plutarch,  
 Galen. You may judge of Kuster's dispatch and applica-  
 tion, when I tell you, I could by no means keep pace with  
 him, though I began the last author Jan 9, 1703, and fi-  
 nished him March the 8th of the same year, and in propor-  
 tion too the remainder. Though I corrected all the sheets  
 of the first volume, yet I never perceived he had omitted  
 some less material words, nor ever knew the true reason.  
 I have heard him blamed too for not mentioning the names  
 of one or two persons, who sent him a few notes: but this  
 was occasioned, I am confident, by the hurry he was always  
 in, and the great number of letters, memorandums, and  
 other papers he had about him. As I remember, he tran-  
 slated De novo in a manner five or six sheets a week, and  
 remarked upon them; so that the work was hastily execu-  
 ted, and would have been infinitely more perfect, had he  
 allowed himself time. Some people thought they assisted  
 him, when they did not. A person of figure took him into  
 his closet after dinner, and told him he would communi-  
 cate something of mighty importance, a *κειμήλιον*, which in  
 all difficulties had been many years his oracle. In an ill hour  
 I met Kuster transported with delight. We found it was  
 Budæus's Lexicon, large paper, with only the names of the  
 authors he quotes writ in the margin, without one single  
 remark

' remark or addition: Kuster, the best-natured man alive,  
 ' was terribly put to it how to treat one, that meant well,  
 ' and continually enquired what service it did him, and tri-  
 ' umphed that he was able to contribute so largely to the wor-  
 ' thy edition of Suidas. Towards the close of the work, Kus-  
 ' ter grew very uneasy, emaciated to the last degree, cold as  
 ' a statue, and just as much alive as a man three parts dead.  
 ' Sure I was to hear, every time I called upon him, *O utinam*  
 ' *illucescat ille dies, quo huic operi manum ultimam impo-*  
 ' *nam!* It may now be proper to acquaint you, in what  
 ' manner this gentleman used to relax and forget his labours  
 ' over a bottle, for even Scipio and Lælius were not such  
 ' fools as to be wise always; and that was generally in the  
 ' poetical way, or in conversations that turned upon antiqui-  
 ' ties, coins, inscriptions, and obscure passages of the an-  
 ' tients. Sometimes he performed on the spinnet at our mu-  
 ' sic club, and was by the connoisseurs accounted a master.  
 ' His chief companions were dr. Sike, famous in Oriental  
 ' learning, Davies, and Needham; mr. Oddy, who writ  
 ' Greek pretty well, and has left notes upon Dio, and a ver-  
 ' sion of Apollonius Rhodius, which are repositied in lord  
 ' Oxford's library; he is the person, whose conjectures upon  
 ' Avienus were printed by dr. Hudson, at the end of his *Gec-*  
 ' *graphers*: and mr. Barnes the Greek professor.—Upon  
 ' the publication of his Suidas, Kuster in a little time grew  
 ' very fat; and returning into Prussia, found his patrons re-  
 ' tired from court, and his salary precarious. What is more,  
 ' his principles, which inclined to what is now called Arian-  
 ' ism, rendered him not very acceptable to some persons. In  
 ' a little time measures were taken to make him uneasy, and  
 ' he retired to Amsterdam.—Here he reprinted dr. Mills's  
 ' New Testament, and published Aristophanes, and some  
 ' additional remarks upon Suidas under mr. Le Clerc's cover.  
 ' But his banker failing, he was reduced to extreme poverty;  
 ' and happening at that very juncture to be invited to Paris  
 ' by his old friend l'abbe Bignon, was unfortunately prevailed  
 ' upon to join himself to the Gallican church. He desired me  
 ' to write to him as usual, but never on the article of reli-  
 ' gion; declaring at the same time, how he had not been  
 ' obliged to make a formal recantation, or condemn the Re-  
 ' formed by any express act of his, but merely to conform.  
 ' How far this is true, I know not; what is certain, is only  
 ' that he was promised all the favour and distinction any con-  
 ' vert could expect. He was presently admitted a member of  
 ' the

the Royal Academy of Inscriptions; and in 1714, in return for a paper of verses I sent him, made me a present of his book, *De vero usu verborum mediorum*; *χρίσται χαλκίσται*. The last I had from Kuster contained only queries upon Hesychius; on whom, before he left England, he had made about 5000 emendations. His queries were not over difficult; and from thence I guessed his health much impaired. And it proved so indeed; for we heard soon after, that he had been blooded five or six times for a fever, and that, upon opening his body, there was found a cake of sand along the lower region of the belly. This, I take it, was occasioned by his sitting in a manner double, and writing on a very low table, surrounded with three or four circles of books placed on the ground; which was the situation we usually found him in. He had a clear head, cool, and proper for debate; he behaved in a very inoffensive manner; and, I am persuaded, the last error of his life was almost the only one, and by charitable persons will be placed in a good measure to the account of his deplorable circumstances: for if oppression, which only affects a part, will; why shall not the loss of all one's fortunes, purchased with so much labour, 'make a wise man mad?' Let those only censure him, who in plentiful circumstances have the spirit to serve their country without place or title.'

LABADIE (JOHN) a famous French enthusiast, was the son of John Charles Labadie, gentleman in ordinary of the bed-chamber to the French king, and governor of Bourges upon the Dordonne in the province of Guienne, where this son was born to him Feb. 13, 1610; and, being sent to the Jesuits college at Bourdeaux at six or seven years of age, he made so quick a progress in his studies, that his masters resolved to take into their society a youth who gave such promising hopes of being an honour to it. The spirit of piety with which he was animated, brought him easily into their views: but, being opposed therein by his father, he could not put the design into execution, till the death of the old gentleman set him at liberty. Then he entered into the order, and having finished his course of three years in the study of rhetoric and philosophy, he took upon himself the office of a preacher some years before he was ordained priest. He continued among the Jesuits till 1639, when his frequent infirmities, and the desire he had of attaining to greater perfection, engaged him to quit that society. This is his own account

count of the matter ; while others aver, that he was expelled for some singular notions with regard to piety, and for his hypocrisy.

However that be, it is certain that he went immediately to Paris, where he preached with great zeal in several parts of the city, and procured the esteem and friendship of father Gondren, general of the oratory. And m. Francois Coumartin bishop of Amiens, being present at one of his sermons, was so much pleased, that he engaged him to settle in his diocese, and gave him a canonry in his cathedral church. This preferment was particularly acceptable, by removing him from Paris, where he had met with some rubs, on account of some of his discourses from the pulpit, upon the points of grace, predestination, and repentance, wherein he advanced the same doctrine that had thrown the abbot de St. Gran into the castle of Vincennes.

He was no sooner fixed at Amiens, than he set up for a director of consciences, and presently saw himself at the head of a vast number of devotees. But it is pretended that, beginning by the spirit, he finished; as is often the case, by the flesh, and that the discovery of some love-intrigues which he had in a nunnery, obliged him to seek a retreat elsewhere. For that purpose he chose first Port Royal ; but his stay there was short, for the Solitaires of that place were too well instructed to be imposed on by him. He therefore went thence to Bazas, and afterwards to Thoulouse, where the famous m. de Montchal, archbishop of the city, gave him the direction of a convent of nuns of the Tiers order of St. Francis. To these ladies he pressed the necessity of putting themselves in mind, two or three times a week, of the ‘ state of innocence.’ To which end, they were to strip stark naked, and remain so, while he preached to them in the same condition. The professed intention was that of imitating Adam and Eve, and the ceremony was performed with the doors fastened. At the same time, one of the grand principles of their devotion, which he instilled into them, was, not to be troubled about any motions or gesticulations of the body, provided they took care to turn their first thoughts in a morning towards God ; because, said he, where the spirit of God is, there is liberty. This doctrine, which he inculcated with the utmost diligence upon all the nuns under his direction, authorized him too make proofs of their proficiency in it, and even to censure those who made any resistance ; telling such, that their hearts were not yet spiritual, nor fixed enough  
upon

upon God. A great number of his female disciples did not scruple to submit to these directions: but, the affair reaching the ears of the bishop, he, apprehending the consequences of such a converse, dispersed those who had been seduced into different convents, to be better instructed.

Labadie, enured to flee from such places where his method of directing was not approved, retired into a hermitage of the Carmes of Graville, and there, as before, set out with his method of devotion. He said he had a call from heaven to take the habit of that order, and, under pretence of the call, he took it upon himself, instead of receiving it from the hands of the superior. However, knowing that there was a prosecution out against him, on suspicion, by the bishop of Bazas, he concealed himself under the feigned name of St. John of Christ, preaching up, that the habit of the Carmes was that of Elias, that he had taken it, because he had the spirit and ministry of it, God having destined him to re-establish the kingdom of grace, which was to be completed before the year 1666, when the world would have an end. Some of the Carmes who were prepossessed with a strong conceit of the sanctity and antiquity of their habit, looked upon Labadie, speaking in these high terms of it, as a divine person, and called him their Holy Father. Nay, he found among them such as were simple enough to believe, that they did not only receive the Holy Spirit, but the authority, and even communicated it to others when he breathed upon them. In short, the infatuation ran to that pitch, that, when the bishop of Bazas came with a sufficient posse to seize him at Graville, the superior and the rest of the monks shut the doors against him, and gave the person he pursued both time and means to make his escape. The bishop, seeing them so deeply infatuated with this man, took them out of their solitude, and brought them with him to his own seat, that he might deceive them. Accordingly he kept them there, till, being delivered from their blindness, they discovered to him an infinite number of extravagancies, which this holy father had obliged them to practise, most of which were lascivious.

Labadie, now despairing to make disciples any longer among the Catholics, by whom he was too well known, betook himself to Caslets, a castle belonging to the count de Favas, who professed the Reformed religion. That gentleman, honestly believing that a person who had been Jesuit, Janfenist, Carme hermit, Missionary, and Devotee, would be a great conquest for his church, conducted him to Mon-

Montauban, where he was received with open arms. Instead of assuring themselves by a long proof of the manners and religion of a man whom so many different changes justly rendered suspected, that church took him for their pastor with too much precipitation, and he continued there for the space of eight years : for, notwithstanding the more sensible part of the people were shocked to hear the railing and bitterness which he threw out in his sermons continually against his opposers, yet he did not fail to support his reputation among the devotees, whom he still enchanted, some by the spirit, and others by the flesh.

He resolved to try if he could not introduce into the bosom of the Reformation the doctrine and practice of spirituality and mental prayer : with which view, he published three Manuals, composed chiefly to set forth the excellence and necessity of that method. But the attempt which he made upon the chastity of mademoiselle Calonges lost him the esteem and protection of those very persons for whose use his books were particularly written. The story is not a little entertaining, and therefore did not escape the notice of mr. Bayle, who relates the fact as follows : Having directed this damsel to the spiritual life, which he made to consist in internal recollection and mental prayer, he gave her out a certain point of meditation, and having strongly recommended it to her to apply herself intirely for some hours to such an important object, he went up to her when he believed her to be at the height of her recollection, and put his hand into her breast. She gave him a hasty repulse, and expressed a great deal of surprize at the proceeding, and was even preparing to rebuke him ; when he, without being in the least disconcerted, and with a devout air prevented her thus : ‘ I see plainly, my child, that  
 ‘ you are at a great distance from perfection ; acknowledge  
 ‘ your weakness with an humble spirit, ask forgiveness of  
 ‘ God, for your having given so little attention to the myste-  
 ‘ ries, upon which you ought to have meditated. Had you  
 ‘ bestowed all necessary attention upon those things, you  
 ‘ would not have been sensible of what was doing about your  
 ‘ breast : but you were so much attached to sense, so little  
 ‘ concentered with the Godhead, that you were not a moment  
 ‘ in discovering that I touched you. I wanted to try whether  
 ‘ your fervency in prayer had raised you above the material  
 ‘ world, and united you with the Sovereign Being, the living  
 ‘ source of immortality and a spiritual state ; and I see, to my  
 ‘ great grief, that you have made very small progress, and  
 ‘ that

‘ that you only creep on the ground ; may this, my child, make you ashamed, and move you for the future to perform the sanctified duties of mental prayer better than you have hitherto done.’ The young lady, who had as much good sense as virtue, was no less provoked at these words, than at the bold actions of her ghostly instructor, and could never after bear the name of such a holy father (A).

Some time afterwards, information was made at the court against him, for raising a sedition on account of a dead body.

This was the corpse of a woman which the curate of Montauban thought proper to inter in the church-yard of the Catholics, because she had changed her religion. Labadie denied the priest’s right to the corpse, and his party appeared in arms to dispute it. But the cause being brought before the court, it was there decided in favour of the Catholics, and Labadie condemned to quit the church of Montauban as a seditious person. His banishment however caused a dangerous division. D’Arbusly, his colleague, was charged with promoting his condemnation, out of a spirit of jealousy. Two parties were formed in the town, almost wholly consisting of the Reformed, which were called Margaiats Ciquelers. They proceeded to the last extremities, though the chieftains of each party bore so bad a character, as to be equally detested by those who had followed them with too much heat. Labadie, thus driven out of Montauban, went to seek an asylum at Orange ; but, not finding himself so safe there as he imagined, he withdrew privately to Geneva in the month of June 1659. In the mean time his departure was much regretted at Orange, where he was less known than elsewhere, and had imposed upon the people by his devout manner, and by his preaching. However, he was not long at Geneva without causing great commotions. Those that joined him built a large mansion ; in which house proper cells were provided for his most zealous disciples and followers, while the rest of the citizens, consulting how to get rid of him, contrived to procure him an invitation to Middleburg, which was accepted ; and accordingly he repaired thither in 1666, and presently began to declare his opinions more explicitly than he had ever done before.

(A) The same doctrine was being discovered by the swelling of the bellies of his disciples, had preached, and the same practice put in use not many years ago at the confidence to print and publish a piece in defence of fornication.

His

His peculiar tenets were these: 1. He believed that God could and would deceive, and that he had sometimes actually done it. 2. He held the holy scripture not to be absolutely necessary to salvation, since the Holy Spirit acted immediately upon the soul; and gave it new degrees of revelation; and, when once struck with that divine light, it was able to draw such consequences as would lead to a perfect knowledge of the truth. 3. Though he did not deny the lawfulness of infant baptism, yet he maintained that it ought to be deferred to riper years. 4. He put this difference between the old and new covenant: The first, he said, was carnal, loaded with ceremonies, attended with temporal blessings, and open to the wicked as well as the good, provided they were descendants of Abraham; whereas the new covenant admitted only spiritual persons, who were freed thereby from the law, from its curse, and from its ceremonies, and put into a state of perfect liberty. 5. He held the observation of the sabbath to be an indifferent thing, maintaining that, in God's account, all days were alike. 6. He distinguished the church into the degenerate and regenerate, and held, that Christ would come and reign a thousand years upon earth, and actually convert both Jews, Gentiles, and Christians, to the truth. 7. He maintained the eucharist to be nothing more than a bare commemoration of Christ's death, and that, though the signs were nothing in themselves, yet that Christ was received therein spiritually by the worthy communicant. 8. He taught, that the contemplative life was a state of grace and of divine union in this world, the comble of perfection, and the summit of the Christian mountain, elevated to that height, that it touched the clouds, and reached up very near to heaven. 9. That a person whose heart was perfectly content and calm, was almost in possession of God, discoursed familiarly with him, and saw every thing in him: that he took all things here below with indifference, beholding the world beneath him, and whatever passed therein; its mutability not touching him; all the storms, to which the world is subject, forming themselves under his feet, just as rain and hail form themselves under the tops of mountains, leaving upon the summit a constant calm and quietude. 10. That this state was to be obtained by an entire self-denial, mortification of the senses, and their objects, and by the exercise of mental prayer.

It was owing to this practice of spirituality, accompanied with an apparent severity of manners, that Labadie acquired

a very great authority in a little time. Those who charged him with hypocrisy were looked on as mondains, sold to the present life; while his followers were esteemed as so many saints. Even mademoiselle Schurman, so famous in the republic of letters, was persuaded, that she chose the better part (B), in putting herself under his directions (c); she became one of the most ardent chiefs of his sect, so that she drew into it Elizabeth, princess Palatine (D), who opened

(B) Mr. Bayle says, indeed, he will not vouch for the certainty of all these facts, and Mr. Bernard, who relates the story after him, in the Republic of letters, appears to doubt it. But we are assured by Mr. Basnage, that he had it from the lady herself, whom he had heard relate it more than once, and that she never was without horror at Labadie's false devotion: yet he intimates, plain enough, his opinion about them, in the following remark upon it. 'I content myself, continues he, with asserting, that it appears very probable, that some of these spiritual devotees, who would make people hope that a strong meditation will ravish the soul, and make it insensible of actions of the body, do it with a view of toying with their fair disciples with impunity, and of doing something still worse. This is what the Molinists are accused of. In general, there is nothing more dangerous for the soul, than acts of devotion too mystical and refined; the body, to be sure, runs some risks in them, and a great many are pleased with the deceit'. Bayle's Dict. under the article MAMIL-

coming to the ears of the church, a consultation was held about punishing the delinquent with excommunication, on which there arose a division, and the debate grew so warm, that the two contending parties came to a total rupture, and the favourers of the young man were called Mamilarians. Thus the Anabaptists are the most rigid of all the Christian moralists, since they excommunicate a man for touching the breasts of a mistress whom he courts for his wife, and break their church communion with those who are against excommunicating such a spark. It is true, the least strict casuists, the Sanchez's and the Escobars, condemn the touching of breasts; they agree it is an impurity, a branch of lewdness, and one of the seven mortal sins; but they do not impose upon the guilty a very severe penance. And, in many countries of Europe, as well as among ourselves, they are obliged to consider it among the peccadilloes, which they call quotidianæ incurfionis.

(c) See her article in this work.

(D) She had already some internal sentiment from God concerning him and a divine vision, wherein he had shewn her, in the spirit, a little man very earnest to hinder, with a pole in his hand, the fall of a great building or temple: and, by some

opened an asylum to all the wandering and fugitive disciples of that princeſs, eſteemed it an honour to collect what ſhe called the true church, and declared her happineſs in being delivered from a masked Chriſtianity, with which ſhe had, till then been deceived. She extolled Labadie to the ſkies. He was the man, ſhe ſaid, who talked to the heart; that he had ſpoke to her's in a time of ſickneſs, and had made her feel the vanity of the creatures, and the ways of heaven, by the diſcourſes which flowed in abundance out of his mouth, which other preachers could not attain to by their ſtudied ſermons.

About this time Labadie tried to fix himſelf upon Antoniette Bourignon, who had alſo gone into the ſpiritual method. Mr. de Cort, one of this lady's associates, having undertaken to drain an iſland of Holſtein, called Noordſtrand, in order to carry thither ſome of Janſen's diſciples, together with others of madam de Bourignon, Labadie entered into a cloſe connection with him, in the view of providing himſelf a ſafe and commodious ſettlement in that country, which was agreed to by De Cort; but the lady did not approve her friend's deſign, and writing to him upon the ſubject, ' You may go thither without me, ſays ſhe, for I both know and feel that we can never agree together; their ſentiments, and the ſpirit which governs them, are quite contrary to my light, and the ſpirit which governs me'.

However, the followers of Labadie, who were now diſtinguiſhed by the title of Labadiſts, became ſo numerous, and ſo many perſons of each ſex abandoned the Reformed church to cloſe with them, that the French church in the United Provinces ſet themſelves in earneſt upon the means of ſtopping the courſe of a deſertion which was daily increaſing. But Labadie, perceiving their deſigns againſt him, took himſelf to the method of warding off the blow,

conference that ſhe had with him, wherein ſhe endeavoured in vain to divert him from going to brave the ſynod of Naerden, and to ſhew him the error of his wicked doctrine of predeſtination, ſhe was fully convinced, that he had no light but what was enjoyed by the learned men of thoſe times, reading, ſtudy, ſome barren ſpe-

culations and actions of his own mind; and no other motive to his conduct, but ſome headſtrong and corrupt motions of the paſſions, without being at all enlighened by God himſelf, or governed by the quiet motions of his divine inſpirations. *Vie continuee de mad. Bourignon, p. 284.*

by

by turning it upon them. Mr. de Wolzogue, professor and minister of the Walloon church at Utrecht, had lately published a piece, several passages of which had given great offence to the Protestants (E). Labadie therefore took this opportunity to accuse him of heterodoxy, in the name of the Walloon church at Middleburgh, to a synod which was held at Naerden. But, upon hearing the matter, Wolzogue was unanimously declared orthodox (F), the church of Middleburgh censured, and Labadie condemned to make a public confession before the synod, and in the presence of Mr. de Wolzogue, that he had been to blame in bringing the accusation, and thereby done him an injury. Which judgment reaching the ears of Labadie, he resolved not to hear sentence pronounced; and, for fear of having it signified to him, he withdrew privately from Naerden; and returning to Middleburgh, he raised such a spirit against the synod in his church, as even threatened

(E) A piece came out in 1666, intituled, 'Philosophia s. scripturæ interpres, exercitatio paradoxæ'; this was thought a pernicious book; was refuted by Mr. Wolzogue, in a piece intituled 'De scripturarum interprete adversus exercitatorum,' &c. 1667; but he managed it so unluckily, that his reputation was as much or more inveighed against than the book he endeavoured to refute. One of the most offensive passages was, his affirming that God will not deceive us, though no one may suppose, but that he could do this if he pleased; or, God might deceive if he thought proper to do it. He was answered by Vander Waeyen, in p. 19 of his work, *Pro verâ & genuina Reformatorum sententia*, &c. and by John Brown, a Scotch minister, p. 61 of his *Volfogius causæ* proditor; and several others.

(F) Notwithstanding the proposition before cited sounds ill enough, yet he explained it so as to agree with the common opinion, that it is impossible God should deceive any one. The matter was taken more notice of,

because Des Cartes had started the same doctrine in his metaphysics; to which Wolzogue was thought, by his manner of expression, to adhere; otherwise he would have said precisely and categorically, God cannot deceive; and not employed a circumlocution, in saying, that he might deceive if he pleased; but his holiness is so great, that he cannot have an inclination to deceive. However, this was not the complaint of Labadie, who, on the contrary, accused him not for saying that God could deceive if he would, but because he added, that God cannot deceive if he would; maintaining, that he had not said enough in not having asserted that God can, and will, and does actually deceive mankind; and refers for proof to the 1st book of Kings, chap. xxii. ver. 22: After all, Wolzogue tells us, that he gave this accuser notice, in the synod, of this error; and afterwards he corrected himself, having observed the impiety of it. Wolzogue's *Apologie pour le synode de Naerden*.

no less than the breaking out into a formal schism. Several synods endeavoured, by their decrees, to cut up the mischief by the root; but in some of these Labadie refused to appear; he disputed the authority of others, and appealed from the definitive sentences which they pronounced against him. He alledged, that the decrees of ecclesiastical assemblies did not bind the conscience, that to attribute to them supreme authority would be returning to Popery, and, since these assemblies could not measure truth but by a human compass, to make their decisions the rule of faith would be putting them upon a level with scripture.

At length commissaries were nominated by the synod, to go and determine the affair at Middleburgh: and they repaired thither accordingly; but the people rose against them, possessed themselves of the assembly-house, and locked the church-doors to keep them out. The magistrates supported Labadie, and the estates of the province contented themselves with proposing an accommodation; which being haughtily rejected by Labadie, who thought to make an advantage of the weakness of some, and the heat of others, this refusal provoked the states so, that they confirmed the sentence passed by the commissaries, by which, both himself and his disciple Yvon were forbid to preach, and the printers forbid to print or publish any writing to the disadvantage of either party. And because Labadie exclaimed loudly against the notorious injustice of being condemned without a hearing, the decision of the synod to be held at Dort, was sent to him, summoning him to appear there. Labadie was deposed by this synod, and cut off from all hopes of mercy on any other condition except that of a thorough repentance, which he never gave any proofs of.

On the contrary, he procured a crowd of devotees to attend him to Middleburgh, where they broke open the church doors, which done, he preached and distributed the eucharist to such as followed him. The burgo-masters, apprehensive of the consequences of so daring an enterprize, sent him an order to quit the town and the boundaries of their jurisdiction. He obeyed the order, and withdrew to Ter-Veer, a neighbouring town, where he had some zealous partisans, who held out their arms to him. These were several rich merchants and traders, who had settled there, and drawn a large share of commerce thither. They received him joyfully, and procured him a protection from the magistrates.

However,

However, the states of Zealand being resolved to drive him from this fort, made an order to expel him the province. The magistrate of Ter-Veer took his part against the states, alledging three reasons in his favour: first, That he lived peaceably in their town, and had done nothing worthy of banishment. Secondly, That it was enough to be silenced, by interdicting him to preach in public: and lastly, That they had reason to apprehend danger from the populace, who would not suffer themselves quietly to be deprived of a person of so great edification. The province was obliged to have recourse to the prince of Orange, who was marquis of Ter-Veer. Hereupon that prince ordered Labadie to submit, and forbade any of the inhabitants to harbour him.

In this exigence, he resumed the design of associating with madam Bourignon in Noordstrand; but she happened not to think him refined enough in the mystic theology to become her colleague, nor supple enough to put him in the number of her disciples: so that, meeting with a rebuff on that side, he formed a little settlement betwixt Utrecht and Amsterdam, where he set up a printing-press, which sent forth many of his works. Here the number of his followers increased, and would have become very large, had he not been betrayed by some deserters, who, publishing the history of his private life, and manner of teaching, took care to inform the public of the familiarities that he took with his female pupils, under pretence of uniting them more particularly to God. From this retreat he sent his apostles through the great towns in Holland, in order to make proselytes, especially in the richest houses; but, the success not being sufficient to secure him any residence where he might be set above the fear of want, he went to Erfurt, and, being driven thence by the wars, was obliged to retire to Altena in Holstein, where a violent cholic carried him off the stage of life in 1674, in the 65th year of his age. He died in the arms of mademoiselle Schurman, who, as a faithful companion, constantly attended him wherever he went. This is the most generally received account of Labadie's death (G); yet others tell us that he went to Wievaert (H), a lordship of Frizeland, belonging to the house

of

(G) Bayle's dict. in madam Schurman's article.

(H) It is certain, that our author's chief disciple Yvon was pastor of this church in 1677, when

it was visited by sir William Penn the English Quaker, who, having observed that Wievaert was the mansion-house of the Sommerdycks, daughters to a nobleman

Moreri,  
tom. v.  
edit. 1740.

of Sommersdyck, where four ladies, sisters of that family, provided him a retreat, and formed a small church, and called it 'The church of Jesus Christ retired from the world.' See a list of our author's works below (1).

LABAT (JOHN BAPTIST) a celebrated traveller of the order of St. Dominic, was born in 1663 at Paris, and taught philosophy at Nancy. In 1693 he went to America in quality of missionary: and, at his return to France, in 1705, he was sent to Bologna, to give an account of his mission to a chapter of the Dominicans. He continued several years in Italy; but at length returning home, he died at Paris, Ja-

at the Hague, people of great breeding and inheritances, tells us, that these, with several others, being affected with the zealous declamation of John de Labadie, against the dead and formal churches of the world, and awakened to seek after a more spiritual fellowship and society, separated from the common Calvinist churches, and followed him in the way of a reformed Independency. Yvon the chief pastor gave us the history of J. de Labadie's education, &c. Penn's life prefixed to his works, p. 90 and 91.

(1) These are, 1. La pratique des deux oraisons mentale & vocale. 2. Lettre d'adieu a l'église d'Orange. 3. Jugement charitable sur l'état présent des Juifs. 4. Declaration de Jean Labadie contenant le raisons qui l'ont obliger se quitter l'église Romaine, &c. 5. Triomphe de l'eucharistie, &c. 6. Les divines herauts de la penitence au monde. 7. Le veritable exorcisme, &c. 8. L'Idée d'un bon pasteur. 9. Le discernement d'une veritable eglise par le pasteur. 10. Le heraut du grand Roi Jesus. 11. L'Arrivée apostolique aux eglises. 12. L'Idée d'une bonne eglise. 13. Manuel de pieté. 14. Le discernement d'une veritable eglise suivant l'écriture sainte. 15. Le puissance ecclesiastique bornée a l'écriture &

par elle. 16. Traite ecclesiastique selon les sentimens de Jean Labadie, de l'exercice prophetique selon S. Paul, 1 Cor. ch. xiv. 17. Liberte, son ordre, & sa pratiques les points fondamentaux de la vie vraiment Chrétienne. 18. Le chant royal du Roi Jesus Christ. 19. Abrége de veritable Christianisme theorique & pratique. 20. Les entretiens escrit du jour Chrétien. 21. Le Saintes decades des quartains de pieté Chrétienne touchant la connoissance de Dieu, son honneur, son amour, l'union de l'ame a lui. 22. L'Empire du Saint Esprit sur les ames. 23. Apologie pour les eglises Wallones de Mid. & Rotterd. 24. Le renoncement a soi même pour se donner entierement a Dieu. 25. Traite de soi, ou le renoncement a soi même pour la petite eglise. 26. Fragmens des quelques poesies & sentimens d'esprit de m. Labadie. 27. Tractatus de Sabbatho. 28. Confutatio Quakerismi. 29. Veritas sui vindex, seu solemnitas declaratio fidei Joh. de Labadie, Petri Yvon, & Petri du Lignon. 30. Justum judicium de justa bonorum a malis, quod ad communionem ecclesiasticum spectat, secessione, under the name of Daniel Jonas Beda. 31. Censura libri de interprete scripturarum.

uary 6, 1738, aged 75 years. His principal works are, 1. *Nouveau voyage aux isles de l'Amerique*, 6 vol. 8vo. 2. *Voyages en Espagne & en Italie*, 8 vol. 12mo. 3. *Nouvelle relation de l'Afrique Occidentale*, 5 vol. 12mo. As Labat was never in Africa, this work is compiled from the relation of others. He also published *Voyage du chevalier des Merchaïs in Guinee*, 4 vol. 12mo; and *La Relation historique de l'Ethiopie Occidentale*, translated from the Latin of father Cavazzi, a Capuchin, 5 vol. in 12mo.

LABOUREUR (JOHN LE) was born in 1623 at Montmorency near Paris, of which city both his father and grandfather were bailiffs. He had scarcely attained his eighteenth year, when he became known to the literary world by the collection of monuments of illustrious persons buried in the church of the Celestines at Paris, together with their eulogies, genealogies, arms, and motto's. This work appeared in 1642, 4to; and, although disclaimed by the author on account of its imperfection, yet was so well received by the public, that a second edition came out the following year. In 1644 Le Laboureur was at court in quality of a waiting gentleman, when he was chosen to attend the marshalleſs de Guebriant, appointed ambassadefs extraordinary from France, charged with the care of conducting the princess Mary de Gonzaga into Poland, in order to her marriage with king Ladislaus IV. Our author returned with the ambassadefs the following year, and printed, in 1647, at his own expence, a relation of the journey, which was very entertaining.

Having taken orders in the church, he was made almoner to the king, and collated to the priory of Juvigné. In 1664, his majesty, out of his special favour, made him commandeur of the order of St. Michael. He had many years before begun a translation of the history of Charles VI, written by a monk of St. Denys, and continued by John Le Fevre, called of St. Remy; but, though this translation was finished in 1656, it was not published till 1663, and then too came out with a very small part of those commentaries which, according to his promise, were to have filled two volumes (κ). He

(κ) He took no notice of this defect, nor is it known what became of his Collections: only that all his papers, found after his death, came into the hands of

mr. Clarimbaut, genealogist of the order of the Holy Ghost, who applied himself to that study, by our author's advice.

had also published, in 1656, the history of his mistress the marshalleſs of Guebriant, with the genealogy of Budos, and ſome other houſes of Britany; and gave the public an excellent edition of the memoirs of Michael de Caſtelnaud, with ſeveral genealogical hiſtories in 1659, in 2 vol. fol. (L). He continued to employ himſelf in writing other pieces in the ſame way, ſome of which were published after his death (M), which happened in June 1675, and in the fifty-fourth year of his age. He had a brother named Louis Le Laboureur, who was bailiff of Montmorency, and author of ſeveral pieces of poetry (N). He died in 1679. Theſe alſo had an uncle, Dom. Claude Le Laboureur, ancient and provost of the abbey of L'Iſle Barbe, upon the Seine near Lyons, who, in 1643, published notes and corrections upon the breviary of Lyons; and, in 1665, 1681, and 1682, *Les Meſures de l'Iſle Barbe*, i. e. An hiſtorical account of every thing relating to that abbey; but the little caution which he obſerved in ſpeaking of the chapter of St. John at Lyons, obliged him to reſign his provostſhip, and raiſed him an enemy in the perſon of Beſian d'Arroy, a prebendary of the church, who in 1644 reſuted his Notes and Corrections, and his Meaſures, in 1668 (O). Dom. Claude published a treatiſe of the Origin of arms, againſt Menetrier, and A genealogical hiſtory of the houſe of St. Colombe, which was printed in 1673.

**LACTANTIUS (FIRMIAN) or LUCIUS CÆLIUS (FIRMIANUS)** an eminent father of the church in the third, and in the beginning of the fourth, century, was, as ſome ſay, an African, or, according to others, a native of Fermo, a town in the marche of Ancona, whence he is ſuppoſed to have taken his ſurname. Arnobius was his preceptor. He ſtudied rhetoric in Africa, and with ſo great reputation, that Conſtantine the Roman emperor appointed him preceptor to

(L) This edition is very curious and ſcarce. It ſold for 180 livres in the ſale of mr. Colbert's library.

(M) Le Menetrier in 1682 published *Tableaux genealogues, ou les ſeize quartiers des Rois de France depuis St. Louis*. 2. His treatiſe *Del origine des Armoiries* came out in 1684. There is alſo of his writing a *Hiſtory of the peerage of France*, preſerved in

the royal library.

(N) Viz. In 1647, *Les Conquetes au duc d'Anguien*; in 1664 *Le poeme de Charlemagne*; in 1669 *Les avantages de la langue Francoiſe ſur la Latine*; and *Les promenodes de St. Germain*.

(O) The firſt was intituled *L'Apologie de l'egl'iſe de Lyon*, and the other *Hiſtoire de l'abbaye de l'iſle Barbe*.

his son Crispus. This post brought him to court ; but he was so far from giving into the pleasures or corruptions incident to that station, that, amidst very great opportunities of amassing riches, honours, &c. he lived so poor as even frequently to want necessaries. He is the most eloquent of all the ecclesiastical Latin authors. He formed himself upon Cicero, and wrote in such a pure, smooth, and natural stile, and so much in the taste and manner of the Roman orator, that he is generally distinguished by the title of the Christian Cicero. We have several pieces of his, the principal of which is his *Institutiones divinæ*, in 7 books : he composed them about the year 320 of Christ, in defence of Christianity, against all its opposers. Of this treatise he made an abridgment, whereof we have only a part, and added it to another tract *De Ira Divina*. He had before written a book *De Operibus Dei*, in which he proves the creation of man, and the divine providence.

St. Jerome mentions other works of our author ; as, of Two books to *Æsclepiades* ; of Eight books of letters ; of a book intituled the *Festin*, composed before he went to *Nicomedia* ; and of a poem in hexameter verse, containing a description of his journey thither ; of a treatise intituled *The Grammarian*, and another *De Persecutione* (P) : but all these are lost.

Several others have been falsely attributed to him ; as, the poem called *The Phoenix*, which is the production of a Pagan, and not of a Christian. The poem upon Easter indeed appears to be written by a Christian, but one who lived after the time of Lactantius : that of the *Passion of Christ* is not in his stile : The arguments upon the *Metamorphoses of Ovid*, and the *Notes upon the Thebald of Statius*, have for their true author *Lactantius Placidius the grammarian*.

The character of Lactantius, as a Christian writer, is, that he refutes Paganism with great strength of reasoning ; but is not so happy in establishing Christianity upon a solid foundation. He treats divinity too much as a philosopher. He did not understand thoroughly the nature of the Christian mysteries, and hath fallen into several errors. His works

(P) The piece, first published by Baluze, *de Morte persecutorum*, was not wrote by Lactantius, but probably by *Lucius Cæcilius*, who flourished in the beginning of the fourth century, as is shewn by

father Nourri, who put out a new edition in 1710. The design of it is to shew, that all the persecutors of Christianity came to a miserable end,

have

have gone through a great number of editions, the particulars whereof are mentioned below (Q).

LACYDAS, the son of Alexander, and a Greek philosopher, a native of Cyrene, was the disciple of Arcefilaüs, and his successor in the academy. Diogenes Laertius tells us he founded a new academy; but we are assured by Cicero, that he followed the doctrine of Arcefilaüs; and all authors agree that the third academy was founded by Carneades. Lacydas applied himself early to study, and, in spite of the disadvantages of a miserable poverty, became an able philosopher, and was very agreeable in his conversation and discourses. He taught in a garden, which was given to him by Attalus king of Pergamus, which was called, after his name, the Lacydian garden. He was so inseparably devoted to philosophy, that, when this prince sent for him to come and reside with him at court, he excused himself, returning this answer, that the person of kings was to be viewed only at a distance. Plutarch relates, that Lacydas, being present at the trial of his friend Cephisocrates for high treason, was the means of saving the prisoner's life, by setting his foot upon a ring, which was dropped by Cephisocrates, when it was demanded by his prosecutor, in order to convict him. Hereupon being cleared of the charge, he went to return his acknowledgments to the judges, among whom there was one who, having perceived what passed upon the trial, said to him, Thank Lacydas, to whom you are obliged for it.

Our philosopher was very remarkable, by a goose which followed him constantly wherever he went; and, after his faithful companion's death, he buried the creature with as much pomp and magnificence, as would have become the funeral of his son or brother. A littleness unpardonable in a

(Q) The first edition was published at Rome in 1468, fol. by Conrad Leweynhein; the second at Rome in 1470, revised by an Italian bishop; the third at Venice in 1472. It was printed again there in 1483, 1490, 1493; by Bernalius in 1509, 1511, 1515; by Maurice in 1521 and 1535; at Paris by Petit in 1509; at Rome in 1574, 1583, and 1650; at Florence in 1513; at Basil in 1521, 1523, 1546, and 1563;

twice in 1556; at Lyons in 1532 and 1570; at Antwerp by Plantin in 1539, 1570, 1582, 1587, 1653, and 1656; at Geneva in 1613; at Leyden in 1662; at Amsterdam in 1652. The last edition, with notes of various authors, as Erasmus, Thomasius, Iffæus, Berthius, Thifius, Thaddenfis, and Galeus, is not the most correct. The most ample edition is that at Paris in 1748, 2 vol. 4to.

philosopher.

philosopher. But this will not remain a wonder, when we hear the manner of his death, as related by Athenæus, who tells us, that Lacydas, and another philosopher named Timon, being entertained at a feast for two days, fell in with the humour of the company, and drank to such excess as threw them into a violent disorder. Lacydas indeed gave out first, but not before he had brought himself into a fever, which put an end to his life.

Numenius relates, that our philosopher took care to keep his provisions in his buttery constantly locked up, putting the key in a coffer that he kept private; but the coffer being discovered by his servants, they took out the key, and, after eating and drinking all his store, returned the key into the coffer, which they found means to seal up again with their master's seal, fraudulently obtained. Lacydas looked upon this consumption of his provisions as an incomprehensible thing, and even made use of it as an example to prove the doctrine of the Academics, which teaches that we have reason to distrust our judgment in every thing. His servants also played the same principle upon him, to persuade him, that he was deceived in thinking he had concealed his coffer. It was to no purpose that he complained of being robbed: they maintained, that he was deceived in thinking so, and, upon his own principles, he had nothing to answer. But, at length wearied out with seeing himself pillaged, he resolved to cut off all pretence for pleading the same reason for the thievery, and accosts them in these words: 'My children, we dispute in our school after one manner, and we live in our house after another (R). Lacydas set up his school in the fourth year of the 104th Olympiad, 241 years before Christ, and, according to Diogenes Laertius, taught 26 years; so that his death must have happened in the second year of the 141st Olympiad, and 215 years before Christ.

LÆVINUS (TORRENTINUS) commonly called VANDER BEKEN or TORRENTIN, second bishop of Antwerp, and afterwards fourth bishop of Mechlin, was a native of Ghent, and bred in the university of Louvain, where he studied law and philosophy, and afterwards made the tour of Italy, where his virtues obtained him the friendship of the

(R) This story is related both by Numenius and Laertius. 'Tis true, it has the air of a fiction; but however that be, the sceptical

principle of the Academics is exposed in it with a good share of humour.

most

most illustrious personages of that time, as the cardinals Sirlet, Borromeus, and Moron, as also Manutius, de Gambara, &c. On his return into the Low Countries, he was made canon of Liege, and afterwards became vicar-general to Ernest de Baviere, the bishop of that see. At length, having executed an ambassage to Philip II, king of Spain, with suitable abilities, he was deemed worthy of the bishopric of Antwerp, in which he succeeded Francis Sonnius, the first prelate of that see. From hence he was translated to the metropolitical church of Mechlin, and died there on the 6th of April 1595; having founded a college of Jesuits at Louvain, the place of his education, to which he left his library of books, with several medals and other curiosities. This great man composed several poems (s), some of which, dedicated to pope Pius V, procured him the character of being, after Horace, prince of the lyric poets.

Moreti.

L A I N E Z (ALEXANDER) a good French poet, was born in 1650 at Chimay in Hainault, and was of the same family with father Lainez, second general of the Jesuits. He was educated at Rheims, where the vivacity and pleasantry of his wit procured him an acquaintance with the chief persons of the town, and an admittance among the best companies. At length he came to Paris, and attended, the army, chevalier Colbert, colonel of the regiment of Champagne, to whom he read lectures upon Livy and Tacitus. Several other officers attended these lectures, making their remarks, and proposing their difficulties, which produced very agreeable and useful conversations. Some time afterwards Lainez travelled into Greece, visited the isles of the Archipelago, Constantinople, Asia Minor, Palestine, Egypt, Malta, and Sicily. From thence he made a tour through the principal towns of Italy, and, returning through Switzerland into France, he arrived at Chimay in a very bad equipage: so that he was constrained to live very obscurely, and had done so for two years, when the abbé Faultrier, intendant of Hainault, having received orders from the king to seize some scandalous libels that were handed about upon the frontier of Flanders, forced himself by violence into his chamber. There

(s) Viz. De partu Virginis, libri tres; De vita D. Pauli, libri duo; De cruento sacrificio, libri quinque; De bello Turcico & Victoria navali apud Naupactum; Odarum ad amicos, libri quinque; Des Commentaires sur Horace. He also published an edition of Suetonius, with excellent notes.

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he found Lainez wrapped up in an old morning-gown, surrounded with a heap of papers, all in the greatest confusion. He accosted him as a guilty person, and seized his papers. Lainez answered with modesty, proved the injustice of the suspicion, and the examination of his papers adding conviction to his arguments, the abbé Faultrier was much pleased to find him innocent; and, having had this occasion of knowing his merit, took him home with him, got him new rigged (for Lainez had then no cloaths in the world besides the aforesaid tattered night-gown) gave him both lodging and diet, and treated him as a friend.

Four months after, Lainez followed his benefactor to Paris, and lived with him at the arsenal: but, in half a year's time, finding the little restraint this laid him under, not at all agreeable to his spirit, he obtained leave to retire; which being granted, he made an excursion to Holland to visit mr. Bayle, and then crossed the water to England; whence, at last, he returned to settle at Paris, where he passed his days betwixt study and pleasure, especially that of the table. He was a great poet, a great classic, and a great geographer, and, if possible, a still greater drinker.

No-body exactly knew where he lodged. When he was hurried homeward in any body's chariot, he always ordered himself to be set down on the Pont-neuf, from whence he went on foot to his lodgings. His friends, who were very numerous, and, among them, several persons of distinguished birth as well as merit, never gave him any trouble on that head. They did not care where he lodged, if they could often have the happiness of his company. His conversation at once charmed and instructed them. He was lively, agreeable, fruitful, and brilliant. He talked upon all kinds of subjects, and talked well upon all. He was a perfect master of Latin, Italian, and Spanish, and of all the best authors in each of those languages. The greatest part of the day he usually devoted to his studies, and the rest was passed in pleasure. As one of his friends expressed his surprize to see him in the king's library at 8 o'clock in the morning, after a repast of twelve hours the preceding evening, Lainez answered him in this distich extempore:

Regnat nocte calix, volvuntur biblia mane,  
Cum Phœbo Bacchus dividit imperium (T).

(T) This is an imitation from Virgil's lines:

Noctē pluit tota, redeunt spectacula mane, &c.

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He died at Paris, the 18th of April, 1710, and was interred at St. Roch.

Although he composed a great deal of poetry, yet we have little left of it; because he satisfied himself with reciting his verses in company, without communicating them upon paper; the greatest part of his pieces were made in company over a bottle and extempore: so that they are short, but sprightly, easy, full of wit, and very ingenious. Almost all his papers came into the hands of dr. Chambou his physician.

L A I R E S S E (GERARD) an eminent Flemish painter, was born at Liege, in 1640; his father, who was a tolerable painter, put his son first to study the belles lettres, poetry, and music; to the last of which Gerard dedicated a day in every week. At last his father taught him to design, and made him copy the best pictures, particularly those of Bartholet Flamael, a canon of that city.

At the age of fifteen, Gerard began to paint portraits tolerably; some historical pieces which he did for the electors of Cologne and Brandenburg contributed to make him known, and gave him great reputation. The ease with which he got his money, tempted him to part with it as easily, and run into expence. Laireffe was fond of dress and making a figure in the world; he had also an ambition to please the ladies, the liveliness of his wit compensating, in some degree, for the deformity of his person. But one of his mistresses, whom he had abandoned, to revenge his contempt, having wounded him dangerously with a knife, made him resolve to avoid such troublesome scrapes for the future, and, by marrying, put an end to his gallantries. Being settled at Utrecht, and very low in purse, he was seized with a contagious distemper, and his wife lying in at the same time, he was reduced to offer a picture to sale for present support, which, in three days time, was bought by a Hollander of fortune, who engaged him to go to Amsterdam. Accordingly Laireffe settled himself there, and his reputation rose to so high a pitch, that the Hollanders esteem him the best history painter of their country, and commonly call him their second Raphael; Hemskirk is their first.

His manner was grand and poetical; he was a perfect master of history, allegory, and fable; his invention was quick, nor had his taste of designing any thing of the Flemish manner. His pictures are distinguished by the grandeur

deur of the composition, and by the back grounds, rich in architecture, an uncommon circumstance in that country. Yet, it is certain, his figures are often too short, and sometimes want gracefulness. Laireffe was fond of Poussins and Pietro Festa's manner. A voyage to Italy would have given his figures more delicacy and dignity. With such great talents, no-body had it more in his power to arrive at perfection than he. At length, borne down with infirmities, aggravated by the loss of his eye-sight, he finished his days at Amsterdam, in 1711, at the age of 71.

He had three sons, of whom two were painters and his disciples. He had also three brothers, Ernest, James, and John: Ernest and John painted animals, and James was a flower-painter. He engraved a great deal in aqua-fortis. His works consist of 256 plates, great and small, more than the half of which are by his own hand; the others are engraved by Poole, Berge, Glauber, &c. Laireffe wrote an excellent book upon the art, which has been translated into English, and printed both in 4to and 8vo at London.

L A I S, a courtesan of such renown in antiquity, that, like Homer, it is said several cities claimed the glory of her birth, but that honour is most generally given to Hyccara, a city of Sicily, where she dropt from her mother's womb in the 4th year of the 89th Olympiad. However this be, it is agreed on all hands that she was taken from her native place when young [about seven years of age] by Nicias, the Athenian general, who plundered it, and, among other spoils, carried her away into Greece. Thus transplanted, she settled at Corinth, which was the fittest place in the world for a woman who resolved to set up in the way of a lady of pleasure (u). And she managed her business so well, and

(u) According to Plutarch, she was sold amongst the rest of the inhabitants, and carried into Peloponnesus to Corinth, and was still a virgin. It has been said, that she was first debauched by the famous Apelles. She was but a young girl, says this story, when that prince of painters, seeing her return from the wall, was struck with her beauty, and prevailed with her to go along with him to

a feast, where he was to meet several of his friends. That these rallied him for bringing a raw girl instead of a courtesan to them. Do not you trouble yourselves about that, replied he; I shall instruct her in such a manner, that, before three years are past, she shall know her business to perfection. Lais, accordingly, became one of the most celebrated courtesans of the age. The painters

and obtained such a reputation in it, that she had a better trade than any of her competitors of the same profession.

The temple of Venus seems to have been the place of rendezvous where these ladies stood to be hired. It is undisputed that they had a considerable share in the public worship used in that temple; there being an ancient law at Corinth, by which it was enacted, that when the city should make public supplication to Venus for any important favour, they should gather up as many courtezans as could be found, to assist at the procession, and pray to that goddess, and that they should continue the last in her temple. It was also an article of their creed, that the courtezans had very much contributed to the preservation of Greece, by the prayers they offered up to Venus at the time of Xerxes's invasion; and the citizens used to promise a certain number of those creatures to that goddess, if she granted their petitions (x).

Lais knew how to turn this profligate superstition to her own advantage; she gave out, that it was revealed to her by Venus, that she should signalize herself and acquire considerable riches. The goddess having appeared to her in a dream at night, and informed her of the arrival of some lovers who were immensely rich, this device brought in customers of all ranks and occupations; the most illustrious orators, as well as the most unsociable philosophers, fell into the snare, and became her inamoratoes; whence, upon the same principle, and with the same trading craft, as soon as she found the demands encrease, she raised her price so that she got a great deal of money; for a vast number of

ters frequented her house in order to take a copy of her fine breast; and Apelles, as a painter, no doubt made use of the same original. Athenæus lib. 13. p. 588. Mr. Bayle indeed discredits this story, on account of the seeming anachronisms of the age of Apelles; but this perhaps will not be thought sufficient reason, when we consider the uncertainty of the ancient chronology; however that be, it is certain the story is entirely in character, the painters at this day hiring the most beautiful prostitutes for the same purpose.

(x) Xenophon, the Corinthian, made such a promise in case he should be conqueror at the Olympic games; having gained the victory, he performed his promise very punctually; he consecrated twenty-five maidens to the service of Venus, and offered them that goddess during the ceremony of the sacrifice, which he made to her after his return from the Olympic games. These twenty-five maidens began even the hymn which was sung whilst they were sacrificing the victim.

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the richest men flocked to her from all parts of Greece; nor would she admit any man to her embraces who did not come up to her price, and she used to ask extravagantly; which gave rise to the proverb among the Greeks, 'It is not in every man's power to sail to Corinth.' Her demands were generally complied with; yet sometimes there happened a mortifying disappointment. The famous orator Demosthenes went on purpose to Corinth to pass a night with her; Lais asked him ten thousand drachms, or a talent (that is, about three hundred seventeen pounds sterling) the orator was struck with amazement, and perfectly frightened at her saucy extravagance, and left her, consoling himself with this sententious piece of philosophy, 'I will not buy repentance at so dear a rate.'

But Aristippus, the founder of the Cyrenaic sect of philosophers, was of a different way of thinking. In reality, that philosopher was the fittest person in the world to be a keeper of such an unrestrained harlot as Lais. He was quite easy with regard to the fidelity of his mistresses, he entertained no troublesome jealousies about them, not at all caring what favours they bestowed elsewhere. The courtesan accordingly indulged her fancy to the utmost. These creatures, it is observed, while they prostitute themselves for hire where they have no affection, are not without their amorous intercourses to which love, pure love, is the sole unadulterated motive. Diogenes enjoyed this delightful envied happiness. That Cynic became sensible of the power of her charms, and found her very kind; she felt a particular relish in his nastiness, so that his poverty was no bar to his pleasure, as she admitted him, without a fee, for her own gratification. This was represented to Aristippus by his servant, who could not bear to see his master spend such large sums as he did upon our harlot. But it was to no purpose. Aristippus answered, 'I pay her well, not to prevent others from enjoying her, but that I may enjoy her myself.' Neither was this enjoyment at all disturbed by being told, that Lais had no love for him: 'I do not imagine,' replied he, 'that the wine I drink, or the fish I eat, love me, and yet I take a pleasure in living upon them.' Even Diogenes made sport with his brother philosopher on the occasion: 'You lie with a common whore,' says the Cynic to him; 'either forsake her, or be a Cynic like me.' 'Do you think it ridiculous,' replied Aristippus, 'to embark

on board a ship, which has carried several other passengers' (y).

Tassoni gives us a very diverting description of the dress in which these two philosophers used to ramble about Lais's house. What a pretty thing, says that author, was it to see Diogenes the Cynic, with a cloak of coarse cloth, all ragged and patched up, with a dirty face, without a shirt, and nasty and lousy, setting up for a lover, and walking before the famous Lais's door; and, on the other hand, to see his rival, Aristippus, appear all perfumed, neatly dressed, spitting civet, looking with an evil eye upon the other, and climbing upon the wall; while the lady stands at her window, delighted not a little with seeing them walk in the dew (z).

Aristippus, however, was no slave to this passion; he did not indeed escape that reflexion among the gibbers, but he answered very appositely, 'I keep Lais, I am not kept by her; I go to Lais's house, I have a right to do it; but she does not govern or rule over me, I am still the master of this correspondence, and can put a stop to it whenever I please.' Yet, it might be still objected, that he had not the power to please or will such a stop. Mr. Bayle indeed is silent in that point, though he does not forget to observe, that the Cyrenaic philosopher dedicated some of his writings to Lais; who, for her part, after all that is said of her having a real affection for Diogenes, may, without a solecism in the mystery of gallantry, be supposed to yield to admit him gratis merely because he was poor, pleased to let the world, and her rival Phryne, see the universal empire of her beauty extending its sway alike over rich and poor; at the same time copying the example of those charitable physicians who visit their poor patients gratis, making the rich ones pay the more for it.

The report of her aspiring at universal monarchy, by the force of her charms, is intirely in character, and is greatly countenanced by the few exceptions to it which we meet with in ancient writers. Bayle, with all his diligence, was able to find but one single exception in which she suffered a defeat: this was in attempting to subdue the continency of Xenocrates. It seems she laid a wager, that she would

(y) Athenæus ubi supra. Bayle ter de Brach, of Bourdeaux. says there is, in Du Verdier's bibliotheq. Franc. p. 989, a very pretty poem upon this subject, by Pe-

(z) Tassoni's *Pensieri diversi*, l. 7. c. 11. p. 228.

oblige that philosopher to divert himself with her at the sport of love. To this end, she feigned to be frightened, and, with that pretence, took sanctuary in his house, and continued there all night, but he did not touch her. When the wager was demanded, 'I did not pretend, said she, to lay a 'wager about a mere block, but about a man.' To this single exception may be opposed another, which perhaps will be thought a still stronger proof of her universal empire, because it is a single exception in its kind. We are told, that of all the lovers of *Lais*, Aristotle of Cyrene was the only one that slighted her. After he had promised this courtesan, upon oath, that he would take her with him into his own country, in case she assisted him in gaining the victory over his antagonists; when she had done it, he evaded his oath, telling her in a letter, that he had raised a statue to her at Cyrene, which was very much like her.

It is not doubted but she had a monument raised to her by the Greeks. Tatian charges it upon them, and mentions the sculptor's name, Turnus (A). Such an instance of devotion is agreeable enough to the debauched manners of the Corinthians. It is much more remarkable, that a woman who had followed the trade of a prostitute all her life, and made it her chief pleasure to distinguish herself by the great number of her victims, should herself preserve still a heart susceptible of real love: and to that degree, as to leave Corinth, where she had always a crowd of lovers, and pass into Thessaly, to meet a young man called Hippolochus, with whom she was passionately in love. In this step she departed notoriously from her character; and in this country she fell a sacrifice to the envy and jealousy raised by her great beauty. Her rivals here, seeing themselves so much eclipsed, became desperate, and resolved to get rid of her at any rate: cruelty is the proper food of revenge: these furies, having conducted her into the temple of Venus, there stoned her to death. The temple afterwards carried a surname expressive of that crime committed in it, being called The temple of Venus the manslayer; or, Venus prophaned (B). A tomb was also built to *Lais*, on the banks of the river Peneus, where she was interred, on which an inscription was put, to the following purport: 'Proud Greece, invincible by her

(A) Whence Bayle infers, that Turnus must have been a very famous master in his art, and yet no mention is made of him by Pliny,

nor any other writer.

(B) The first of these names is given by Plutarch, the other by Athenæus.

‘ courage, has been vanquished by the heavenly beauty of  
 ‘ this Lais, whom love begot and Corinth educated. Here  
 ‘ she lies in the celebrated fields of Theffaly’. The Co-  
 rinthians also, in the suburbs of that city, erected a mo-  
 nument to her, on which was engraved the figure of a lioness,  
 resting her fore feet on a ram. ‘ This is the account of this  
 courtezan’s death, which is given by Plutarch. However,  
 this opinion has not been universally embraced ; some au-  
 thors asserting, that she was choaked with an olive stone, in  
 which case, as Bayle observes, her death had happened much  
 like that of Anacreon. Others pretend, that she died in the  
 venereal act. This was a glorious death, continues Bayle,  
 for a person who had consecrated herself to the service of Ve-  
 nus ; it was dying in the bed of honour, and when she was  
 giving signal proofs of her loyalty. Lais, in her profession,  
 did what Vespasian required from the emperors in theirs.  
 There are authors who differ from Plutarch also with re-  
 gard to her age when she died, and tell us, that Lais lived  
 to be old, and then turned bawd. This she is reproached  
 with by Claudian : ‘ Thus the Corinthian Lais, says he,  
 ‘ grown rich by the love of young men, and the spoils of  
 ‘ two seas, when old-age came upon her, when the croud  
 ‘ of lovers forsook her, when she was obliged to lie alone  
 ‘ all night, and there was seldom any knocking at her door,  
 ‘ when she was frightened at her own face seen in the glass ;  
 ‘ yet she would continue her ancient trade ; she turned  
 ‘ bawd, and, though a decrepit old woman, she could not  
 ‘ leave her beloved stew ; her inclinations were still the same,  
 ‘ though she could not gratify them. This last misery is  
 ‘ the natural consequence, and therefore surely a most pro-  
 ‘ vidential punishment of this vice’. The truth of this story  
 must rest upon the author, and perhaps may be nothing more  
 than a poetical piece of imagery. The circumstance of be-  
 ing frightened at the sight of her face in the glass was ap-  
 parently borrowed from an epigram of Plato, in Greek, trans-  
 lated into Latin by Ausonius, wherein she is represented  
 making the following speech : ‘ I Lais, now grown an old  
 ‘ woman, consecrate my looking-glass to Venus. Let her,  
 ‘ whose beauty is everlasting, use it everlastingly ; it is a  
 ‘ suitable piece of furniture for her whose everlasting beauty  
 ‘ must be pleased with using it everlastingly ; for my part,  
 ‘ I have no longer any occasion for it, since I do not care to  
 ‘ see myself in it as I am now, and I cannot see myself as I  
 ‘ was formerly’.

LAMBECIUS (PETER) a learned writer in the XVIIth century, was born in 1628 at Hamburg; but went, while very young, into Holland, by the direction of the celebrated Lucas Holstenius, keeper of the Vatican library, who was his maternal uncle, and defrayed the expence of his education. From Holland he removed to Paris; and he made so quick a proficiency in literature, that, at 19 years of age he obtained a good reputation in the learned world, by a work which he published with the title of *Lucubrationum Gallianorum Prodomus* (c). After this, he was retained by that famous patron of letters Charles de Montchal, archbishop of Thoulouse, in whose house he resided for the space of eight months, and was two years at Rome with his eminence cardinal Barberini. He had taken his degree of doctor of law in France some years before, and, being appointed professor of history on the 13th of June 1652, at Hamburg, he returned to his native place, settled there, and was made rector of the college in 1660. But in this station he met with a thousand vexations, being accused of heterodoxy, and even of atheism; and, while his labours and writings were very bitterly censured, his scholars riotously refused all obedience to him.

To provide a comfortable resource against these troubles, he married a person with a large estate; but this match proved the completion of his misfortunes. This lady was old, and so covetous, that she would not suffer her husband to touch any of her pelf. She declared her mind so soon upon this subject, that the nuptials had not been celebrated a fortnight, when Lambecius, disgusted, and weary of his condition, left his house and his native country, with a resolution never to return. Herein he did no more than follow the advice of the queen of Sweden, who suggested this retreat to him. The first rout he took, was to the court of Vienna, where he had the honour of paying his respects to the emperor of Germany; but he hastened thence to Rome, and and there publicly professed himself a Roman Catholic. It was this principle that had been the source of all his persecutions at Hamburg.

The truth is, he had been many years a convert to the Roman faith. The work was begun by Nihusius, a famous proselyte to that religion, who had the direction of his studies

(c) This is an essay of observations on Aulus Gellius. It was printed at Paris in 1647.

in Holland: after which James Sirmond the Jesuit completed the business at Paris, so early as the year 1647: and, though he kept his conversion a secret, continuing outwardly to profess Lutheranism; yet the course of his education abroad made it more than suspected by his countrymen at home, who could not be imposed upon by the mask which he put on of conforming to the established religion. Returning towards the end of the year 1662 to Vienna, the emperor received him very graciously, and, for a present subsistence, made him his sublibrarian: and, May 26, 1663, he succeeded to the post of principal library-keeper (D), together with the title of counsellor and Imperial historiographer.

He held this place as long as he lived, and acquired a great reputation by the books which he published (E); and others, which he had begun, would have added still larger wings to his fame, had he not been prevented from finishing them by his death, which happened in April 1680, in the fifty-third year of his age; he was succeeded in the librarian's place by Daniel Nepelius, who says he died of a droply (F).

(D) Upon the resignation of Math. Mauchter, Th. D.

(E) Besides the essay on A. Gelius, he published *Origines Hamburgenses, five liber rerum Hamburgens. primus*.—ab ann. 808 ad ann. 1225, &c. Hamb. 1652, 4to. i. e. The antiquities of Hamburg, or The history of that city from its building in the year 808 to 1225: book the first, &c. He designed to bring down the history to his own time; but he published only the second book of it, *Liber secundus* Rer. Hamb. ab A. C. 1225 ad A. C. 1292, &c. Hamb. 1661, 4to. i. e. The second book of the history of Hamburg, from 1225 to 1292, &c. To which is added, among other curiosities, A dissertation upon an ass playing on the harp, which is engraved on a tomb-stone in the cathedral church. He displayed very great learning in his *Animadversiones ad Codini*

*Origines Constantinopolitanas et ad anonymi excerpta, et ad Leonis Imp. oracula*. Paris 1655, fol. i. e. Remarks on Codinus's antiquities of Constantinople, &c. Our author also published some orations in 1660, and a catalogue of the MSS in the emperor's library at Vienna. This was divided into 8 vol. folio; but was left incomplete, by reason of his untimely death. It was done in a critical and historical manner, and contains a great many very curious particulars. In this he distinguished himself from other compilers of catalogues, and has been copied lately among ourselves, in the catalogue of the Harleian MSS deposited in the British Museum, which treasure was first opened for public use this present year 1659.

(F) Mollorus in *Isag. ad hist. Cherſonenſ. Cimbricæ*, tom. 3, p. 540.

Bayle,  
Moreti.

LAMBIN (DENYS) a noted commentator upon the classics in the XVIth century, was a native of Montrevil upon the sea, in Picardy a province of France. Applying himself with indefatigable industry to polite literature, he made an extraordinary progress therein, especially in the critical knowledge of the classic authors. After some time he was taken into the retinue of cardinal Francis de Tournon, whom he attended into Italy, and where he continued several years. On his return to Paris, he was made king's professor of the belles lettres, which he had taught before at Amiens. He published commentaries upon Plautus, Lucretius, Cicero, and Horace, besides several other pieces. He translated also, from Greek into Latin, Aristotle's morals and politics, and several pieces of Demosthenes and Æschines. He died in 1572, at the age of 56 years, of grief for the loss of his friend Peter Ramus the logician, who had his throat cut, in the grand massacre of the Protestants, on the famous vespers of St. Bartholomew. Lambin was even not without apprehensions of suffering the same fate, notwithstanding he was otherwise a good Catholic. He was married to a gentlewoman of the Uresin family, by whom he had a son who survived him, and published some of his posthumous works.

The character of his genius is seen in his writings, by which he acquired the reputation of a great scholar; but the prodigious heap of various lections with which he loaded his commentaries, render them very tedious. That upon Horace is generally most esteemed, and that upon Cicero is the least, on account of the liberty he has frequently taken to change the text according to his fancy, without any authority from the manuscripts, and against all the printed editions of that author. A list of his printed works is inserted in the note (G).

(G) These are, *Commentarii in Æmiliū Probū seu Cornelium Nepotem*; *Commentarius in Horatium*; *Commentarius in Plautum*; *Commentarius in Lucretium*; *Emendationes & annotationes in Ciceronem*; *De utilitate linguæ Græcæ & recta Græcorum Latine interpretandorum ratione*; *Oratio de rationis principatu & recta institutione*; *Oratio habitapridie quam lib. tert. Aristotelis de republica explicaret*; *De philosophia cum arte dicendi conjun-*

*genda oratio*; *Annotationes in Alcinoū de doctrina Platonis*; *Vita Ciceronis ex ejus operibus collecta*; *Epistolæ præfatoriæ*; *Epistolæ familiares*; *Aristotelis politica & libri de moribus, Lambino interprete*; *Adversariæ Demosthenis & Æschinis orationes in linguam Latinam translatae*; *Demosthenis oratio pro Ctesiphone argumento ejus Latino.*—*Moreri from Teissier eloges des hommes savans & Saint Marth. in elog. doct. Gall. l. 2.*

LAMBRUN (MARGARET) deserves to be recorded for her courage, as much as any of the heroines of ancient Rome. She was a Scotch-woman, one of the retinue of Mary queen of Scots, as was also her husband, who dying of grief for the tragical end of that princess, his wife took up a resolution of revenging the death of both the one and the other upon queen Elizabeth. For that purpose, she put on a man's habit, and assumed the name of Anthony Sparke, repaired to the court of the queen of England, carrying always with her a brace of pistols, one to kill Elizabeth, and the other to shoot herself, in order to avoid the hands of justice: but her design happened to miscarry by an accident, which saved the queen's life. One day, as she was pushing through the crowd to come up to her majesty, who was then walking in her garden, she chanced to drop one of the pistols. This being seen by the guards, she was seized in order to be sent immediately to prison; but the queen, not suspecting her to be one of her own sex, had a mind first to examine her.

Accordingly, demanding her name, country, and quality, Margaret replied with an unmoved steadiness, 'Madam, tho' I appear in this habit, I am a woman; my name is Margaret Lambrun; I was several years in the service of queen Mary, my mistress, whom you have so unjustly put to death, and by her death you have also caused that of my husband, who died of grief to see so innocent a queen perish so iniquitously. Now, as I had the greatest love and affection for both these personages, I resolved, at the peril of my life, to revenge their death by killing you, who are the cause of both. I confess to you, that I have suffered many struggles within my breast, and have made all possible efforts to divert my resolution to undertake so pernicious a design, but all in vain: I found myself necessitated to prove by experience the certain truth of that maxim, that neither reason nor force can hinder a woman from vengeance, when she is impelled thereto by love.' As much reason as the queen had to be enraged with this discourse, she heard it with coolness, and answered it calmly: 'You are then persuaded that, in this action, you have done your duty, and satisfied the demands which your love for your mistress and for your spouse indispensably required from you; but what think you now is it my duty to do to you?' This woman replied, with the same unmoved hardiness: 'I will tell your majesty frankly my opinion, provided you will please to let me know whether you put this question in the quality of a queen, or in  
that

‘that of a judge:’ to which her majesty professing that it was made in that of a queen; then said Margaret, ‘Your majesty ought to grant me a pardon.’ ‘But what assurance or security can you give me, says the queen, that you will not make the like attempt upon some other occasion?’ Lambrun replied; ‘Madam, a favour which is given under such restraint, is no more a favour, and, in so doing, your majesty would act against me as a judge.’ The queen, turning to some of her council then present, says, ‘I have been thirty years a queen, but don’t remember to have had such a lecture ever read to me before:’ and immediately granted the pardon entire and unconditional, as it was desired, against the opinion of the president of her council, who said, He thought her majesty obliged to punish such a daring offender.

But indeed, as the case stood, Lambrun gave an excellent proof of her prudence, in begging the queen to extend her generosity one degree further, and grant her a safe conduct out of the kingdom, till she should be set upon the French coast; which Elizabeth complied with.

Memoirs  
from Greg.  
Leti Vie de  
la reine Eli-  
zabeth.

LAMIA, a celebrated Grecian courtesan, was daughter of one Cleanor an Athenian. Being bred to music, she followed the business of a player on the flute, an occupation far from reputable. She was at first indeed esteemed for her skill in it, being no contemptible performer. But this trade soon led her to that of a courtesan. *Facilis descensus Averni*: the descent from one to the other is very steep and slippery: however, she managed her affairs very well in it, so that, after several prostitutions, she became the concubine of Ptolemy I, king of Egypt: but, being taken prisoner, with several of her companions, in an engagement at sea, near the island of Cyprus, where Demetrius Poliorcet gained the victory over Ptolemy, she changed her master: for, being brought to Demetrius, he was so much captivated with her, that tho’ she was much older than he, and then even in the decline of her beauty, he took her into his train, and she was ever after the most beloved of his mistresses (H).

This was the more remarkable, as he very soon grew disgusted with his wife in her declining age; nor did his other mistresses spare their railleries on this occasion. He once at dinner asked Demo, one of these ladies, what she thought of

(H) He was a lover to her alone, other women. Athenæus, lib. 13, though he was beloved by his p. 577.

Lamia, who was playing on the flute while they were at table. 'She is an old woman,' answered Demo. When the desert was brought, 'Do you see, said he to Demo, how many things Lamia sends me.' 'My mother, replied Demo, would send you a great many more, if you would also lie with her (I).' This rebuke would have been insolence in a modest woman. But these prostitutes are, it is well known, allowed greater liberties than their betters, in whom it is called a fine spirit, and is relished as a smart point of wit. The truth is, Lamia supplied the decays of beauty by other equally enchanting charms. Besides her extraordinary agility in the venereal conflict, she used, at those extatic moments, to bite his majesty in the neck, which no doubt gave exquisite pleasure (κ).

What wonder is it that a prince, so abandonedly lascivious, became the scorn and contempt of the graver part of his court, and that all were not able to conceal their indignation? We are told, that, some ambassadors coming from him to the court of Lyfimachus, this prince, at his leisure hours, shewed them marks of a lion's claws in his arms and thighs, and gave them an account of his fight with that wild beast, with which he had been shut up by king Alexander; whereon the ambassadors answered with a smile, that 'their king had also been severely bit in the neck by a wild beast called Lamia (L).' All this while the mistress basked and revelled in the sunshine of the royal bounty, which flowed so liberally upon her, that no kind of magnificence was spared in her manner of living. Did the mistresses of kings use to take delight in immortalizing their names by stately buildings? Lamia copied the example, and, among other edifices, built a very beautiful portico at Lycone (M). To support her extravagancies, the Athenians were loaded with taxes; and none vexed them

(I) Demo had been the concubine of Antigonus, Demetrius's father, and whom Demetrius himself loved afterwards.

(κ) —Sive puer furens

Impressit memorem dente labris notam.

When on those passive lips I find,  
Of frantic boiling kisses left behind.

Hor. Ode 13, lib. 1.

See enough of this in Bayle's Dict.  
Article FLORA, Rem. (A).

(L) Plutarch in Demetrio.

(M) A description of it was published by one Polemon. Athenæus ubi supra.

more

more than the order Demetrius gave them, to find him immediately two hundred and fifty talents. The money was raised with a great deal of severity and haste; and, when it was ready, he commanded them to send it to Lamia, and to the other courtezans who waited upon her: 'It is for their soap (N),' said he. This speech, and that use of the money, grieved the Athenians more than the loss of it. Yet Lamia was not satisfied: over and above these sums, she obliged several persons to furnish her with money for an entertainment, which she was preparing for Demetrius; upon which she spent such a prodigious sum, that a writer of comedies not unjustly stiled her Helepolis, i. e. The conqueror of cities.

Notwithstanding all these most tyrannical oppressions, the enslaved Athenians adored the tyrant, and carried their adulations to that extravagant height, as to build a temple to this courtesan, under the name of Venus Lamia; and no doubt neither altars nor libations, nor hymns, were wanting in the sacrifice. The incense of flattery, it is true, is always grateful; yet the flatterer is commonly held in contempt by the object of sacrifice. But here the sacrifice was impious, even in the religion of the Athenians: insomuch that Demetrius himself was surprized at it, and declared publicly, There was then not one citizen at Athens who had any courage (O). These memoirs are the chief particulars of the part which this famous courtesan acted, while she trod the stage of life; but we have no account either of the time of her first entrance upon it, or her last exit from it: and, as to the rest of her character, it is said she excelled in witty sayings and smart repartees, of which Plutarch (P) relates the following story: 'Thonis (Q), an Egyptian courtesan, had demanded

(N) We should say now pin-money. It is well observed, that, as for the Lamia's, all the soap and all the water in the whole world would not be sufficient to clean and wash those who gave so many talents, extorted from the people, to make lands and lordships everlasting memorials of the lasciviousness of such prostitutes, the execrable plagues of public states, and the eternal infamy of those who trifled their time away with them. Such women are proper instruments to rob both the great and the meaner sort of their money.

(O) To this purpose, Tiberius is said, whenever he came from the senate-house, to cry out in the Greek tongue, 'Oh, how these men are ready for slavery:' suggesting thereby, That he himself, who would not suffer the nations under his government to be free, was yet ashamed of the base patience of those slaves. Plutarch de Demetrio.

(P) Ibid.

(Q) That was her Egyptian name. The Greeks called her Archidice. Ælian with Kohnius's notes.

a large sum of money of a young man who was in love with her; whereupon the bargain was broke off, and the lover returned without doing any thing. In the night he dreamed that he enjoyed that woman, which cured him of his passion. Thonis, hearing this, pretended the young man was obliged to pay her, and summoned him before the judges. Bocchoris sentenced the defendant to put into a purse the sum demanded, and to move it to and fro, so as to make the shadow of it fall upon Thonis. The judge hinted thereby, that opinion is nothing but the shadow of truth, and that enjoyment in a dream, was but the shadow of a real enjoyment. Lamia, who was a competent judge in these matters, said, one day, that the sentence was unjust, because the shadow of the purse did not cure the courtesan of her longing to get the money; whereas the young man's dream had cured him of his love. Athenæus tells us, that she brought Demetrius a daughter named Phila.

LAMOIGNON (CHRETIEN FRANCIS DE) marquis of Baille and baron of St. Yon, lord of Blanimenil, du Pleffi-aux-Blois, and Cerisay, president of the parliament of Paris, and honorary member of the Royal Academy of Inscriptions and Medals, was born the 26th of June 1644. His father, who had all the qualities of an excellent magistrate, would not trust the education of his son to any other person, but took the care of it himself, and entered into the minutest particulars of his first studies. The love of letters, a true solid taste, an exact knowledge of the true principles of the best method of study, were the fruits which the scholar reaped from this valuable education. Yet these were but the least fruits of it. The parent was more attentive to form, in his son, the Christian, the subject, and the future magistrate, than the man of learning. He inspired him more with the love of religion than letters, with a warmer zeal for his country and for his prince, than for the arts and sciences, and instilled into him an ardour for probity and justice, in preference to diligence and capacity. He was put to the Jesuits college to learn rhetoric, and those fathers made choice of pere Rapin to direct the studies of a scholar of so great hopes. Afterwards he made the tour of England and Holland; and, having spent three years in his travels, he returned home, and was the admiration of those meetings which were regularly held at his father's house by persons of the first merit for learning. Mr. Patin was astonished at the knowledge which  
young

young Lamoignon had in antiquity, and the skill which he discovered in the choice and explication of medals. Pere Rapin consulted his scholar upon the works which he presented to the public, and the most celebrated poets of that time relied upon his taste for the perfection of their productions.

These several branches of literature were however no more than his amusements. The law was his real employ. The first president, who is appointed by the king, among other officers of the first rank, for the regulation of the ordonnances, trained his son to that important business; with which view, he would have him at the bar a simple advocate for two years successively. He was sworn accordingly the 2d of August 1663: and his method of pleading changed the face of things there. The followers of the celebrated Le Maitre were ashamed of their swelling bombast, and affected erudition; they became sensible that an advocate ought not to aim at fame, but rather to make himself believed; that he ought to keep close to the point before him, and make the circumstances of the fact, with the application of the law thereto, the sole object of his eloquence; and that the true sublime does not consist in hyperbole; and that a plain, but noble language, is that alone which becomes the defenders of justice and innocence, which seeks not either to astonish or dazzle. Upon the same model the imitators of Patru corrected the contrary defects; they learned to be pure and exact under his direction, without sinking into a dry cold stile. In a word, it is certain, that the eloquence of the bar owes the perfection in which it is seen at this day to mr. de Lamoignon. April 12, 1666, he was admitted a counsellor.

Among the important commissions which he executed in that character, there was one, in 1688, that must have been a kind of sacrifice on the part of his father. The plague raged at Soissons. The business was to stop the course; a dangerous employ, but necessary to the public. Mr. de Lamoignon set out the next day after receiving the arret, and shewed as much prudence in the course of his commission, as he had of firmness in accepting it. On February 15, 1671, he was raised to the place of master of the requests, and was appointed king's advocate-general in December 1673, in the room of mr. Bignon. In this post he acquired a great reputation, and abolished the shameful custom of carnal copulation, which, in defiance of common modesty, had been practised, in some cases, from the earliest times; and he once brought the judges to recede from an opinion which they had publicly

licly declared, Thus, what Cicero's eloquence wrought upon Cæsar, in the cause of Ligarius, that of our advocate performed upon a whole chamber of judges.

In 1690 he obtained a grant of the reversion of president of parliament, after the death of William de Nesmond his cousin. But, when that relation died in 1693, mr. de Lamoignon resigned the post to Adrian Alexander of Hannyvel, and continued to discharge the office of advocate-general till 1698, when the post of presidentship in the same parliament, vacant by the death of mr. Talon, was conferred upon him by his majesty; and, after he had held it nine years, he was allowed to resign in favour of his eldest son, in 1707 (R); the king at the same time granting him the title of honorary president. His health beginning to decline, he was now no longer able to go through business with that vigour and zeal as he wished, and the resignation therefore was made with a design to draw himself out of the fatigue. However, this was a vain attempt; business followed him in his retreat, and those who could not have him for their judge, chose him for arbitrator.

In the midst of all these employments, he always found time for study. This was his only pleasure. A large and well-chosen library of books; his assiduous attention in the Royal Academy of Inscriptions, of which he was admitted a member in 1704, and, by his majesty's nomination, became president the following year; the protection and countenance which he always afforded to learned men, and the connections which he constantly preserved with the most celebrated writers of his time; are so many indisputable proofs, that his predominant passion yielded only to the indispensable obligations of his employs. The only work which he suffered to see the light, was his Pleader, *Le Playdoier* (s). But this is a mo-

(R) He was named after his father Chretien Francoise, and was born in 1676, was received into the parliament in 1693, was made king's advocate in the chatelet the following year, and counsellor in parliament in 1698. The king granted him the reversion of the president's place, Aug. 30, 1706, and he took his seat May 7, 1707. He was appointed commander and register of his majesty's orders,

which he resigned in 1716, having the honour granted to him. In 1706 he married Mary Louisa Gon, daughter of Lewis Gon, lord of Broc, Bergonnu, Gignac, and la Queilhe, from the descendants of which match, this branch of the family is still in being.

(s) There is also a letter of his upon the death of mr. Bourdaloue, printed at the end of the third tome du Careme of that father.

nument

nument of his eloquence, and his inclination to polite letters. He loved his friends tenderly : and there is a reply of his which does him honour, and ought to be immortalized. The king asking him once, what he could have learned from one of his friends then in disgrace : ‘ I would tell you, sire, replied he, if you should command me to do it ; but I am certain you will never lay such a command upon me. Under a prince like your majesty, the duties of obedience are never contrary to the obligations of friendship.’ He died August 8, 1709, at the age of 65 years, and was interred in the same grave with his mother, in the church of St. Leu, where his epitaph may be seen. In 1674 he married Mary Johanna Voyfin, daughter to Daniel lord of Plessis-aux-Bois and Cerisay, counsellor of state in ordinary, and of Mary Talon, who brought him nine children, of whom the eldest son succeeded him in honour and estate.

Moreti,  
from Journal des savans for  
Octob.  
1710, p. 45  
& seq.

LAMPRIDIUS (ÆLIUS) a Latin historian, who flourished under the emperors Dioclesian and Constantine the Great, in the fourth century. We have of his writing the lives of four emperors, viz. Commodus, Antoninus, Diadumenus, Heliogabulus, and Alexander Severus, the two last of which he dedicated to Constantine the Great. The first edition of Lampridius, which was printed at Milan, ascribes to him the life of Alexander Severus, though the manuscript in the Palatine library, and Robert a Porta of Bologna, give it to Spartian for the writer of it. As they both had the same surname, Ælius, some authors will have them to be one and the same person. Vopiscus declares, that Lampridius is one of the writers whom he imitated in his Life of Probus.

Vossius de  
hist. Latin.  
l. 2.

LAMPRIDIUS (BENEDICT) of Cremona, a celebrated Latin poet in the XVIth century. He followed John Lascaris to Rome, and there taught Greek and Latin. After the death of pope Leo X. in 1521, he went to Padua, where he also instructed youth, more for the profit than the reputation of that employ. After some time he was invited to Mantua by Frederic Gonzaga, who appointed him tutor to his son. It is observed of Lampridius, that he was of so timid a nature, that his friends could never prevail upon him to speak in public. We have epigrams and lyric verses of this author, both in Greek and Latin, which were printed separately, and also among the delicæ of the Italian poets. His odes are observed

Paul Jovius and Baillet. to be grave and learned. In them he aimed to imitate Pin-  
dar; but he wanted the force of that unrivalled poet.

LAMY (BERNARD) a learned French Protestant divine, was born at Mans in the year 1640. His father Alan Lamy, lord of Fontaine, though in no very easy circumstances, yet resolved to give him a genteel education, and for that purpose provided particular masters to instruct him; but under these he made no great proficiency. The method which they practised, of obliging their pupils to learn the rules of Syntax by heart, did not suit the turn of his genius, and gave him a distaste for the Latin language. This however happened to be cured by the pleasure he took in the elements of the Roman history and geography, which were taught him by one of his masters. Hence, as soon as his age would permit him, he was sent to the college of Mans, to study under the fathers of the oratory. Here he made an extraordinary progress, not only in his humanities, but also in piety. The way of life, which these new masters led, pleased him more than their lectures, and he resolved to make it his choice. To that end he went to Paris in 1658, and entered into the institution; and immediately applied himself with an ardent zeal to fulfil all the duties of it, improving his mind by study, and perfecting his heart by the practice of all Christian virtues. He had a great taste for the sciences, and he went through them all. He knew how to reconcile the amusements of the belles lettres, and the flowers of rhetoric and poetry, with the study of the languages; the profound meditations of the mathematics with the thorns and briars of criticism; the Pagan philosophy with Christian morality, and the liberal arts with the study of the holy scriptures; together with rabbinical and theological literature.

After he had completed his course of philosophy at Saumur, under the father of Fontenelle, he went in 1661 to Vendosme, in order to go through his humanities, to perfect which he was sent to Juilli in 1664. He entered into the priesthood in 1667, and afterwards had the care of instructing the youth in the college of Mans. He discharged this office for two years, and then returned to Saumur to study divinity. The fathers Le Port and Martin were his masters in this science, and as soon as he had finished his course under them, he taught philosophy in the same place, and afterwards at Angiers. His attachment to the new philosophy disgusted several persons, who continued still under the yoke

of Aristotle, infomuch that they procured an order from court obliging him to quit Angiers. In 1676, he was sent to Grenoble, where cardinal Camus, having an opportunity of knowing his merit, conceived a great esteem for him, would have him near his person, and drew considerable services from him, in relation to the government of his diocese. After contributing many years to the instruction and edification of that diocese, he went to reside at Rouen, where he died January 29, 1715, at the age of 75 years. His character is, that he was a modest man, a lover of peace, avoiding disputes as much as possible; he attacked no-body, and defended himself with moderation. He had a quick apprehension and an easy elocution; he wrote well both in French and Latin, and carried his conjectures, as well as reasoning, as far as they would go. The author of his life observes one particular worth remarking, which is, that almost all his works were imperfect, when they first came out of his hands. Either his vivacity, or a natural levity, not brooking a long application to the same subject, would not suffer him to revise and finish them; but, when he resolved to publish any thing, he revised it very carefully, both retrenching what was superfluous, and supplying the defects. Hence it is, that we see the last editions of his pieces are much better than the first; every thing is better digested, better proved, and better methodized. To conclude: he was none of those scholars whose learning extinguishes their piety. To a profound erudition he joined the virtues of a minister of the gospel; and his charity, humility, poverty of spirit, and mortifications, were constantly edifying to all with whom he lived. His works are mentioned below (T).

## L A N-

(T) They are, La rhetorique, ou L'art de parler; Nouvelles reflexions sur l'art poetique; Traité de mecanique de l'équilibre des solides & des liqueurs; Traité de la grandeur en general, qui comprend l'arithmetique, l'algebre & l'analyse; Entretiens sur les sciences, &c. avec la methode d'étudier; Elemens de geometrie; Nouvelle maniere de demontrer les principaux theoremes des elemens des mechaniques; Apparatus ad biblia sacra par tabulas dispositas, &c; Demonstration de la  
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verite & de la saintete de la morale Chretienne, premier & deuxieme entretien; Harmonia sive concordia quatuor evangelistarum, &c; Lettre du Pere Lami au R. P. F. A. D. L. O. dans laquelle il eclaiscit quelques points de l'harmonie, &c; Argumens pour les deux prisons y de S. Jean; Argumens qui preuvent que Jesus Christ dans la derniere cene ete a pas mange l'agneau pascal; de la Magdelaine; Traité historique de l'ancienne Paque des Juifs, &c; Reflexions sur le nou-

LANCISI (JOHN MARCA) was born at Rome, of honest parents, October 26, 1654. He went through his humanity studies early, after which he completed his course in philosophy in the Roman college, and studied divinity for some time: but having, from his earliest years, had a turn to natural history, that taste engaged him to study medicine, to which he applied with great vigour. Anatomy, chemistry, and botany, were equally at first the subjects of his attention; and he also studied geometry, which he thought might be of use; and for that purpose he read the elements of Vitale Giordani. In 1672 he was created doctor of philosophy and physic. The experience which he acquired by this means, and the advances which he made in his profession from this time, brought him into so much reputation, that, in 1675, he obtained the place of physician in ordinary to the hospital of the Holy Ghost in Saffia. Here he had the advantage of seeing the practice of John Tira-corda, first physician to this hospital; and he made new improvements by his diligence in attending the patients, and writing the history of their several cases. He quitted this post in 1678, when he was admitted a member of the college of St. Saviour in Lauro, where he spent five years in reading the best authors upon physic. In 1684 he was ap-

veau système du R. P. Hardouin Jésuite, touchant la dernière Paque etc Jesus Christ; Second suite du Traité historique du l'ancienne Paque des Juifs &c; Reflexions sur quelques dissertations de l'auteur de l'analyse des evangiles, &c; Troisième suite du Traité historique, &c; Reponse a la lettre du monf. Tillemont sur la dernière Paque de notre Seigneur; Quatrième suite du traité historique, &c; Reflexions sur le système de Louis de Loon touchant la dernière Paque de J. C. &c. avec les preuves de deux prisons de S. Jean Baptiste mises en ordre geometrique; Reponse a un lettre de m. Pienud, inserée dans le Journal des Scavans du 21 Mars 1695; Cinquième suite du traité historique, &c; Reflexions sur la lettre d'un docteur de Sorbonne a un docteur de la même maison et sur l'histoire evangelique du Pezren;

Lettre pour servir de reponse a un memoire de m. Witasse, inserée dans le Journal des Scavans; Replique a la lettre de m. Witasse; Sixième suite du traité historique, &c. Lettres au reverend pere D. G. B. — au sujet de ses reflexions sur le système du pere Lami; Apparatus Biblicus, sive manu ductio ad sacram scripturam, &c. Nova editio, aucta & locupletata omnibus quæ in Apparata Biblico desiderari possunt; Commentarius in harmoniam sive concordiam quatuor Evangelistarum in apparata chronologico & geographico; Defense de l'ancien sentiment de l'eglise Latine touchant l'office de S. Magdelaine, &c; Methode d'elire l'écriture en une année; Traité de perspective, &c; De tabernaculo Fœderis, de Santa Civitate Jerusalem & de Templo, libri septem.

pointed

pointed professor of anatomy in the college of Sapiencia, which office he discharged for thirteen years with great reputation.

In 1688 pope Innocent XI. chose him for his physician and private chamberlain, though he was yet not above thirty-four years of age. This pope also, some time after, gave him a canon's stall in the church of St. Laurence and St. Damafus; but this he held only during the life of that pontiff, after whose death he resigned.

Cardinal Altieri Camerlinga made him his vicar for the installation of doctors of physic, in which post he was continued by cardinal Spinola, who succeeded Altieri; and afterwards pope Clement XI. gave it him as long as he lived. In 1699, pope Innocent falling sick, Lancisi was ordered, among others, to attend him: accordingly, he never left the pontiff's bed-side during his whole illness. After Innocent's death, he was chosen physician to the conclave; and Clement XI, succeeding to St. Peter's chair, made Lancisi his first physician and private chamberlain.

The rest of his life was employed in the practice of his profession, and in writing books. He died January 21, 1720, at the age of 65 years. He had collected a library of more than twenty thousand volumes, which he gave, in his lifetime, to the hospital of the Holy Ghost, for the use of the public, particularly for that of the young surgeons and physicians, who attended the patients in that hospital. This noble benefaction was opened in 1716; the pope, attended by a great number of cardinals, being present. We shall give a catalogue of his works below (U).

LAN-

(U) These follow: Johan. Mar. Lancisi archiatri pontificii—Opera quæ hætenus prodierunt omnia, &c. Genevæ 1718, 2 vol. 4to. The first volume contains the following pieces: De subitaneis moribus libri duo. Romæ, 4to.; Item Lucæ 1707, 4to; Item Venetiis 1708, 4to; Item Lipsiæ 1709, 4to; Dissertatio de nativis deque adventitiis Romani cœli qualitatibus, &c. Romæ 1711, 4to; De noxiis Paludum effluviis, lib. duo. Romæ 1717, fol. The contents of the second volume are, Dissertatio historica de Bovilla Peste ex Cam-

paniæ finibus, an. 1713; Latio importata, &c. 1715; Dissertatio de recta medicorum studiorum instituenda, &c. Rom. 1715, 4to and 8vo, and again Avignone 1715, 8vo; Item ibid. 1718, 8vo; Humani corporis anatomica synopsis; Epistola ad J. Baptist. Bianchi de humorm secretionibus et genere ac præcipue debilis in hepate separatione; An acidum ex sanguine extrahi queat. N. B. The negative had been maintained by mr. Boyle; Epistole duæ de triplici intestinorum polypo; De physiognomia; De se cogitantis animæ;

**LANCRET** (**NICHOLAS**) a French painter, and a disciple of Watteau, was born at Paris, in 1690, and had great part of his education under Jillot, which was completed by Watteau. He always proposed nature for his object, made a great many studies, and tried to follow Watteau's taste, but could never attain to the neatness of that master's pencil, nor the delicacy of his design; yet his compositions are agreeable. He was of the academy of Paris, and died there in the 53d year of his age: there are a great many prints after his paintings.

**LANCRINCK** (**PROSPER HENRICUS**) an excellent painter in the English school, though of German extraction, was most probably born about the year 1628. His father, being a soldier of fortune, came with his wife and only son, this Prosper, into the Netherlands; and, that country being then embroiled in war, procured a colonel's command, which he enjoyed not many years, dying a natural death at Antwerp. His widow, being a discreet woman, so managed her small fortune, as to maintain herself suitable to her husband's quality, and give her son a liberal education, designing him for a monastery; but early discovering a natural genius to painting, by his continually scrawling on paper, she was obliged to comply therewith, though with the greatest reluctance, and put him to a painter, from whom, it is likely,

*animæ; De ortu, vegetatione, ac textura fungorum; De Plinianæ villæ ruderibus; Forma ac methodus describendi morborum historia; Lucubratio de Virgine quodam Calliensi, &c. Romæ 1682, 8vo; Anatomia per uso et intelligentia del disegno, &c; Dissertatio de ratione philosophandi in arte medica, &c; Epistola ad J. Fantonum; Dissertatio epistolaris de lumbrico lato; dissertazione epistolare intorno all'epidemia di Buoi; Regionamento intorno all'epidemia de Cavalli, &c; Littera al sign. Antonio Vallisnieri sopra il ritrovamento della famose Tavole anatomiche di Barthol. Eustachi da San-Severino; Tabulæ anatomicæ illustris viri Barthol. Eustachii, &c. Romæ*

*1714, fol.; De morbo, interitu, et fune exemplif. viri D. Horatii Albani—Clementis XI.—germanio fratris; Lettera al sign. Antonio Vallisnieri con la quale si ritratto alcuni suoi errori, &c; Michaelis Mercati—Metallotheca, opus posthumum—Studio Lancisi illustratum Romæ. 1718, fol.; Appendix ad Bibliothecam Vaticanam Michaelis Mercati. &c. Romæ 1719. fol.; Dissertatio de vena sine pari; De structura usuque gangliorum dissertatio; Epistolæ duæ ad J. Morgagnium; Dissertatio epistolaris de natura et præfagio Dioscurorum nautis in tempestate apparentium. Rome 1720, 8vo.—Moreri from Lancisi elege. From Journal de Venise, tom. 33. et Nicéron, tom. 12.*

he learned the rudiments of his art; but his chief preceptor was the city-academy of Antwerp.

His advances in the science were prodigious, and his natural genius being for liberty, led him to that delightful branch of painting, landkip, wherein he had the advantage of mynheer Van Lyan's collection, which was very large, and full of curious pieces of all the eminent masters of Europe. Mr. Lancrinck made his principal study after Titian and Salvator Rosa, and was soon taken notice of.

His mother dying, he came to his fortune young, and, being admired for his performances, came to England, where he met with a reception suitable to his great merit. Sir Edward Sprag, that noble sea-commander, being a great lover of painting, became his patron, and recommended him to several persons of quality, and the virtuosi of that time; among whom was sir William Williams, whose house was finely adorned with this master's pictures, but was not long after most unfortunately burnt; so that, of this great painter, there are but very few finished pieces remaining, he having bestowed the greatest part of his time, while in England, on that gentleman's house. He was also much courted by sir Peter Lely, who employed him in painting the grounds, land-skips, flowers, ornaments, and sometimes the draperies of those pictures, he intended to gain esteem by.

As to his performances in landkip only, they were wonderful, both for the invention, harmony, colouring, and warmth; but, above all, surprizingly beautiful and free in their skies, which, by general consent, excelled all the works of the most eminent painters in this kind. This may appear by some pieces of his yet to be seen in the custody of those curious lovers of art, mr. Henley, mr. Trevox, and mr. Austen, the father of which last was his great friend and patron. His views are generally broken, rude, and uncommon, having in them some glaring of light well understood, and warmly painted.

He painted a cieling at the house of Richard Lent, esq; at Causham in Wiltshire near Bath, which is worth seeing. He practised moreover drawing after the life, and succeeded well in small figures, which were a great ornament in his landkips, and wherein he imitated the manner of Titian.

Mr. Lancrinck, being of a debonnaire temper, had a numerous acquaintance, among whom was mr. Robert Hewit, who, being a great lover of painting, at his death

left behind him a large and noble collection of pictures. He was a good bottle-companion, and excellent company; being also, at the same time, a great favourite of the ladies, through his complaisance and comely appearance. But, amidst all these delights, little of the latter part of his life was employed in painting: and he was thought to shorten his days by a too free indulgence of them; for he died in his middle age in August 1692. No one of his time gave greater testimony of a true love to, and a greater knowledge in, painting, than Mr. Lancrinck; witness his noble and well-chosen collection of pictures, drawings, prints, antique heads, and models, that he left behind him, most of which he brought from beyond-sea.

LANFRANC, an archbishop in the XIth century, was by birth an Italian, and a native of Pavia, being son of a counsellor to the senate of that town; but, losing his father in his infancy, he went to Bologna, and, having prosecuted his studies for some time, removed thence into France in the reign of Henry I, and taught school some time at Avranches in that kingdom: but being robbed, and tied to a tree in a wood on the road, in a journey which he made to Rouen, he continued in that condition till next day, when being released by some passengers on the road, he retired to the abbey of Bec, lately founded, and there took the monks habit. He was elected prior of this religious house in 1044; and, in 1049 he made a journey to Rome, where he declared his sentiments to pope Leo IX. against the doctrine of Berenger, who had wrote him a letter, which gave room to suspect Lanfranc to be of his opinion. Soon after he assisted in the council of Verceil, where he expressly opposed Berenger's notions (x). He returned a second time to Rome in the year 1059, and assisted in the council held at the Lateran by pope Nicholas II, in which Berenger abjured the doctrine that he had till then obtained. Lanfranc now obtained a dispensation from the holy father, for the marriage of William duke of Normandy with a daughter of the earl of Flanders his, cousin.

Our prior, on his return to France, rebuilt his abbey at Bec, but was soon taken from it by the duke of Normandy, who made him abbot of St. Stephen's at Caen in that province.

(x) He wrote a book also against Berenger, which is still extant under the title of *De corpore & sanguine Domini nostri*.

This duke, coming to the possession of the crown of England, sent for Lanfranc, who was elected archbishop of Canturbury in 1070, in the room of Stigand, who had been deposed by the pope's legate. He was no sooner consecrated to this metropolitical see, than he wrote a letter to pope Alexander II, begging leave to resign it; but that being not complied with, he afterwards sent ambassadors to Rome to beg the pall; but Hildebrand answering, in the pope's name, that the pall was not granted to any person in his absence (x), he went thither to receive that honour in 1071. Pope Alexander paid him a particular respect, in rising to give him audience. This pontiff had a special regard for him, having studied under him in the abbey of Bec, and kissed him instead of presenting his slipper for that obeysance. Then Alexander, not satisfied with giving him the usual ordinary pall, invested him with that pall which he himself had made use of in celebrating mass. Before his departure, Lanfranc defended the metropolitical rights of his see against the claims of the archbishop of York, and procured them to be confirmed by a national synod, held at Winchester in 1072. He called another national council in 1075, wherein several rules of discipline were established.

At length, presuming to make some remonstrances to the Conqueror, upon some oppressions of the subjects, tho' he offered them with a becoming respect, the monarch received them with disdain, and asked him, with an oath, if he thought it possible for a king to keep all his promises. From this time our archbishop lost his majesty's favour, and was observed afterwards with a jealous eye.

Some years before this, Gregory VII. having summoned him several times to come to Rome, to give an account of his faith, at length sent him a citation to appear there in four months, on pain of suspension. Lanfranc, however, did not think proper to obey the summons. He died on the 28th of May, 1089, in the 19th year of his episcopate. He has the character of a great statesman, as well as that of a learned prelate. He rebuilt the cathedral of Canterbury, re-established the chapter there, repaired other churches and monasteries in his diocese, obtained the estates of the church, which had been alienated, to be restored to it, and

(x) Rapin, in his history of England, observes, that Hildebrand had forgot that the pall was sent to England both to Austin, Justus, and Honorius, archbishops of this see.

maintained the ecclesiastical immunities. A remarkable suit, which he carried against Odo, bishop of Bayeux and earl of Kent, put him in possession of five and twenty estates, which had been usurped by that prelate. Lanfranc, besides his piece against Berenger, already mentioned, wrote several others, which were published, in one volume, in 1647, by father Dom. Lac D'Acrie, a Benedictine monk, of the congregation of St. Maur (z).

L A N F R A N C O (GIOVANNI) an eminent Italian painter, was born at Parma, on the same day with Domenichino, in the year 1581. His parents, being poor, carried him to Placenza, to enter him into the service of the count Horatio Scotte. While he was there, he was always drawing with coal upon the walls, paper being too small for him to scrawl his ideas on. The count, observing his disposition, put him to Augustus Caracci; after whose death he went to Rome, and studied under Annibale, who set him to work in the church of St. Jago, belonging to the Spaniards, and found him capable enough to be trusted with the execution of his designs; in which Lanfranco has left it a doubt, whether the work be his or his master's.

His genius lay to painting in fresco, in spacious places, as we may perceive by his grand performances, especially the cupola of Andrea de Laval, wherein he has succeeded much better than in his pieces of a lesser size. The gust of his designing he took from Annibale Caracci; and as long as he lived under the discipline of that illustrious master, he was always correct; but, after this master's death, he gave a loose to the impetuosity of his genius, without minding the rules of his art. He joined with his countryman Sisto Badalocchi, in etching the histories of the Bible, after Raphael's painting in the Vatican; which work, in conjunction with Badalocchi, he dedicated; to his master Annibale. Lanfranco painted the history of St. Peter for pope Urban VIII, which was engraved by Pietro Santi. He did other things in St. Peter's church, and pleased the pope so much that he knighted him.

Lanfranco was happy in his family: his wife, who was very handsome, brought him several children, who, being

(z) This collection contains commentaries upon St. Paul's Epistles; notes upon some conferences of Cassian; a book of letters, &c. to which is prefixed our archbishop's life,

grown up, and delighting in poetry and music, made a sort of Parnassus in his house. His eldest daughter sung finely, and played well on several instruments. He died at 66 years of age, anno 1647. Lanfranco's genius, heated by his studying Correggio's works, and, above all, the cupola at Parma, carried him in his thoughts even to enthusiasm. He earnestly endeavoured to find out the means of producing the same things; and that he was capable of great enterprizes, one may see by his performances at Rome and Naples. Nothing was too great for him; he made figures of above 20 feet high in the cupola of St. Andrea da Laval, which have a very good effect, and look below as if they were of a natural proportion. In his pictures one may perceive, that he endeavoured to join Annibale's firmness of design to Correggio's gust and sweetness. He aimed also at giving the whole grace to his imitation, not considering that Nature, who is the dispenser of it, had given him but a small portion. His ideas indeed are sometimes great enough for the greatest performances, and his genius could not stoop to correct them, by which means they are often unfinished. His easel pieces are not so much esteemed as what he painted in fresco vivacity of wit and freedom of hand being very proper for that kind of painting.

Lanfranco's gust of designing resembled his master's; that is, it was always firm and grand; but he lost ground at length, in point of correctness. His grand compositions are full of tumult: examine the particulars, and you will find the expressions neither elegant nor moving.

His colouring was not so well studied as that of Annibale, the tints of his carnations and his shadows are a little too black. He was ignorant of the *claro obscuro*, as well as his master; though, as his master did, he sometimes practised it by a good motion of his understanding, and not by a principle of art.

Lanfranco's works came from a vein quite opposite to those of Domenichino; the latter made himself a painter in spite of Minerva; the former was born with a happy genius. Domenichino invented with pain, and afterwards digested his compositions with a solid judgment: Lanfranco left all to his genius, the source whence flowed all his productions. Domenichino studied to express the particular passions; Lanfranco contented himself with a general expression, and followed Annibale's gust of designing. Domenichino, whose studies were always guided by reason, en-  
creased

creased his capacity to his death: Lanfranco, who was supported by an exterior practice of Annibale's manner, diminished his every day after the death of his master. Domenichino executed his works with a slow and heavy hand; Lanfranco's hand was ready and light. To close all, it is hard to find two pupils, bred up in the same school and born under the same planet, more opposite one to the other, and of so contrary tempers; yet this opposition does not hinder, but that they are both to be admired for their best productions.

LANGBAINE (GERARD) a learned English writer in the 17th century, was son of mr. William Langbaine, and born at Barton-kirke in Westmoreland about the year 1608. He had the first part of his education in the free-school at Blencow in Cumberland, whence he was removed to Queen's college in Oxford, at the age of 18 years, in the beginning of 1626, and being admitted a poor serving child, became afterwards a tabarder, or scholar upon the foundation, and thence a fellow of the college. He took his first degree in arts in 1630, and commenced A. M. in 1633, and D. D. in 1646. He had acquired a good reputation in the university some years before he appeared in the literary republic in 1636, when his edition of Longinus de grandi eloquentia, &c. was printed at Oxford in 8vo. This was followed by several others, which were so many proofs of his loyalty to king Charles I, after the breaking out of the civil wars, and his zeal for the Church of England, in opposition to the covenant (A).

(A) The first of these was A brief discourse relating to the times of Edw. VI. or, the state of the times, as they stood in the reign of king Edw. VI. by way of preface to a book, intituled, The true subject to the rebel, or the hurt of sedition, &c. written by sir John Cheek, knt. Oxford, 1641, 4to. To this dr. Langbaine prefixed the life of sir John Cheek. 2. Episcopal inheritance, &c. Oxford, 1641, 4to. to which is added, A determination of the late learned bishop of Salisbury [Davenant] Englished. These two pieces were re-

printed at London, 1680. 3. A review of the covenant, &c. printed, without his name, in 1644, and again in 1661, with an advertisement, importing the reason of his not owning it in the first edition to be some harsh expressions against the framers of the covenant, to which his zeal to his majesty's righteous cause prompted him, against his moderate genius. 4. There is also ascribed to him A view of the new directory, and a vindication of the ancient liturgy of the Church of England, &c. Oxford 1645, 4to.

These

These writings, with his literary merit, made him very popular in that university, so that in 1644 he was unanimously elected keeper of their archives, and, at the latter end of the year following, provost of his college, both which places he held till his death, which happened Feb. 10, 1657-8. He was interred about the middle of the inner-chapel of Queen's-college, having, a little before, settled 24 l. per ann. on a free-school at the place of his nativity, towards the purchasing of which, he received twenty pounds from a certain doctor of Oxford, who desired to have his name concealed. Our author was much esteemed by several learned men of his time, and held a literary correspondence with archbishop Usher and mr. Selden (B). By the interest of this last, he was screened from the persecutions of the then prevailing powers; to which he so far submitted, as to continue quiet, without opposing them, in the resolution of employing himself in promoting the study of learning (C), and preserving the discipline of the university, as well as of

(B) Some of his letters to the archbishop are printed in the Appendix to his grace's life, by dr. Parr; and eleven others, to mr. Selden, have been published by mr. Thomas Hearne, in the first part of his Appendix to Leland's Collectanea, vol. v. p. 270, 288, & seq.

(C) This appears in some measure from the books he published, which, besides those already mentioned, are, Answer of the chancellor, masters and scholars of the university of Oxford, to the petition, &c. of the city of Oxford, presented to the committee for regulating the university, the 24th of July, 1649, Oxford, 1649, 4to. and 1678. A defence of the rights and privileges of the university of Oxford, &c. published by James Harrington, &c. Oxford 1690, 4to. *Questiones pro more solenni in Vespertiis proposita* ann. 1651, Oxford, 1658, 4to. published by Thomas Barlow, afterwards bishop of Lincoln, among several little pieces of learned men. *Platoniorum aliquot qui etiamnum*

*superfunt Græcorum—& Latino-rum syllabus alphabeticus*, Oxford, 1667, at the end of *Alcinoi in Platoniam philosophiam introductio*, by dr. John Fell, dean of Christ-Church. The foundation of the university of Oxford, with a catalogue of all the founders and principal benefactors of all the colleges, and total number of students, &c. Lond. 1651, from the tables of John Scot, printed in 1622. The foundation of the university of Cambridge, &c. printed with the former. He likewise laboured very much in finishing archbishop Usher's *Chronologia sacra*, but died when he had almost brought it to an end. Barlow completed it. Our author likewise translated into Latin Reasons of the present judgment of the university concerning the solemn league and covenant; and assisted Sanderson and Zouch in drawing up those reasons. He also translated into English, from the French, A review of the council of Trent, Oxford, 1638, fol.

his

his own college; and with what spirit he supported that, is best seen in the following passages of two letters, one to Usher and the other to Selden. In the first, dated from Queen's-college, Feb. 9, 1646-7, he gives an account of himself as follows: 'For myself, I cannot tell what account to make of my present employment. I have many irons in the fire, but of no great consequence. I do not know how soon I shall be called to give up, and am therefore putting my house in order; digesting the confused notes and papers left me by several predecessors, both in the university and college, which I purpose to leave in a better method than I found them. At mr. Patrick Young's request, I have undertaken the collation of Constantine's Geoponics, with two MSS. in our public library, upon which I am forced to bestow some vacant hours. In our college I am ex officio to moderate divinity disputations once a week. My honoured friend, dr. Duck, has given me occasion to make some enquiry after the law (D). And the opportunity of an ingenious young man, come lately from Paris, who has put up a private course of anatomy, has prevailed with me to engage myself for his auditor and spectator three days a week, four hours each time. But this I do ut explorator non ut transfuga. For though I am not sollicitous to engage myself in that great and weighty calling of the ministry after this new way, yet I would be loth to be *λεητοράκης* as to divinity. Though I am very insufficient to make a master-builder, yet I could help to bring in materials from that public store in our library, to which I could willingly consecrate the remainder of my days, and count it no loss to be deprived of all other accommodations, so I might be permitted to enjoy the liberty of my conscience and study in that place. But if there be such a price set upon the latter, as I cannot reach without pawning the former, I am resolved. The Lord's will be done'. The other letter, to mr. Selden, is dated November 8, 1653, where he writes thus: 'I was not so much troubled to hear of that fellow, who lately, in London, maintained in public, that learning is a sin, as to see some men, who would be accounted none

(D) Dr. Duck was then engaged in composing his book *De usu & autoritate juris civilis*, &c. which came out in 1653, 8vo. in which, says mr. Wood, the la-

bours of dr. Ger. Langbaine were so much, that he deserved the name of co-author. *Ath. Oxon.* vol. 1. col. 126.

\* of the meanest among ourselves here at home, under pre-  
 \* tence of piety, go about to banish it the university. I can-  
 \* not make any better construction of a late order made  
 \* by those whom we call visitors, upon occasion of an elec-  
 \* tion last week at All-souls college, to this effect, that, for  
 \* the future, no scholar be chosen into any place in any col-  
 \* lege, unless he bring a testimony under the hands of four  
 \* persons at least (not electors) known to these visitors to be  
 \* truly godly men, that he who stands for such a place is  
 \* himself truly godly; and, by arrogating to themselves this  
 \* power, they sit judges of all mens consciences, and have  
 \* rejected some, against whom they had no other exceptions,  
 \* (being certified by such, to whom their conversations were  
 \* best known, to be unblameable, and statutably elected,  
 \* after due examination and approbation of their sufficiency  
 \* by that society) merely upon this account, that the per-  
 \* sons who testified in their behalf, are not known to these  
 \* visitors to be regenerate. I intend (God willing) e're  
 \* long to have an election in our college, and have not pro-  
 \* fessed that I will not submit to this order. How I shall  
 \* speed in it, I do not pretend to foresee; but, if I be bas-  
 \* fled, I shall hardly be silent'. Dr. Langbaine was mar-  
 \* ried, and was survived by his wife, who brought him, among  
 \* other children, a son, an account of whom is given in the  
 \* subsequent article.

LANGBAINE (GERARD) son of the former, was born in the parish of St. Peter's in the east, in the city of Oxford, July 15, 1656, and educated in grammar learning at Denton, in the parish of Cadestone, near Oxford, under a noted master, Wil. Wildgoose, A. M. from school he was bound apprentice to mr. Nevil Simmons, a bookseller in St. Paul's church-yard, in London, but soon after called thence by his mother, on the death of his elder brother William, and by her entered a gentleman-commoner of University-college in Michaelmas term 1672, where, though put under a good tutor, yet, by his mother's fondness, says my author, he became idle, a great jocky (E), married, and

(E) He wrote a piece on that book, intituled, The gentleman's subject, which was printed with recreation, in four parts, hunting, the title of the Hunter; a dis- hawking, fowling, fishing, &c. course of horsemanship, Oxon, written by Col. Cook, of Glou- 1685, 8vo. It is subjoined to a cestershire. Edw. of Highnam, who

and run out a good part of the estate that had descended to him. But, being a man of parts, he afterwards took up, lived for some years a retired life near Oxford, improved much his natural and gay genius that he had to dramatic poetry, and at first wrote little things, without his name set to them, which he would never own. August 19, 1690, he was elected inferior beadle of arts in the university of Oxford, and on the 19th of January following, was chosen superior beadle of law. Soon after, he published 'An appendix to a catalogue of all the graduates in divinity, law, and physick,' &c. written by R. Peers, superior beadle of arts and physick. Mr. Langbaine's appendix contains the names of all who proceeded from the 14th of July 1688, where mr. Peers left off, to the 6th of August 1690. He did not survive this very long, some disorder seizing him which put a period to his life on the 23d of June 1692. He was interred in the body of the church of St. Peter in the East in Oxford. Besides the books already mentioned, he published 'Momus triumphans,' &c. 1688, 4to, and again with the title of 'A new catalogue of English plays,' &c. Lond. 1688. And this is the ground-work of another book, much better known, 'An account of the English dramatic poets,' &c. Oxford, 1691, 8vo.

LANGUET (HUBERT) an eminent statesman, was a native of France, minister of state to Augustus, elector of Saxony, and gained a great reputation by his abilities in the 16th century. Lambert Languet, one of his ancestors, was seated at Viteaux in Burgundy, by the favour of John Montague, lord of Sombernon, sprung from a younger branch of the dukes of Burgundy, of the first race, which race was of the blood royal of France. This nobleman, to induce mr. Languet to settle at Viteaux, gave him several great privileges there in 1373.

who attended king Charles at Newport in the isle of Wight, during the treaty between his majesty and the parliament, and was there when the king was carried thence to Hurst-castle, in Nov. 1648, when his majesty commanded him to commit to writing the manner of his seizure, which he

did. The colonel died at London, January 1683, and was interred at Highnam. There was published of his writing, 'Certain passages which happened at Newport in the isle of Wight, Nov. 29, 1648, relating to k. Charles I, Lond. 1690, in four sheets and a half, 4to. Ath. Ox. v. 2. col. 892.

From

From Lambert descended, after several generations, German Languet, captain of the castle of Viteaux, who, by Joan Devoyoit his wife, native of Autun, had, among other children, Hubert Languet, the subject of the present article, who was born at Viteaux in 1518, and having passed thro' the course of his studies at home, he went to Italy, to complete his knowledge in the civil law, in 1547, and commenced doctor in that faculty at Padua (F). From thence going to Bologna, he met with a book of Philip Melancthon, which raised in him so strong a desire to be acquainted with the author, that he made the tour into Germany on purpose to visit him at Wittenberg in Saxony. He arrived there in 1549 (G), and shortly after embraced the Protestant religion.

From this time there commenced a strict friendship between him and Melancthon, so that they became inseparable companions. Languet could not leave Melancthon, and this last was charmed with the new acquisition he had made in his new friend. He found in Languet, a person who discoursed very pertinently upon the interest of princes, and was perfectly well acquainted with the history of illustrious men. Melancthon was wonderfully delighted with his conversation, wherein he gave him an account of several important affairs, which he remembered very exactly; and with his discourses concerning kings, and princes, and other men of these times, eminent for their wisdom, virtue, and learning. His memory never failed him, with regard either to the circumstances of times or to proper names; and he penetrated into the inclinations of men, and foresaw the event of things with surprising sagacity.

This connection with Melancthon did not, however, extinguish the inclination which Languet had to travel. In 1551, he took up a resolution to visit some part of Europe every year, for which he set apart the autumn season, returning to pass the winter at Wittenberg. In the course of these travels, among other places, he made the tour of Rome

(F) After a year's study, according to the life of our author, written by De La Mere.

(G) Melancthon's book was his body of divinity; Languet tells us himself he read it in 1547, and not being thoroughly satisfied with what he observed there concerning

the eucharist, he was determined to go and consult the author himself, and saw him in 1549. Languet epist. 15 ad Joach. Camerar. p. m. 27. However. Moreri relates, as above, that Languet met with this book at Bologna.

## L A N G U E T.

in 1555, and that of Livonia and Laponia in 1558. During this last tour, he became known to Gustavus king of Sweden, who, seeing him in his dominions, conceived a great affection for him, and engaged him to go into France, in order to bring him thence some of the best scholars, both in arts and sciences. For which purpose his majesty gave him a letter of credence, dated Sept. 1, 1557.

Two years afterwards, Languet attended Adolphus, count of Nassau and prince of Orange, into Italy, and, at his return, passed through Paris, to make a visit to the celebrated Turnebus; while he was in that city, he heard the melancholy news of the death of his dear friend Melancthon (H).

In 1565, Augustus, elector of Saxony, invited him to his court, and appointed him envoy to that of France on the 27th of July the same year; after which he sent him his deputy to the diet of the empire, which was called by the emperor Maximilian in 1568 at Augsburg. From thence the same master dispatched him to Heidelberg, to negotiate some business with the elector Palatine; and from Heidelberg he went to Cologne, where he acquired the esteem and confidence of Charlot de Bourbon, prince of Orange. The elector of Saxony sent him also to the diet of Spire; and, in 1570, to Stetin, in quality of his plenipotentiary, for mediating a peace between the Swedes and the Muscovites, who had chosen this elector for their mediator. This prince, by his letters on the 20th of September the same year, sent Languet a second time into France, to king Charles IX, and the queen-mother, Catharine of Medicis. In the execution of this employ, he made a remarkable bold speech to the French monarch, in the name of the Protestant princes of Germany (1). He was at Paris upon the memorable bloody feast of St. Bartholomew, in 1572, when he saved the life of Andrew Wecheliuſ, the famous printer, in whose house he then lodged; and he was also very instrumental in procuring the escape of Philip de Morvay, count de Pleſſis; but, trusting too much to the respect due to his character of envoy, he was obliged for his own safety to the good offices of John de Morvillier, who had been keeper of the seals. Upon his recal from Paris, he received orders, from the same master, to go to Vienna, where he was on the first of January 1574; and, the fol-

(H) Melancthon died April 19, 1560. See his life in Latin by Camerarius.

(1) It is in print, as appears by the list of his works.

lowing year he was appointed one of the principal arbitrators for determining of the disputes, which had lasted for thirty years, between the houses of Longueville and Baden, about the succession of Rothelin.

At length, in the controversy which arose in Saxony between the Lutherans and Zuinglians, about the eucharist, Languet was suspected to favour the latter; so that he was obliged to beg leave of the elector, being then one of his chief ministers, to retire; this favour was granted, with a general liberty to go wherever he pleased (κ). He chose Prague for the place of his residence, where he was in 1577. Yet, notwithstanding this retreat from Saxony, the elector constantly preserved a good understanding with him. Languet, in this situation, applied himself to John Casimer, count Palatine, and attended him to Ghent, in Flanders, the inhabitants of which city had chosen him for their governor. But this count quitting the government, by reason of some disagreement with the people, our minister accepted an invitation made to him by William, prince of Orange, whose service he entered into at Antwerp; but had not been there long when the ill state of his health obliged him to seek for some relief: with that view, he went, in April 1579, to the wells of Baden.

While he was here, he fell into the acquaintance of Thuanus. That celebrated historian came thither from Strasburg, and meeting with Languet, who was disengaged from all business, was infinitely pleased with his conversation, and stuck so closely to him for three days, that it was thought he should never be able to part from him. He tells us himself that he was particularly struck with Languet's eminent probity, and with his great judgment, not only in the sciences, but also in public affairs, wherein he had been engaged all his life-time, having served several princes very faithfully. He was, especially, so well acquainted with the affairs of Germany, that he could instruct the Germans themselves in the affairs of their own country. Thuanus being constantly with him all that time, except when he was drinking the waters, learnt a great many

(κ) Thuanus says he was suspected to be one of those who advised Gasper Peucer to publish an exposition of the doctrine of the eucharist, agreeable to the Geneva confession of faith. Thuan.

hist. lib. 74, towards the end, under the year 1581. The Geneva exposition of the doctrine of the Eucharist was published in 1573.

things from him, and, after he had left that place, he received from him some Memoirs written in his own hand, containing an account of the present state of Germany, of the right of the diets, of the number of the circles, and of the order or rank of the different councils of that country; which Memoirs he still kept by him (L).

Languet returned to Antwerp on the 20th of January 1580, and the following year the prince of Orange sent him to France to negotiate a reconciliation between Charlotte of Bourton, his consort, and her brother Louis, duke of Montpensier; which he effected. He afterwards received orders to join the lord of Sainte-Aldegonde, deputy of the city of Ghent, and other confederates, in persuading the duke of Alençon to put himself at their head; and they went accordingly to that prince at Pleffis-les-Tours. Every one knows the result of this affair. After which Languet returned to Antwerp, where he died on the 30th of September 1581, aged 63 years, the grand climacteric. His body was interred with great funeral solemnity in the church of St. Francis, the prince of Orange going at the head of the train.

During his illness he was visited by madam Du Pleffis, who, though sick herself, attended him to his last moment. His dying words were: that ‘ the only thing which grieved him, ‘ was, that he had not been able to see monf. Du Pleffis ‘ again before he died, to whom he would have left his very ‘ heart, had it been in his power. That he had wished to live to ‘ see the world reformed; but since it became daily worse and ‘ worse, he had no longer any business in it: that the princes

(L.) These are the words of Thuanus himself, in his own life, in Latin, lib. 2, towards the beginning. The manuscript is mentioned in the list of his works. Thuanus also relates, that Languet made him take notice of a German lord who was at a window with his wife, and afterwards asked him smiling: If you were put to your choice, would you prefer a woman as beautiful as she is, before the archbishopric of Cologne? Thuanus, who did not understand the design of this question, made no answer. Whereupon Languet explained the whole mystery, and told him, that the

German lord was the count of Hembourg, who had lately resigned the archbishopric of Cologne, to marry Jane de Lignes, count d’Aremberg’s sister. He added, that the suppression of celibacy was burthensome to the great Protestant lords in Germany; for, whereas, in the times of Popery, they used to put their daughters into nunneries, with certain hopes to see them soon raised to the dignity of abbesses in some rich nunnery, they were now obliged to provide husbands for them, though they lived in a country where people were very prolific. Id. *ibid*.

‘ of these men were strange men : that virtue had much to  
 ‘ suffer, and little to get : that he pitied mons. Du Pleffis  
 ‘ very much, to whose share a great part of the misfortunes  
 ‘ of the time would fall, and who would see many unhappy  
 ‘ days ; but that he must take courage, for God would assist  
 ‘ him. For the rest, he begged one thing of him in his last  
 ‘ farewell, namely, that he would mention something of their  
 ‘ mutual friendship in the first book he should publish.’ This  
 request was performed by mr. Du Pleffis, soon after, in a  
 short preface to his treatise ‘ Of the truth of the Christian  
 ‘ religion ;’ where he makes the following elogium of this  
 friend in a few comprehensive words : ‘ Is fuit qualis multi  
 ‘ videri volunt ; Is vixit qualiter optimi mori cupiunt. He  
 ‘ was really what many would seem to be, and he lived so as  
 ‘ the best of men desire to die.’ This elogium, with others  
 published on the same subject, have been carefully collected  
 by Voetius (M). His epitaph alone, mr. Bayle says, is  
 worth a panegyric ; we shall therefore present the curious  
 with a copy of it below (N).

He died intestate, and, being never married, he had left  
 no issue except those of the brain, a list of which is inserted in  
 the notes (O). The family however subsists to this day with  
 honour.

(M) Viz. In his Disputat. the-  
 olog. vol. iv. p. 238, et seq.

(N) It runs thus :  
 Deo Patri & Domino Jesu Christo  
 Sacrum.

Huberto Langueto viro nobili ac  
 diserto nato Vitelli Heduorum oppi-  
 do, egregiam laudem in omni doc-  
 trinae genere jurisque civilis scien-  
 tia, propter excellens ingenium,  
 promptam memoriam, & peracre  
 judicium consecuto, prudentia vero,  
 quam ex diligent historiæ per-  
 serutatione, et plurimorum celebrium  
 hominum sedulo quæsitis unde cun-  
 que amicitiiis, ac variis ad quas-  
 libet Europæ nationes, gentes, ur-  
 bes, et principes missus, etiam ad  
 præcipuos nonnullos peregrinationi-  
 bus atque longo rerum & annorum  
 usu, naturæ quadam vi, non me-  
 discrem est adeptus. Vadite præ-  
 senti viro, conditione celebri, mo-  
 rum elegantia, comitate, gravita-

teque, perinsigni, fide porro animi-  
 que magnitudine, sapientia & pie-  
 tate ; qui eas virtutes non solum  
 vita, verum etiam, quod caput est,  
 moriens, intestatus ipse, jussu ad  
 Deum toto, morti quo decui buit,  
 tempore, gemitibus & ardentissimis  
 in extremum usque vitæ spiritum  
 precibus, habitis insuper ad fami-  
 liares ultro citroque de divinis, hu-  
 manis, publicis, privatisque rebus,  
 & de nostri seculi pericula variis  
 sermonibus expressit, ob quæ scilicet  
 universus civitatis advocatorum  
 Senatus mortuo funebres honores  
 legitime decrevit, reque ipsa exhi-  
 buit, longe clarissimo amici super-  
 stites memoriæ causa bene merenti.  
 Vixit annis LXIII. Obiit Kalend.  
 Octob. 1581.

(O) These consist of Three vo-  
 lumes of letters. The first of  
 which contains those he wrote to  
 the elector of Saxony, during the  
 B b 2 court

honour. Claude Languet lord of St. Come, one of Hubert's brothers, held one of the first posts in the chamber of queen Catharine de Medicis, and, retiring from court, married a lady named Marcelline Pyvert in Burgundy. His grandson Denys Languet lord of Rochefort, baron of Safre and Gergy, who was successively counsellor in the parliament of Rouen, and proctor-general to the parliament of Dijon, died Aug. 20, 1680, leaving these children, who were all living in November 1723: 1. William Languet lord of Rochefort, baron of Safre, honourable counsellor to the parliament of Dijon. 2. Jame Vincens-tLanguet count of Gergy, knight of the order of Wirtemberg, once gentleman of the chamber in ordinary to the king, and his majesty's envoy-extraordinary to the duke of Wirtemberg, then to the duke of Mantua and the grand duke of Tuscany; afterwards plenipotentiary at the diet of the empire, and, lastly, ambassador at Venice, where he arrived December 15, 1723. He was born at Paris on the 29th of April 1667, where he died November 17, 1734. Having married, in October 1715, Anne-Henry daughter of John-Baptist-Henry, once treasurer-general of the galleys of France, and of Mary-Anne Le Laroie of Moulon, by whom he had no issue. 3. Peter-Benigne Languet baron of Montigne upon Vingeunce in Franche Compte, knight of the order of Wirtemberg, grand bailiff of Calp, chamberlain

course of his several negotiations. Printed at Dijon 1701. The second, those to Camerarius, father and son, printed in 1646; and again, with the addition of some others, at Leipsic in 1685. The third collection of his letters to sir Philip Sidney, printed in 1633 by Elzevir. Nothing can be more tender than these letters to sir Philip, for whom he had a very singular degree of friendship. He speaks of the commotions in the Low Countries, with the causes of them, and points out the means of appeasing them. Besides, they contain several remarkable things, particularly excellent advice to a young man who designs to enter into state affairs. 2. His harangue in French to Charles IX, in 1570. 3. That extraordinary piece inti-

tuled '*Vindiciæ contra tyrannos*,' which appeared a little after Languet's death, under the name of '*Stephanus Junius Brutus*,' pretendedly printed at Edinburgh in 1579. This republican treatise, one of the most violent of the kind that we have, was attributed for several years to divers authors; but it has been asserted to be Languet's by mr. Bayle, in a long and laboured dissertation annexed to the end of his dictionary. 4. To Languet is ascribed The apology of William prince of Orange against the king of Spain in 1581. And 5. A discourse of the states of the empire, already mentioned. This is not printed; but the MS. was preserved a long time in the library of mr. De Thou.

to the elector of Bavaria, field-marshal, general of horse to the duke of Wirtemberg, and his envoy at the court of France in Aug. 1723, upon the message of thanks to that monarch, for the honours which his majesty had paid to the prince, when he passed through his dominions, in order to take possession of the principality of Montbelliard. 4. Theresia Languet, who was married to Claude Rigoley lord of Puligny, first president of the chamber of accounts at Dijon. 5. John-Baptist-Joseph Languet, doctor of the Sorbonne, rector of St. Sulpice at Paris from the year 1714, by whose care and pains the sumptuous building of that parish-church was carried on. 6. Lazarus Languet monk of the order of Cîteaux, doctor of Sorbonne, prior of La Ferté, then abbot of St. Sulpice in Bugey in 1710, elected abbot of Morimond in 1728, being then at Rome in the quality of proctor-general of his order. 7. John-Joseph Languet doctor of Sorbonne at Navarre, abbot of Coëtmaloën in 1709, and of St. Justus in 1723, before which he had been almoner to the late dauphiness, at length consecrated bishop of Soissons June 23, 1715, chosen member of the French academy in 1721, and nominated archbishop of Sens in 1731. This prelate published several polemical pieces, well known in the literary republic.

LANIER, a painter, well skilled in the Italian hands. He was employed by king Charles I. beyond-sea, to purchase that collection made by him; the first prince England ever had that promoted painting there, to whom he was closet-keeper. He gave a particular mark by which we distinguish all the things of this kind which he brought over. By reason of the troubles that ensued, we can give no account of his death, but that, before he died, he had the mortification to see that royal collection dispersed.

LASKI, or LASKO, or LASCO (JOHN DE) was descended from a family of distinction in Poland, in which country he was educated, and afterwards travelled abroad. In the course of these travels, coming to Zurich in Switzerland, he became acquainted with Zuinglius, who brought him to a good liking for the Reformation. Upon his return home, he was made provost of Gnesna (P), and after-

(P) Erasmus styles him *Præpositus Gnesnensis* in Ep. 862. He was nephew to the archbishop of that place, who was also of both his names; to whom Erasmus dedicated his edition of St. Ambrose's works.

wards bishop of Vespri in Hungary. But these two dignities did not hinder him from declaring himself openly of the Reformed religion. This change soon brought upon him the sentence of heresy, of which he complained to the king of Poland, alledging that he had been condemned without a sufficient hearing. But this appeal to his native prince proved of no avail, and he was soon obliged to quit Hungary.

In this exigence he retired in 1542 to Embden in East-Friesland, and was made a minister of a church in that town. The following year he was employed by Anne countess of Oldenburg to introduce the Reformed religion into the province, which being completed by him, he shortly after received an invitation from Albert duke of Prussia; but this came to nothing.

After he had resided almost ten years in East-Friesland, not caring to venture into Germany by reason of the war of Smalcalde, he resolved to go to England, having received an invitation thither from archbishop Cranmer (Q). He arrived there at the time when the publication of the Interim (R) drove the Protestants into such places as would grant them a toleration; and such they found in England, where they had several privileges granted them by king Edward VI. Three hundred and fourscore were naturalized, and were erected into a corporate body, which was governed by its own laws, and allowed its own form of religious worship, without being subject to the English liturgy. A church in London was also granted to them, with the revenues belonging to it, for the subsistence of their ministers, who were either expressly nominated, or at least approved, by the king; and his majesty also fixing the precise number of them. According to this regulation, there were four ministers, and a superintendent; which post was held by Laski, who, in the letters patent, is called a person of illustrious birth, of singular probity and great learning. In the midst of these favours, he was imprudent enough to write a book against the ceremonies of the English church, and particularly against the habits of the bishops and presbyters, and receiving the eucharist kneeling.

However, this book made no noise, and Laski with his company lived undisturbed till the death of king Edward; but, upon the accession of queen Mary to the throne, in

(Q) Strype's life, of Cranmer. (R) It was published in 1548.

1553, they were all sent away (s). De Laski embarked on the 17th of September, with a hundred and seventy-five of his society, and his colleagues, all, except two, who staid in England concealed, together with the rest of the German Protestants, who were stripped of their churches, and all their privileges taken away (r). The exiles, who embarked, arrived on the coast of Denmark in the beginning of a very severe winter; but, being known to embrace the doctrine of the Reformed church of Switzerland, they were not suffered to disembark, and were allowed to be at anchor no more than two days, without daring to put their wives and children on shore. They were treated in the same inhospitable manner at Lubec, at Wismar, and Hamburgh, so that at last they resolved to go for Embden, where they did not arrive till March 1554.

Here they were kindly received, and permitted to settle in the country. In 1555, Laski went to Frankfort upon the Maine, where he obtained leave of the senate to build a church for the Reformed strangers, and particularly for those of the Low Countries. While he was at this city, he wrote an apologetical letter to Sigismond king of Poland, against the false accusations of Joachim Westphale, of Timann, and of Pomeran, who had all treated him as a vagabond. This letter was written in 1566; and the same year, with the consent of the duke of Wirtemberg, he maintained a disputation against Brentius, upon the subject of the eucharist. Brentius afterwards published an account of this dispute, in which our author was charged with many falsehoods.

Laski at last, after an absence of twenty years, returned to his native country of Poland, and, notwithstanding the bishops and other ecclesiastics did their utmost to drive him away, yet all their efforts proved ineffectual, he being in great favour with Sigismond, who made use of his service in the most important affairs. He died the 13th of January 1560. The historians of his time speak very much in his praise; and he was much esteemed by Erasmus, who de-

(s) De Larrey's Hist. of England, under the years 1550 and 1557.

(r) Erasmus mentions two others of the same illustrious family, Hieroslaus and Stanislaus a Lasco, Ep. 862; and in Ep. 1167, he speaks of a John a Lasco, a

young man who died in Germany. Our author was brother to that Jerome a Lasco, or de Laski, who was so serviceable to the count of Sepus at the court of Solymán, in the dispute which he had with Ferdinand for the Polish kingdom.

clares he had learned sobriety, temperance, modesty, discretion, and chastity, of him, although, being then old, and Laski yet a young man, he ought to have been the master, and not the scholar. We have, of his writing, *De cœna domini liber*; *Epistola continens summam controverſiæ de cœna Domini*, &c.

**L A S E N A** or **L A S C E N A** (**PETER**) was born at Naples, September 25, 1590. Jordan Lefeyne, his father, who made the small alteration here to be observed in his name, in order to make it more agreeable to the Italians, among whom he lived, was a native of Normandy in France, but having been a long time in the military service of Italy, the air of the country and the manners of the people became in a manner natural to him, so that he settled at Naples, and marrying Janette Muscettola, had by her, among other children, Peter, the subject of the present article. Jordan made the education of his son his principal care, and had the happiness to find such excellently good qualities in him, as supplied the little capacity of the masters under whom he studied.

Peter's inclination lay strongly to the belles lettres; however, in compliance to his father, he applied himself to the study of the law, and was called to the bar as an advocate. He soon became an eminent practitioner in the profession; his abilities were good, and he followed a method which could not fail of bringing him a crowd of clients: he not only defended their causes with zeal, but with an unexampled disinterestedness, never taking the least fee from any of them; and this was the more remarkable, as he had but a moderate fortune: yet, being content with a little, it was sufficient for all his wants; and he was resolved not to encrease their number by engaging in matrimony; for, though several advantageous matches were offered him at different times, he constantly declined them all, persisting, to the end of his life, in the resolution he had taken never to marry.

The death of his father leaving him more at liberty to follow the bent of his inclination to polite literature, he applied himself diligently to the Greek language, in which his education had been short; he studied this under several famous masters, the chief of whom was Anthony Arcadius,  
arch-

archpresbyter of Solito in the province of Otranto (u). He also learnt French and Spanish, and made some progress in the mathematics. After some time, finding himself unable to attend the business of his profession, and to pursue his studies as he desired, he entertained some thoughts of quitting the former; and he was determined therein, by the advice of John James Bouchard, a Parisian nobleman, who being settled at Rome, took a journey to Naples about this time, where he contracted a close friendship with La Sena; who even suffered himself to be persuaded by this new friend to quit Naples and settle at Rome. He no sooner arrived in that city, than he obtained the protection of cardinal Francis Barberini (x), besides other prelates; he also procured the friendship of Lucas Holstenius, Leo Allatius, and several other persons of principal rank in the republic of letters.

Our author made use of the tranquillity and repose which he enjoyed in this situation, to put the last hand to some works which he had begun at Naples. But his continual intense application, and too great abstinence (for he made but one meal in twenty-four hours) threw him into a fever which carried him out of this world September 30, 1636, aged 46 years. He was interred in the church of St. Andrew, in the vale, where his friend Bouchard put a Latin epitaph over his grave (y). At his death, he left to cardinal Barberini two Latin discourses, which he had pronounced

(u) This Anthony is generally confounded with Peter Arcadius, a native of Corfeu, who passed a great part of his life at Rome. but never resided at Naples.

(x) De Toppi tells, that La Sena was library keeper to that cardinal; but no other writer mentions him in that quality.

(y) The epitaph is as follows:

Petrus La Sena Neapolitanus  
Divini humanique juris  
Et liberalium disciplinarum  
Peritissimus,  
Bona fide patronus,  
Antiqui urbanique moris,  
Vir bonis omnibus,  
Doctis maxime charus.  
Obiit iii nonas Septembris an. C. N.  
MDCXXXVI.  
Ætatis suæ XLVI.  
Johannes Jacobus Buccardus  
Nobilis Parisiensis  
Studiorum victusque consorti amico.  
M. P.

before

before the Greek academy of the monks of St. Basil, de lingua Hellenistica, of the Hellenistic language, wherein he discussed, with great learning, a point upon that subject which then divided the literary world. He also bequeathed to cardinal Francis Maria Brancaccio his book intituled *Ginnasio Napolitano*, which was afterwards published by that prelate; this book contains a description of the sports, shews, spectacles, and combats, which were formerly exhibited to the people of Naples. We have some other pieces of our author, which are mentioned below (z).

(L A T I M E R (HUGH) bishop of Worcester, one of the first reformers of the Church of England, was descended of mean but honest parents at Thirkeston in Leicestershire, where his father lived in good reputation; and though he had no land of his own, but rented a small farm of four pounds a year at the utmost, yet, by frugality and industry, and the advantage of a good bargain, he brought up a large family of six daughters besides this son (A) Hugh, who was born in the farm-house about the year 1470, and being put to the grammar-school, he took his learning so well, that it was determined to breed him to the church. With which view, as soon as he was fit, he was sent to Cambridge, where, at the usual time, he took his degrees in arts; and entering into priest's orders, behaved with remarkable zeal and warmth in defence of Popery, his religion, against the Reformed

(z) These are: *Homeri Nepenthes seu de abolendu lucta liber in quinque partes, divisus*. Lugduni 1624, 8vo. *Cleombrotus five de iis qui in aquis pereunt*. *Philologica dissertatio*. This piece was occasioned by the loss of some of his friends and relations, who were on board the seven Spanish galleys which were shipwrecked on the coast of Italy in 1635. The work was in press at his death, and was finished there afterwards, pursuant to his will; in which he left one copy of it to each of his friends. He published also a miscellany of Remarks upon the Italian poets.

(A) In one of his court sermons, in king Edward's time, our author, inveighing against the no-

bility and gentry, and speaking of the moderation of landlords a few years before, and the plenty in which their tenants lived, tells his audience, in his familiar way, that upon a farm of four pounds a year, at the utmost, his father tilled as much ground as kept half a dozen men; that he had it stocked with a hundred sheep and thirty coves; that he found the king a man and horse, himself remembering to have buckled on his father's harness, when he went to Black-heath; that he gave his daughters five pounds a-piece at marriage; that he lived hospitably among his neighbours, and was not backward in his alms to the poor.

opinions,

opinions, which had lately discovered themselves in England. He heard those novel teachers with high indignation: he inveighed, publicly and privately, against the Reformers. If any read lectures in the schools, mr. Latimer was sure to be there to drive out the scholars; and, when he commenced bachelor of divinity, he took occasion to give an open testimony of his dislike to their proceedings, in an oration which he made against Melancthon, whom he treated with great severity, for his impious, as he called them, innovations in religion. His zeal was so much taken notice of in the university, that he was elected into the office of cross-bearer in all public processions; an employment which he accepted with reverence, and discharged with becoming solemnity.

Among those who at this time favoured the Reformation, the most considerable was Thomas Bilney, a clergyman of a most holy life, who began to see Popery in a very disagreeable light, and made no scruple to own it. It was mr. Latimer's good fortune to be well acquainted with this religious person, who had long indeed conceived very favourable sentiments of him. He had known his life in the university, a life strictly moral and devout; he ascribed his failings to the genius of his religion, and notwithstanding his more than ordinary zeal in the profession of that religion, he could observe in him a very candid temper, prejudiced by no sinister views, and an honesty of heart, which gave him great hopes of his reformation. Induced by these favourable appearances, mr. Bilney failed not, as opportunities offered, to suggest many things to him about corruptions in religion in general, whence he used frequently to drop a hint concerning some in the Romish church in particular, till having prepared the way for his whole creed, he at length opened it, concluding with an earnest persuasion, that his friend would only endeavour to divest himself of his prejudices, and place the two sides of the question before him with an honest heart for his guide. How mr. Latimer at first received these free declarations, and by what steps he came to be settled in his religious opinions, we have no account; only we find in general, that his friend's application had its designed effect.

Mr. Latimer no sooner ceased from being a zealous Papist, than he became (such was his constitutional warmth) a zealous Protestant, very active in supporting and propagating the Reformed doctrine, and assiduous to make converts  
both

both in the town and university. He preached in public, exhorted in private, and every-where pressed the necessity of a holy life, in opposition to those outward performances, which were then thought too much to be the essentials of religion. A behaviour of this kind was immediately taken notice of; Cambridge, no less than the rest of the kingdom, was entirely Popish; every new opinion was watched with the utmost jealousy; and Mr. Latimer soon perceived how obnoxious he had made himself. The first remarkable opposition he met with from the Popish party, was occasioned by a course of sermons he preached, during the Christmas holidays, before the university; in which he spoke his sentiments with great freedom upon many opinions and usages maintained and practised in the Romish church, and particularly insisted upon the great abuse of locking up the scripture in an unknown tongue. Few of the tenets of Popery were then questioned in England, but such as tended to a relaxation of morals; transubstantiation, and other points rather speculative, still held their dominion; Mr. Latimer therefore chiefly dwelt upon those of immoral tendency. He shewed what true religion was; that it was seated in the heart; and that, in comparison with it, external appointments were of no value. Great was the outcry occasioned by these discourses.

Mr. Latimer was then a preacher of some eminence, and began to display a remarkable address in adapting himself to the capacities of the people. The orthodox clergy observing him thus followed, thought it high time to oppose him openly. This task was undertaken by Dr. Buckingham, prior of the Black-Friars, who appeared in the pulpit a few Sundays after, and, with great pomp and prolixity, shewed the dangerous tendency of Mr. Latimer's opinions; particularly, he inveighed against his heretical notions of having the Scriptures in English, laying open the ill effects of such an innovation. If that heresy, said he, prevail, we should soon see an end of every thing useful among us. The plough-man, reading that if he put his hand to the plow, and should happen to look back, he was unfit for the kingdom of God, would soon lay aside his labour; the baker likewise reading, that a little leaven will corrupt his lump, would give us very insipid bread: the simple man also finding himself commanded to pluck out his eyes, in a few years we should have the nation full of blind beggars. Mr. Latimer could not help listening with a secret pleasure to this ingenious reasoning;

soning; perhaps he had acted as prudently, if he had considered the prior's arguments as unanswerable; but he could not resist the vivacity of his temper, which strongly inclined him to expose this solemn trifler. The whole university met together on Sunday, when it was known mr. Latimer would preach. That vein of pleasantry and humour which ran through all his words and actions, would here, it was imagined, have its full scope: and, to say the truth, the preacher was not a little conscious of his own superiority: to complete the scene, just before the sermon began, prior Buckingham himself entered the church with his cowl about his shoulders, and seated himself, with an air of importance, before the pulpit. Mr. Latimer, with great gravity, recapitulated the learned doctor's arguments, placed them in the strongest light, and then rallied them with such a flow of wit, and at the same time with so much good humour, that, without the appearance of ill-nature, he made his adversary in the highest degree ridiculous. He then, with great address, appealed to the people; descanted upon the low esteem in which their holy guides had always held their understandings; expressed the utmost offence at their being treated with such contempt, and wished his honest countrymen might only have the use of the scripture till they shewed themselves such absurd interpreters. He concluded his discourse with a few observations upon scripture metaphors. A figurative manner of speech, he said, was common in all languages: representations of this kind were in daily use, and generally understood. Thus, for instance, continues he (addressing himself to that part of the audience where the prior was seated) when we see a fox painted preaching in a friar's hood, no-body imagines that a fox is meant, but that craft and hypocrisy are described, which are so often found disguised in that garb.—Thus was a wise man led away by the impulses of vanity, and highly delighted with the little glory of having made a dunce ridiculous.

But it is probable mr. Latimer thought this levity unbecoming: for when one Venetus, a foreigner, not long after, attacked him again upon the same subject, and in a manner the most scurrilous and provoking, we find him using a graver strain. He answers, like a scholar, what is worth answering, and, like a man of sense, leaves the absurd part to confute itself. Whether he ridiculed, however, or reasoned, with so much of the spirit of true oratory, considering the times, were his harangues animated, that they seldom

dom failed of their intended effect: his railery shut up the prior within his monastery; and his arguments drove Venetus from the university.

These advantages encreased the credit of the Protestant party in Cambridge, of which Bilney and Latimer were at the head. The meekness, gravity, and unaffected piety of the former, and the chearfulness, good-humour, and eloquence of the latter, wrought much upon the junior students.

These things greatly alarmed the orthodox clergy: of this sort were all the heads of colleges, and indeed the senior part of the university. Frequent convocations were held, tutors were admonished to have a strict eye over their pupils, and academical censures of all kinds were inflicted. But academical censures were found insufficient. Mr. Latimer continued to preach, and heresy to spread. The heads of the Popish party applied to the bishop of Ely, as their diocesan; but that prelate was not a man for their purpose; he was a Papist indeed, but moderate. He came to Cambridge, however, examined the state of religion, and, at their intreaty, preached against heretics; but he would do nothing farther. Only indeed he silenced mr. Latimer, which, as he had preached himself, was an instance of his prudence. This gave no great check to the Reformers. There happened at that time to be a Protestant prior in Cambridge, dr. Barnes, of the Austin-friars: his monastery was exempt from episcopal jurisdiction, and being a great admirer of mr. Latimer, he boldly licensed him to preach there. Hither his party followed him; and the late opposition having greatly excited the curiosity of the people, the friars chapel was soon incapable of containing the crowds that attended. Among others, it is remarkable that my lord of Ely was often one of his hearers, and had the ingenuity to declare, that mr. Latimer was one of the best preachers he had ever heard.

The credit to his cause, which our preacher had thus gained in the pulpit, he maintained by a holy life out of it. Mr. Bilney and he did not satisfy themselves with acting unexceptionably, but were daily giving instances of goodness, which malice could not scandalize, nor envy misinterpret. They were always together concerting their schemes. The place where they used to walk, was long afterwards known by the name of the Heretics hill. Cambridge at that time was full of their good actions; their charities to the poor,  
and

and friendly visits to the sick and unhappy, were then common topics.

But these served only to increase the heat of persecution from their adversaries. Impotent themselves, and finding their diocesan either unable or unwilling to work their purposes, they determined upon an appeal to the higher powers; and heavy complaints were carried to court of the encrease of heresy, not without formal depositions against the principal abettors of it.

The principal persons at this time concerned in ecclesiastical affairs were cardinal Wolsey, Warham, archbishop of Salisbury, and Tunstall, bishop of London; and as Henry VIII. was now in expectation of having the business of his divorce ended in a regular way at Rome, he was careful to observe all forms of civility with the pope. The cardinal therefore erected a court, consisting of bishops, divines and canonists, to put the laws in execution against heresy: of this court Tunstall was made president, and Bilney, Latimer, and one or two more, were called before him. Bilney was considered as the heresiarch, and against him chiefly the rigor of the court was levelled, and they succeeded so far that he was prevailed upon to recant; accordingly he bore his faggot, and was dismissed. As for Mr. Latimer, and the rest, they had easier terms. Tunstall omitted no opportunities of shewing mercy, and was dextrous in finding them. The heretics, upon their dismissal, returned to Cambridge, where they were received with open arms by their friends.

Amidst this mutual joy, Bilney alone seemed unaffected; he shunned the sight of his acquaintance, and received their congratulations with confusion and blushes. In short he was struck with remorse for what he had done, grew melancholy, and after leading a life for three years in all the severity of an Ascetic, he resolved to expiate his abjuration by his death. In this resolution he went to Norfolk, the place of his nativity, and preaching publicly against Popery, he was apprehended by order of the bishop of Norwich, and, after lying a while in the county jail, was executed in that city (B).

His

(B) The Popish party would have had it believed that he died in their faith, and Sir Thomas More particularly took great pains to propagate the story, but these idle tales are sufficiently refuted by Fox and Burnet. The following account of him is left in a letter

ter

His sufferings, far from shocking the Reformation at Cambridge, inspired the leaders of it with new courage. Mr. Latimer began now to exert himself more than he had yet done, and succeeded to that credit with his party, which Mr. Bilney had so long supported. Among other instances of his zeal and resolution in this cause, he gave one which was indeed very remarkable: he had the courage to write to the king against a proclamation then just published, forbidding the use of the Bible in English, and other books on religious subjects. He had preached before his majesty once or twice at Windsor, and had been taken notice of by him in a more affable manner than that monarch usually indulged towards his subjects. But whatever hopes of preferment his sovereign's favour might have raised in him, he chose to put all to the hazard, rather than omit what he thought his duty. He was generally considered as one of the most eminent of those who favoured Protestantism, and therefore thought it became him to be one of the most forward in opposing Popery. His letter is the picture of an honest and sincere heart; it was chiefly intended to point out to the king the bad intention of the bishops in procuring the proclamation, and concludes in these terms: 'Accept, gracious sovereign, without displeasure, what I have written; I thought it my duty to mention these things to your majesty. No personal quarrel, as God shall judge me, have I with any man; I wanted only to induce your majesty to consider well what kind of persons you have about you, and the ends for which they counsel. Indeed, great prince, many of them, or they are much slandered, have very private ends. God grant your majesty may see through all the designs of evil men, and be in all things equal to the high office with which you are intrusted. Wherefore, gra-

ter to a friend by Mr. Latimer: 'I have known Bilney, says he, 'a great while, and, to tell you 'what I have always thought of 'him, I have known few so ready 'to do every man good after his 'power: noisome, wittingly, to 'none; and towards his enemy 'charitable and reconcilable. To 'be short, he was a very simple 'good soul, nothing meet for this 'wretched world, whose evil state 'he would lament and bewail as

'much as any man I ever knew. 'As for his singular learning, as 'well in the holy scriptures as in 'other good letters, I will not 'now speak of it. How he ordered or misordered himself in 'judgment, I cannot tell, nor 'will I meddle withal; but I can- 'not but wonder, if a man living 'so mercifully, so charitably, so 'so patiently, so constantly, so 'studiously, and so virtuously, 'should die an evil death.

'cious

‘ Wherefore, gracious king, remember yourself, have pity  
 ‘ upon your own soul, and think that the day is at hand,  
 ‘ when you shall give account of your office, and of the blood  
 ‘ that hath been shed by your sword : in the which day, that  
 ‘ your grace may stand stedfastly, and not be ashamed, but  
 ‘ be clear and ready in your reckoning, and have your pardon  
 ‘ sealed with the blood of our Saviour Christ, which alone  
 ‘ serveth at that day, is my daily prayer to him who suffered  
 ‘ death for our sins. The spirit of God preserve you !’

Though the influence of the Popish party then prevailed so far, that this letter produced no effect : yet the king, no way displeased, received it not only with temper, but with great condescension, graciously thanking him for his well-intended advice. The king loved sincerity and openness ; and mr. Latimer’s plain and simple manner had before made a favourable impression upon him, which this letter contributed not a little to strengthen ; and the part he acted in promoting the establishment of the king’s supremacy, in 1535, riveted him in the royal favour. Dr. Butts, the king’s physician, being sent to Cambridge on that occasion, began immediately to pay his court to the Protestant party, from whom the king expected most unanimity in his favour. Among the first, he made his application to mr. Latimer, as a person most likely to serve him ; begging that he would collect the opinions of his friends in the case, and do his utmost to bring over those of most eminence, who were still inclined to the Papacy. Mr. Latimer, being a thorough friend to the cause he was to solicit, undertook it with his usual zeal, and discharged himself so much to the satisfaction of the doctor, that, when that gentleman returned to court, he took mr. Latimer along with him : in the design, no doubt, to procure him something answerable to his merit.

About this time a person was rising into power, who became his chief friend and patron. The lord Cromwell, who, being a friend to the Reformation, encouraged of course such churchmen as inclined towards it. Among these was mr. Latimer, for whom his patron very soon obtained a benefice in Wiltshire, whither he resolved, as soon as possible, to repair, and keep a constant residence. His friend dr. Butts, surprized at this resolution, did what he could to dissuade him from it : ‘ You are deserting, said he, the fairest opportunities of making your fortune : the prime minister intends this only as an earnest of his future favours, and will certainly in time do great things for you. But it is the manner of courts

to consider them as provided for, who seem to be satisfied; and, take my word for it, an absent claimant stands but a poor chance among rivals who have the advantage of being present. Thus the old courtier advised. But these arguments had no weight. He was heartily tired of the court, where he saw so much debauchery and irreligion, without being able to oppose them, having neither authority nor talents, as he thought, to reclaim the great.

He left the palace therefore, and entered immediately upon the duties of his parish. Nor was he satisfied within those limits; he extended his labours throughout the county, where he observed the pastoral care most neglected, having for that purpose obtained a general licence from the university of Cambridge. As his manner of preaching was very popular in those times, the pulpits every-where were gladly opened for him; and at Bristol, where he often preached, he was countenanced by the magistrates. But this reputation was too much for the orthodox clergy to suffer, and their opposition first broke out at Bristol. The mayor had appointed him to preach there on Easter-day. Public notice had been given, and all people were pleased, when suddenly there came out an order from the bishop, prohibiting any one to preach there without his licence. The clergy of the place waited upon Mr. Latimer, informed him of the bishop's order, and, knowing that he had no such licence, were extremely sorry, that they were by that means deprived of the pleasure of hearing an excellent discourse from him. Mr. Latimer received their compliment with a smile; for he had been apprized of the affair, and well knew, that these were the very persons who had written to the bishop against him.

Their opposition became afterwards more public; the pulpits were made use of to spread their invectives against him, and such liberties were taken with his character, that he thought it necessary to justify himself, and accordingly called upon his maligners to accuse him publicly before the mayor of Bristol: and, with all men of candor, he was justified; for when that magistrate convened both parties, and put the accusers upon producing legal proof of what they had said, nothing of that kind appeared; but the whole accusation was left to rest upon the uncertain evidence of some hearsay information.

His enemies however were not thus silenced. The party against him became daily stronger, and more inflamed. It consisted

consisted in general of the country priests in those parts, headed by some divines of more eminence. These persons, after mature deliberation, drew up articles against him, extracted chiefly from his sermons; in which he was charged with speaking lightly of the worship of saints; with saying, there was no material fire in hell, and that he would rather be in purgatory than in Lollard's tower. This charge being laid before Stokesley bishop of London, that prelate cited mr. Latimer to appear before him; and, when he appealed to his own ordinary, a citation was obtained out of Warham's archbishop's court, where Stokesley and some other bishops were commissioned to examine him.

An archiepiscopal citation brought him at once to a compliance. His friends would have had him fly for it; but their persuasions were in vain. He set out for London in the depth of winter, and under a severe fit of the stone and cholic; but he was more distressed at the thoughts of leaving his parish exposed to the popish clergy, who would not fail to undo in his absence what he had hitherto done.

• On his arrival at London he found a court of bishops and canonists ready to receive him, where, instead of being examined, as he expected, about his sermons, a paper was put into his hands, which he was ordered to subscribe, declaring his belief in the efficacy of masses for the souls in purgatory, of prayers to the dead saints, of pilgrimages to their sepulchres and reliques, the pope's power to forgive sins, the doctrine of merit, the seven sacraments, and the worship of images; and, when he refused to sign it, the archbishop with a frown begged he would consider what he did. 'We intend not, says he, mr. Latimer, to be hard upon you; we dismiss you for the present, take a copy of the articles, examine them carefully, and God grant that, at our next meeting, we may find each other in better temper.' The next and several succeeding meetings the same scene was acted over again. He continued inflexible, and they continued to distress him. Three times every week they regularly sent for him, with a view either to elicit something from him by captious questions, or to teaze him at length into compliance. Of one of these examinations he gives us the following account: 'I was brought out, says he, to be examined in the same chamber as before; but, at this time, it was somewhat altered: for, whereas before there was a fire in the chimney, now the fire was taken away, and an arras hanged over the chimney, and the table stood near the chimney's end.

‘ There was, among these bishops that examined me, one  
 ‘ with whom I have been very familiar, and whom I took  
 ‘ for my great friend, an aged man, and he sat next the ta-  
 ‘ ble-end. Then, among other questions, he put forth one,  
 ‘ a very subtle and crafty one; and when I should make an-  
 ‘ swer: I pray you, mr. Latimer, said he, speak out, I am very  
 ‘ thick of hearing, and there be many that sit far off. I  
 ‘ marvelled at this, that I was bidden to speak out, and began  
 ‘ to misdeem, and gave an ear to the chimney; and there I  
 ‘ heard a pen plainly scratching behind the cloth. They had  
 ‘ appointed one there to write all my answers, that I should  
 ‘ not start from them. God was my good Lord, and gave  
 ‘ me answers, I could never else have escaped them.’

At length he was tired out with such usage; and, when he was next summoned, instead of going himself, he sent a letter to the archbishop, in which, with great freedom, he tells him, ‘ that the treatment he had of late met with, had fretted him into such a disorder, as rendered him unfit to attend that day—that, in the mean time, he could not help taking this opportunity to expostulate with his grace for detaining him so long from the discharge of his duty—that it seemed to him most unaccountable, that they, who never preached themselves, should hinder others—that, as for their examination of him, he really could not imagine what they aimed at; they pretended one thing in the beginning, and another in the progress—that, if his sermons were what gave offence, which he persuaded himself were neither contrary to the truth, nor to any canon of the church, he was ready to answer whatever might be thought exceptionable in them—that he wished a little more regard might be had to the judgment of the people; and that a distinction might be made between the ordinances of God and man—that if some abuses in religion did prevail, as was then commonly supposed, he thought preaching was the best means to discountenance them—that he wished all pastors might be obliged to perform their duty; but that however liberty might be given to those who were willing—that, as for the articles proposed to him, he begged to be excused from subscribing them; while he lived, he never would abet superstition; and that, lastly, he hoped the archbishop would excuse what he had written—he knew his duty to his superiors, and would practise it; but, in that case, he thought a stronger obligation laid upon him.’

The bishops still continued their persecution, till their schemes were frustrated by an unexpected hand. The king,  
 being

being informed, most probably by lord Cromwell's means, of mr. Latimer's ill usage, interposed in his behalf, and rescued him out of the hands of his enemies.

A figure of so much simplicity, and such an apostolic appearance as his at court, did not fail to strike Anne Boleyn, who was the favourite wife of Henry. This unfortunate queen mentioned him to her friends, as a person, in her opinion, as well qualified as any she had seen, to forward the Reformation, the principles of which she had imbibed from her youth. The lord Cromwell raised our preacher still higher in her esteem, and they both joined in an earnest recommendation of him for a bishopric to the king, who did not want much sollicitation in his favour. It happened that the sees of Worcester and Salisbury were at that time vacant, by the deprivation of Ghinuccii and Campeggio, two Italian bishops who fell under the king's displeasure, upon his rupture with Rome. The former of these was offered to Latimer; and, as he had been at no pains to procure this promotion, he looked upon it as the work of providence, and accepted it without much persuasion. Indeed he had met with so very rough a check already, as a private clergyman, and saw before him so hazardous a prospect in his old station, that he thought it necessary, both for his own safety, and for the sake of being of more service to the world, to shroud himself under a little more temporal power.

All the historians of these times mention him as a person remarkably zealous in the discharge of his new office, and tell us, that, in overlooking the clergy of his diocese, he was uncommonly active, warm and resolute, and presided in his ecclesiastical court in the same spirit. In visiting, he was frequent and observant; in ordaining strict and wary; in preaching indefatigable; in reproof and exhorting severe and persuasive. Thus far he could act with authority; but in other things he found himself under difficulties. The Popish ceremonies gave him great offence; and he neither durst, in times so dangerous and unsettled, lay them intirely aside, nor, on the other hand, was he willing intirely to retain them. In this dilemma his address was admirable; he inquired into their origin, and when he found any of them, as some were, derived from a good meaning, he took care to inculcate their original, though itself a corruption, in the room of a more corrupt practice. Thus, he put the people in mind, when holy bread and water were distributed, that these elements, which had long been thought endowed wit

a kind of magical influence, were nothing more than appendages to the two sacraments of the Lord's-Supper and Baptism; the former, he said, reminded us of Christ's death, and the latter was only a simple representation of being purified from sin. By thus reducing Popery to its principles, he improved, in some measure, a bad stock, by lopping from it a few fruitless excrescences.

While his endeavours to reform were thus confined to his diocese, he was called upon to exert them in a more public manner, by a summons to parliament and convocation in 1536. This session was thought a crisis by the Protestant party, at the head of which stood the lord Cromwell, whose favour with the king was now in its meridian. Next to him in power was Cranmer, archbishop of Canterbury, after whom the bishop of Worcester was the most considerable man of the party; to whom were added the bishops of Ely, Rochester, Hereford, Salisbury, and St. David's. On the other hand, the Popish party was headed by Lee archbishop of York, Gardiner, Stokesley and Tunstall, bishops of Winchester, London and Durham.

The convocation was opened as usual by a sermon, or rather an oration, spoken at the appointment of Cranmer, by the bishop of Worcester, whose eloquence was at this time every-where famous. Many warm debates passed in this assembly, the result whereof was, that four sacraments out of the seven were concluded to be insignificant. But, as the bishop of Winchester made no figure in them, for debating was not his talent, it is beside the purpose of this memoir to enter into a detail of the several transactions of it. We shall only add, that an animated attempt was at this time made to get him and Cranmer stigmatized by some public censure; but they were too well established to fear any open attack from their enemies. Many alterations were made in favour of the Reformation, and a few months after the Bible was translated into English, and recommended to a general perusal, in October 1537.

In the mean while the bishop of Worcester, highly satisfied with the prospect of the times, repaired to his diocese, having made a longer stay in London than was absolutely necessary. He had no talents, and he knew he had none for state-affairs, and therefore he meddled not with them. It is upon that account that bishop Burnet speaks in a very slight manner of his public character at this time: but it is certain, that he never desired to appear in any public character at all.

His

His whole ambition was to discharge the pastoral functions of a bishop, neither aiming to display the abilities of a statesman, nor those of a courtier. How very unqualified he was to support the latter of the characters, will sufficiently appear from the following story.—It was the custom in those days for the bishops to make presents to the king on New-year's-day, and many of them would present very liberally, proportioning their gifts to their expectancies. Among the rest, the bishop of Worcester, being at this time in town, waited upon the king with his offering; but, instead of a purse of gold, which was the common oblation, he presented a New Testament, with a leaf doubled down, in a very conspicuous manner, to this passage: 'Whoremongers and adulterers God will judge.'

Henry VIII. made as little use of a good judgment as any man ever did. His whole reign was one continued rotation of violent passions, which rendered him a mere machine in the hands of his ministers; and he among them who could make the most artful address to the passion of the day, carried his point. Gardiner, bishop of Winchester, was just returned from Germany, having successfully negotiated some commissions, which the king had greatly at heart; in 1539, when the parliament was called to confirm the seizure and surrendry of the monasteries, that subtle minister took his opportunity, and succeeded in prevailing upon his majesty to do something towards restoring the old religion, as being most advantageous for his views in the present situation of Europe.

In this state of affairs, the bishop of Worcester received his summons to parliament, and, soon after his arrival in town, he was accused, before the king, of preaching a seditious sermon. The sermon was preached at court, and the preacher, according to his custom, had been unquestionably severe enough against whatever he observed amiss. The king had called together several bishops, with a view to consult them upon some points of religion. When they had all given their opinions, and were about to be dismissed, the bishop of Winchester (for it was most probably he) kneeled down and accused the bishop of Worcester as above-mentioned. The bishop being called upon by the king, with some sternness, to vindicate himself, was so far from denying or even palliating what he had said, that he boldly justified it; and turning to the king, with that noble unconcern which a good conscience inspires, made this answer: 'I never

‘ thought myself worthy, nor I never sued to be a preacher before your grace; but I was called to it, and would be willing, if you mislike it, to give place to my betters; for I grant there be a great many more worthy of the room than I am. And if it be your grace’s pleasure to allow them for preachers, I could be content to bear their books after them. But if your grace allow me for a preacher, I would desire you to give me leave to discharge my conscience, and to frame my doctrine according to my audience. I had been a very dolt indeed, to have preached so at the borders of your realm, as I preach before your grace.’ The greatness of this answer baffled his accuser’s malice, the severity of the king’s countenance changed into a gracious smile, and the bishop was dismissed with that obliging freedom which this monarch never used but to those whom he esteemed.

In this parliament passed the famous act, as it was called, of the six articles, which was no sooner published than it gave an universal alarm to all favourers of the Reformation (c); and, as the bishop of Worcester could not give his vote for the act, he thought it wrong to hold any office in a church where such terms of communion were required. He therefore resigned his bishopric (d) and retired into the country, where he resided during the heat of that persecution which followed upon this act, and thought of nothing for the remainder of his days but a sequestered life. He knew the storm which was up could not soon be appeased, and he had no inclination to trust himself in it. But, in the midst of his security, an unhappy accident carried him again into the tempestuous weather that was abroad: he received a bruise by the fall of a tree, and the contusion was so dangerous, that he was obliged to seek out for better assistance than could be afforded him by the unskilful surgeons of those

(c) These articles were, 1. In the sacrament of the altar, after the consecration there remains no substance of bread and wine, but the natural body and blood of Christ. 2. Vows of chastity ought to be observed. 3. The use of private masses is to be continued. 4. Communion in both kinds is not necessary. 5. Priests must not marry. 6. Auricular confession is to be retained in the church.

(d) It is related of him, that when he came from the parliament-house to his lodgings, he threw off his robes, and leaping up, declared to those who stood about him, that he thought himself lighter than ever he found himself before. The story is not unlikely, as it is much in character, a vein of pleasantry and good humour accompanying the most serious actions of his life.

parts.

parts. With this view he repaired to London; where he had the misfortune to see the fall of his patron, the lord Cromwell, a loss which he was soon made sensible of. Gardiner's emissaries quickly found him out in his concealment, and something that somebody had somewhere heard him say against the six articles, being alledged against him, he was sent to the Tower, where, without any judicial examination, he suffered, through one pretence or another, a cruel imprisonment for the remaining six years of king Henry's reign.

Immediately upon the change of government under king Edward VI, he, and all others who were imprisoned in the same cause, were set at liberty; and bishop Latimer, whose old friends were now in power, was received by them with every mark of affection; and he would have found no difficulty in dispossessing Heath, in every respect an insignificant man, who had succeeded to his bishopric: but he had other sentiments; he neither would make suit himself, nor suffer his friends to make any for his restoration. However, this was done by the parliament, who, after settling the national concerns, sent up an address to the protector to restore him. The protector was very well inclined, and proposed the resumption to mr. Latimer, as a point which he had very much at heart; but our author persevered in the negative, alledging his great age, and the claim he had from thence to a private life.

Having thus rid himself of all intreaty on this head, he accepted an invitation from his friend archbishop Cranmer, and took up his residence at Lambeth, where he led a very retired life, being chiefly employed in hearing the complaints and redressing the injuries of poor people. And indeed his character for services of this kind was so universally known, that strangers from every part of England would resort to him, so that he had as crowded a levee as a minister of state. And sure no one was better qualified to undertake the office of redressing injuries: his free reproofs, joined to the integrity of his life, had a great effect upon those in the highest stations, while his own independence, and backwardness in asking any favour for himself, allowed him greater liberty in asking for others.

In these employments he spent more than two years, interfering as little as possible in any public transaction, only he assisted the archbishop in composing the Homilies which were set forth by authority in the first year of king Edward; he

he was also appointed to preach the Lent sermons before his majesty, which office he performed during the three first years of his reign.

As to his sermons which are still extant, they are indeed far enough from being exact pieces of composition, yet his simplicity and low familiarity, his humour and glib drollery, were well adapted to the times, and his oratory, according to the mode of eloquence at that day, was exceeding popular. His action and manner of preaching too were very affecting, and no wonder, for he spoke immediately from his heart. His abilities, however, as an orator, made only the inferior part of his character as a preacher. What particularly recommends him, is that noble and apostolic zeal which he exerts in the cause of truth.

But in the discharge of this duty a slander passed upon him, which being taken up by a low historian of those times, hath found its way into these (E). The matter of it is, that after the lord high admiral's attainder and execution, which happened about this time, he publicly defended his death in a sermon before the king; that he aspersed his character; and that he did it merely to pay a servile compliment to the protector. The first part of the charge is true, but the second and third are false. As to his aspersing the admiral's character, his character was so bad, there was no room for aspersion; his treasonable practices too were notorious, and though the proceeding against him by a bill in parliament, according to the custom of those times, may be deemed iniquitable, yet he paid no more than a due forfeit to the laws of his country. However, his death occasioned great clamour, and was made use of by the lords of the opposition (for he left a very dissatisfied party behind him) as a handle to raise a popular odium against the protector, for whom mr. Latimer had always a high esteem. He was mortified therefore to see so invidious and base an opposition thwarting the schemes of so public-spirited a man; and endeavoured to lessen the odium, by shewing the admiral's character in its true light, from some anecdotes not commonly known.

(E) This slander is credited, or at least recorded as credible, by Milton, who being a warm party-writer in the republican time of the Oliverian usurpation,

suffers his zeal against episcopacy, in more instances than this, to bias his veracity, or at best to impose upon his understanding.

Upon

Upon the revolution which happened at court after the death of the duke of Somerset, our author seems to have retired into the country, and made use of the king's licence as a general preacher in those parts, where he thought his labours might be most serviceable. He was thus employed during the remainder of that reign, and continued in the same course, for a short time, in the beginning of the next; but as soon as the introduction of Popery was resolved on, he first step towards it was the prohibition of all preaching throughout the kingdom, and a licensing only such as were known to be Popishly inclined; accordingly, a strict inquiry was made after the more forward and popular preachers, and many of them were taken into custody. The bishop of Winchester, who was now prime minister, having proscribed Mr. Latimer from the first, sent a message to cite him before the council. He had notice of this design some hours before the messenger's arrival, but he made no use of the intelligence. The messenger found him equipped for his journey, at which expressing his surprize, Mr. Latimer told him, that he was as ready to attend him to London, thus called upon to answer for his faith, as he ever was to take any journey in his life; and that he doubted not but that God, who had enabled him to stand before two princes, would enable him to stand before a third. The messenger, then acquainting him, that he had no orders to seize his person, delivered a letter and departed.

Mr. Latimer, however, opening the letter, and finding it contain a citation from the council, resolved to obey it. He set out therefore immediately, and as he passed through Smithfield, where heretics were usually burnt, he said cheerfully, this place hath long groaned for me. The next morning he waited upon the council, who, having loaded him with many severe reproaches, sent him to the Tower.

This was but a repetition of a former part of his life, only he now met with harsher treatment, and had more frequent occasion to exercise his resignation, which virtue no man possessed in a larger measure; nay, even the usual cheerfulness of his disposition did not now forsake him, of which we have one instance still remaining. A servant leaving his apartment, Mr. Latimer called after him, and bid him tell his master, that unless he took better care of him, he would certainly escape him. Upon this message, the lieutenant, with some discomposure in his countenance, came to Mr. Latimer and desired an explanation. Why, you expect, I suppose  
 sir,

fir, replied mr. Latimer, that I should be burnt ; but if you do not allow me a little fire this frosty weather, I can tell you, I shall first be starved.

Cranmer and Ridley were also prisoners in the same cause with our author, and when it was resolved to have a public disputation at Oxford, between the most eminent of the Popish and Protestant divines, these three were appointed to manage the dispute on the part of the Protestants. Accordingly, they were taken out of the Tower, and sent to Oxford, where they were closely confined in the common prison, and might easily imagine how free the disputation was likely to be, when they found themselves denied the use even of books and pen and ink.

Mr. Fox has preserved a conference afterwards put into writing, which was held at this time between Ridley and Latimer, which sets our author's temper in a strong light. The two bishops are represented sitting in their prison, ruminating upon the solemn preparations then making for their trial, of which, probably, they were now first informed. Ridley first. The time, said he, is now come ; we are now called upon, either to deny our faith, or to suffer death in its defence. You, mr. Latimer, are an old soldier of Christ, and have frequently withstood the fear of death, whereas I am raw in the service and unexperienced. With this preface he introduces a request, that mr. Latimer, whom he calls his father, would hear him propose such arguments as he thinks it most likely his adversaries would urge against him, and assist him with providing himself with proper answers to them.

To this mr. Latimer, in his usual strain of good humour, replied, that he fancied the good bishop was treating him as he remembered mr. Bilney used formerly to do, who, when he wanted to teach him, would always do it under colour of being taught himself. But, in the present case, said he, my lord, I am determined to give them very little trouble ; I shall just offer them a plain account of my faith, and shall say very little more, for I know any thing more will be to no purpose ; they talk of a free disputation, but I am well assured their grand argument will be, as it once was their forefathers, ' We have a law, and by our law ye ought to die'. Bishop Ridley having afterwards desired his prayers, that he might trust wholly upon God : Of my prayers, replied the old bishop, you may be well assured ; nor do I doubt but I shall have-yours in return : and indeed prayer  
and

and patience should be our great resources. For myself, had I the learning of St. Paul, I should think it ill laid out upon an elaborate defence : yet our case, my lord, admits of comfort. Our enemies can do no more than God permits ; and God is faithful, who will not suffer us to be tempted above our strength. Be at a point with them ; stand to that, and let them say and do what they please. To use many words would be vain : yet it is requisite to give a reasonable account of your faith, if they will quietly hear you. For other things, in a wicked judgment-hall, a man may keep silence after the example of Christ. As for their sophistry, you know falsehood may often be displayed in the colours of truth. But, above all things, be upon your guard against the fear of death : this is the great argument you must oppose.—Poor Shaxton ! it is to be feared this argument had the greatest weight in his recantation. But let us be steadfast and unmoveable, assuring ourselves, that we cannot be more happy, than by being such Philippians, as not only believe in Christ, but dare suffer for his sake.

Agreeably to this noble fortitude did our author behave himself through this dispute ; wherein, though much artifice was used for the purpose, he never could be drawn into any formal reasoning with his adversaries. Mr. Addison (†) greatly admires his behaviour on this occasion, but does not assign the true cause of it : ‘ This venerable old man, says he, knowing how his abilities were impaired by age, and that it was impossible for him to recollect all those reasons which had directed him in the choice of his religion, left his companions, who were in the full possession of their parts and learning, to baffle and confound their antagonists by the force of reason : as for himself, he only repeated to his adversaries the articles in which he firmly believed, and in the profession of which he was determined to die’.—The truth is, he knew it would answer no end to be more explicit.

However, he answered their questions as far as civility required, and in these answers it is observable he managed the argument much better than either Ridley or Cranmer, who, when they were pressed, in defence of transubstantiation, with some passages from the fathers, instead of disavowing an insufficient authority, weakly defended a good cause, evading and distinguishing after the manner of schoolmen. Whereas,

(†) In Spectator, number 365.

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when the same proofs were multiplied upon Latimer, he told them plainly, that such proofs had no weight with him; that the fathers, no doubt, were often deceived, and that he never depended upon them, but when they depended upon scripture. ‘Then you are not of St. Chrysostom’s faith, replied his antagonist, nor of St. Austin’s’. ‘I have told you, says mr. Latimer, I am not, except when they bring scripture for what they say.’

The dispute being ended, sentence was passed upon him in the beginning of October, and he and Ridley were executed on the 16th; when they were brought to the fire, on a spot of ground on the north side of Baliol-college, where, after a suitable sermon, being told by an officer they might now make ready for the stake, mr. Latimer, having thrown off his prison attire, appeared in a shroud prepared for the purpose; and whereas before, says mr. Fox, he seemed a withered and crooked old man, he stood now bolt upright, as comely a father as one might lightly behold. Being thus ready, he recommended his soul to God, and delivered himself to the executioner, saying to the bishop of London, ‘We shall this day, my lord, light such a candle in England as shall never be extinguished’.

Such was the life of Hugh Latimer, bishop of Worcester, one of the leaders of that glorious army of martyrs who introduced the reformation in England. He had a happy temper, formed on the principles of Christian philosophy. Such was his cheerfulness, that none of the accidents of life could discompose him. Such was his fortitude, that not even the severest trials could unman him; he had a collected spirit, and on no occasion wanted a resource; he could retire within himself, and hold the world at defiance.

And, as danger could not daunt, so neither could ambition allure him. Though conversant in courts, and intimate with princes, he preserved to the last a rare instance of moderation, his primæval plainness. In his profession he was indefatigable; and that he might bestow as much time as possible on the active part of it, he allowed himself only those hours for his private studies, when the busy world is at rest, constantly rising, at all seasons of the year, by two in the morning. How conscientious he was in the discharge of the public parts of his office, we have many examples. No man could persuade more forcibly; no man could exert, on proper occasions, a more commanding severity. The wicked,  
in

in whatever station, he rebuked with censorian dignity, and awed vice more than the penal laws.

He was not esteemed a very learned man, for he cultivated only useful learning, and that he thought lay in a very narrow compass. He never engaged in worldly affairs, thinking that a clergyman ought to employ himself only in his profession. Thus he lived, rather a good, than what the world calls a great man. He had not those commanding talents which give superiority in business, but, for honesty and sincerity of heart, for true simplicity of manners, for apostolic zeal in the cause of religion, and for every virtue, both of a public and private kind, that should adorn the life of a Christian, he was eminent and exemplary beyond most men of his own or of any other time; well deserving that evangelical commendation, With the testimony of a good conscience in simplicity and godly sincerity, not with fleshly wisdom, but by the grace of God, he had his conversation in the world.

L A U D (WILLIAM) archbishop of Canterbury, was son of William Laud, a clothier, of Reading, in Berkshire, by Lucy his Wife, widow of John Robinson, of the same place, and sister to sir William Webbe, afterwards lord-mayor of London. He was born at Reading, in St. Lawrence's parish, October 7, 1573, and educated at the free-school there, till July 1589, when removing to St. John's college in Oxford, he became a scholar of the house in June 1590, and fellow in 1593. He took the degree of A. B. in 1594, and that of master in 1598; being esteemed at this time, it is said, a very forward, confident, and zealous person, he was this year chosen grammar lecturer; and being ordained priest in 1601, he read, the following year, a divinity lecture in his college, which was then maintained by Mrs. Maye. In some of these chapel-exercises he maintained, against the Puritans, the perpetual visibility of the Church of Rome till the Reformation; by which he incurred the displeasure of Dr. Abbot, then vice-chancellor of the university (C). In 1603 Mr. Laud was one of the promoters, and the same year became chaplain to Charles Blount,

(C) Abbot traced this visibility from the Berengarians to the Albigenses, from them to the Wickliffites, from these to the Hussites, and from the Hussites to Luther and Calvin. Heylin's Cyprian Angl. p. 49.

earl of Devonshire, whom he inconsiderately married the 26th of December 1605, to Penelope, then wife of Robert lord Rich; an affair that exposed him afterwards to much censure, and created him great uneasiness; in reality, it made so deep an impression upon him, that he ever after kept the 26th of December, the marriage-day, as a day of fasting and humiliation (H).

He proceeded B. D. July 6, 1604. In his exercise for this degree he maintained these two points, The necessity of baptism; and that there could be no true church without diocesan bishops. These were levelled also against the Puritans, and he was rallied by the divinity professor. He likewise gave further offence to the Calvinists, by a sermon preached before the university in 1606, inasmuch, that it was made an heresy for any to be seen in his company, and a misprision of heresy to give him a civil salutation. However, his learning, parts, and principles, procured him some friends. His first preferment was the vicarage of Stanford, in Northamptonshire, in 1607, and, in 1608, he obtained the advowson of North Kilworth, in Leicestershire; he was no sooner invested in these livings but he put the parsonage houses in good repair, and gave twelve poor people a constant allowance out of them, which was his constant practice in all his subsequent preferments. This same year he commenced D. D. and, by the recommendation of dr. Buckeridge, who had been his tutor, he was made chaplain to Neile, bishop of Rochester; and, to be near his patron, he exchanged North Kelworth for the rectory of West-Tilbury, in Essex, into which he was inducted in 1609, and the following year the bishop gave him the living of Cuckstone, in Kent, whereupon he resigned his fellowship, left Oxford, and settled at Cuckstone. But the unhealthiness of that place having thrown him into an ague, he exchanged it soon after for Norton, a benefice of less value, but in a better air.

About the same time, viz. December 1610, dr. Bucke-ridge, president of St. John's, being promoted to the see of Rochester, in the place of dr. Neile, translated to Litchfield and Coventry, dr. Abbot, newly made archbishop of Can-

(H) She was divorced by the ecclesiastical judge for adultery, and mr. Laud yielded to the instances of his patron, in the opinion, that in case of a divorce, both the innocent and guilty may lawfully remarry. Accordingly, he married them at Wanstead, Decem. 26, 1605.

terbury,

terbury, retaining his old grudge against dr. Laud, complained of him to the lord chancellor Ellesmere, chancellor of the university, alledging that he was at least a Papist in his heart, and cordially addicted to Popery. And though the ground for this charge was only his maintaining the doctrine of free-will, justification, &c. in a different sense from the Calvinistical Puritans, the complaint was made in order to prevent his succeeding dr. Buckeridge in the presidentship of his college; and, the lord chancellor carrying it to the king, all his credit, interest, and advancements, would probably have been destroyed thereby, had not his constant and immoveable friend bishop Neile effaced those ill impressions. Notwithstanding therefore these indirect means used to prevent it, he was elected president May 10, 1611, though he was then sick in London, and unable either to make interest in person, or by writing to his friends; and when some of his competitors appealed to king James, his majesty not only confirmed the election, but, as a further token of his favour, made him one of his chaplains on the 3d of November ensuing, upon the recommendation of bishop Neile.

Our ambitious and aspiring doctor, having thus set foot within the court, flattered himself with hopes of great and immediate preferment; but archbishop Abbot standing always an obstacle in his way, no preferment came; so that, after three years fruitless waiting, he was upon the point of leaving the court, and retiring wholly to his college, when his friend and patron bishop Neile, newly translated to Lincoln, prevailed with him to stay one year longer. In the mean time, to keep up his spirits, the bishop gave him the prebend of Bugden in the church of Lincoln in 1614, and the archdeaconry of Huntingdon the following year.

Upon the lord chancellor Ellesmere's decline in 1616, dr. Laud's interest began to rise at court; so that, in November that year, the king gave him the deanery of Gloucester; a dignity which, though of no great value, served to establish his reputation: and, as soon as he obtained it, finding the communion-table almost in the middle of the choir, he procured an act of chapter to remove it to the east-end along the wall, according to its situation in the king's chapel and other cathedrals. As a further instance of his being in favour, he was pitched on to attend the king in his journey to Scotland in 1617. Some royal directions were, by his procurement, sent to Oxford for the better government of the university, before he set out on that journey. The design

whereof was to bring the church of Scotland to an uniformity with that of England; a favourite scheme of dr. Laud and some other divines. But the Scots were Scots, as dr. Heylin expresses it, and resolved to go their own way, whatever should be the consequence. So that the king gained nothing by that chargeable journey, but the neglect of his commands, and a contempt of his authority. Dr. Laud, in his return from Scotland, Aug. 2, 1617, was inducted to the rectory of Ibstock in Leicestershire, belonging to the patronage of the bishop of Rochester, of whom he had it in exchange for Norton: and January 22, 1620-1, was installed into a prebend of Westminster, of which bishop Neile had procured him a grant ten years before. About the same time there was a general expectation at court, that the deanery of that church would have been conferred upon him. But dr. John Williams, then dean, wanting to keep it in commendam, with the bishopric of Lincoln, to which he was promoted, got dr. Laud put off with the bishopric of St. David's, which was become vacant by the translation of dr. Milbourne to Carlisle, though archbishop Abbot obstructed his rise as much as possible; nor was he consecrated, being then under a disability, on account of the casual homicide of the keeper of Bramhill-Park. The day before his consecration, he resigned the presidentship of St. John's, in obedience to the college-statute, which he would not violate, nor his oath, under any colour. But he was permitted to keep his prebend of Westminster in commendam, through the lord-keeper Williams's interest, who, about a year after gave him a living of about 120 l. a year, in the diocese of St. David's, to help his revenue: and, in January 1622, the king gave him also the rectory of Creeke in Northamptonshire. The preachers of those times meddling with the abstruse doctrines of predestination and election, and the royal prerogative, more than was agreeable to the court, his majesty published, on the 4th of August 1622, directions concerning preachers and preaching, in which bishop Laud is said to have a hand, and which, being aimed at the Puritans and lecturers, occasioned great clamours among them. However, necessary they were, at a time when many shallow preachers handled the profound points of predestination, wherein, pretending to guide their flocks, they lost themselves. This year also our prelate held his famous conference with Fisher the Jesuit, before the marquis of Buckingham and his mother, in order to confirm them both in the Protestant

tant religion, wherein they were then wavering; which conference was printed in 1624, fol. In this conference, having foiled his adversary, that eminent proof of the superiority of his parts and learning brought an intimate acquaintance between him and the marquis, whose special favourite he became from this time, and to whom he is charged with making himself too subservient. It is certain, this minion left him his agent at court, when he went with the prince to Madrid, and frequently corresponded with him from thence. About October 1623, the lord-keeper Williams's jealousy of him, as a rival in the duke of Buckingham's special favour, or misunderstandings or misrepresentations on both sides from tale-bearers and busy-bodies, occasioned such violent quarrels and enmity between these two prelates, as were attended with the worst consequences. Archbishop Abbot also resolving to keep Laud down as long as he could, left him out of the high-commission, of which he complained to the duke of Buckingham in November 1624, and then was put into that commission. However, he opposed the design, formed by the duke, of appropriating the endowment of the Charter-house to the maintenance of an army, under pretence of its being for the king's advantage, and the ease of the subject. In December this year he presented to his grace a tract, drawn up at his request, under ten heads, about doctrinal Puritanism. He corresponded also with him during his voyage into France, about king Charles the First's marriage with the princess Henrietta-Maria, and that prince, soon after his accession to the throne, wanting to regulate the number of his chaplains, and to know the principles and qualifications of the most eminent divines in his kingdom, our bishop was ordered to draw a list of them, which he distinguished by the letter O for Orthodox, and P for Puritans. At that king's coronation, Feb. 2, 1625-6, he officiated as dean of Westminster, in the room of bishop Williams, who was then in disgrace, and was charged with altering the coronation oath, but without any good foundation. In 1626 he was translated from St. David's to Bath and Wells, and in 1628 to London. The king having appointed him dean of his chapel-royal in 1626, and taken him into the privy-council in 1627, he was likewise in the commission for exercising archiepiscopal jurisdiction during archbishop Abbot's sequestration.

In the third parliament of king Charles, which met March 17, 1627, he was voted to be one of the favourers of the Arminians, and one justly suspected to be unsound in his

opinions that way ; accordingly his name was inserted as such in the Commons remonstrance : and, because he was thought to be the maker of the king's speeches, and of the duke of Buckingham's answer to his impeachment, &c. it raised a very great clamour against him, and so exposed him to popular rage, that his life was threatened (1). About the same time he was put into an ungracious office, namely, in a commission for raising monies by impositions or otherwise ; which the Commons call Excises : but it seems never to have been executed.

Amidst all his employments, his care did not slacken towards the place of his education, the university of Oxford : in order to stop and rectify the factious and tumultuary manner of electing proctors, he fixed them to the several colleges by rotation ; and caused to be put into order the broken, jarring, and imperfect statutes of that university, which had lain in a confused heap some hundreds of years. On the 12th of April 1630, he was elected their chancellor, and he made it his business, the rest of his life, to adorn the university with buildings, and to enrich it with the most valuable MSS. and other books. In the first design he began with the place of his education, St. John's-college, where he built the inner quadrangle, (except part of the south-side of it, which was the old library) in a solid and elegant manner. The first stone of this design was laid in 1631. He gave also several MSS. to the library, and 500 l. by will to the college. In the next place he erected that elegant pile of building at the west-end of the divinity-school, well known by the name of the Convocation-house below, and Selden's-library above (κ). In the latter resolution, he gave the university, at several times, 1300 MSS. in Hebrew, Syriac, Chaldee, Egyptian, Ethiopian, Armenian, Arabic, Persian, Turkish,

(1) A paper was found in the dean's yard of St. Paul's to this effect : ' Laud, look to thyself ; be assured thy life is sought. As thou art the fountain of all wickedness, repent thee of thy monstrous sins, before thou be taken out of the world, &c. And assure thyself, neither God nor the world can endure such a vile counsellor, or such a whisperer, or to this effect. Laud's Diary, p. 44.

(κ) He had also projected to clean the great square between St. Mary's church and the schools, where now stands the Radcliffe-library. His design was to raise a fair and spacious room upon pillars, the upper part to serve for convocations and congregations, the lower for a walk or place of conference, &c. But the owners of the houses not being willing to part with them, the design was frustrated. Heylin, p. 379.

Russian, Chinese, Japonese, Greek, Latin, Italian, French, Saxon, English, and Irish; an invaluable collection procured at a prodigious expence.

After the duke of Buckingham's fatal murder, our bishop became chief favourite to king Charles I, which augmented indeed his power and interest, but at the same time increased the envy and jealousy against him, which were already too strong. In order to stop the too frequent disputes concerning God's decrees, he advised his majesty that the 39 articles might be reprinted, with a royal declaration at the head of them; which has mostly been prefixed to them ever since. But it was much exclaimed against by some of the rigid Calvinists; as were also some instructions published soon after, whereby ' the bishops were strictly enjoined to see that the ' declaration just mentioned be strictly observed by all parties, ' That, in all parishes, the afternoon sermons be turned into ' catechising by question and answer: That every lecturer ' read divine service according to the liturgy, in his surplice, ' and before the lecture: That where a lecture is set up in a ' market-town, it may be read by a company of grave and ' orthodox divines near adjoining; and that they preach in ' their gowns, and not in cloaks: That if a corporation ' maintain a single lecturer, he be not suffered to preach till ' he profess his willingness to take upon him a living, with ' cure of souls, within that corporation; and that he actually ' take such benefice, so soon as the same shall be fairly procured for him.' Nor was the repair of St. Paul's cathedral, which he undertook, better approved of, though much wanted; nay, it was afterwards imputed to him as a crime, and so was likewise his consecration of St. Catharine-Cree-Church, which he celebrated January 16, 1630-1. About the same time he caused the seoffment, newly formed by twelve persons, to buy up impropriations for the maintenance of lecturers, to be annulled, by lodging an information against it in the Exchequer, as dangerous both to church and state (L).

(L) He opposed this project, because it was entered into with the view of encouraging and perpetuating Puritanism. It is true, the impropriations would thereby have come again into the church, which was his own desire; but he designed to bring it about in a way more to the advantage of the establishment. See the account of his benefactions at the end of this memoir.

Upon the decline of archbishop abbot's health and favour at court, bishop Laud's concurrence, if not over-forwardness, in the very severe prosecutions carried on, in the High-commission and Star-chamber courts, against several peevish and ill-natured scriblers, or simple preachers, &c. did him a great prejudice in most people's minds; but his prosecution of the king's printers for leaving out the word 'not' in the seventh commandment, in the English bibles, could be liable to no just objection.

May 13, 1633, he set out from London to attend the king, who was going to be crowned in Scotland. He was sworn a privy-counsellor for that kingdom June 15, and on the 26th came back to Fulham. During his stay in Scotland, he formed the resolution of bringing that church to an exact conformity with the Church of England: but the king committed the framing of a liturgy to a select number of Scottish bishops, who, inserting therein several variations from the English liturgy, were opposed strenuously by our bishop, but in vain.

Having endeavoured to supplant archbishop Abbot, whom he could not be contented to succeed (M), upon his death, in August this year, he was appointed his successor. That very morning, Aug. 4, there came one to him at Greenwich, and seriously, (and with an avowed ability to perform it) with an offer of a cardinal's hat; which offer was repeated again on the 17th: but his answer both times was, that somewhat dwelt within him which would not suffer 'that,' till Rome were other than it is. September 14 he was elected chancellor of the university of Dublin.

One of his first acts, after his advancement to the archbishopric, was an injunction, Octob. 18, pursuant to the king's letter, that no clergyman should be ordained priest without a title. At the same time came out his majesty's declaration about lawful sports on Sundays, which the archbishop was charged with having revived and enlarged, and that, with the vexatious prosecutions of such clergymen as refused to read it in their churches, brought a great odium upon him among the Sabbatarians and other Puritans, though, as he observes, 'At Geneva, after evening prayer, the elder men bowl, and the younger train; and our good Puritan neighbours, the Dutch, profane the Sunday with plays and interludes, and count themselves blameless (N).' In 1634,

(M) This is the expression of Fuller in his church-history, p. 11.

(N) His trial, p. 343.

and the following year, the archbishop, by his vicar-general, performed his metropolitical visitation, wherein, among other things, the church-wardens in every parish were enjoined to remove the communion-table from the middle to the east-end of the chancel, altar-wise, the ground being raised for that purpose; and to fence it in with decent rails, to avoid profaneness; and the refusers were prosecuted in the High-commission or Star-chamber courts. In this visitation, the Dutch and Walloon congregations were summoned to appear, and, such as were born in England, enjoined to repair to the several parish churches where they inhabited, to hear divine service and sermons, and perform all duties and payments required on that behalf; and those of them, ministers and others, that were aliens born, to use the English liturgy translated into French or Dutch. Many, rather than comply, chose to leave the kingdom, to the great detriment of our manufactures.

This year our archbishop did the poor Irish clergy a very important service, by obtaining for them, from the king, a grant of all the impropriations that were then remaining in the crown. He also improved and settled the revenues of the London clergy, in a better manner than they were before. Feb. 5, 1634-5, he was put into the great committee of trade, and the king's revenue, and appointed one of the commissioners of the treasury March the 4th following, upon the death of Richard Weston, earl of Portland; besides which, he was, two days after, called into the foreign committee, and had likewise the sole disposal of whatsoever concerned the church. But he fell into very warm disputes with the lord Cottington, chancellor of the Exchequer, who took all opportunities of imposing upon him (o). After having continued a year commissioner of the treasury, and acquainted himself with the mysteries and advantages of it, he procured the lord-treasurer's staff for dr. William Juxon, who had, through his interest, been successively advanced to the presidentship of St. John's-college, deanery of Worcester, clerkship of his majesty's closet, and bishopric of London. But that sudden and unexpected promotion, though perhaps

(o) As lord Cottington was the most artful courtier that perhaps any time ever produced, Laud's sincere open honesty was an easy prey to him. An instance of this worth reading, with regard to

the first enclosing of Richmond-Park, and which they both agreed to dissuade his majesty from attempting, may be seen in Clarendon's Hist. of Rebell. p. 100, & seq. vol. 1, 8vo edit.

to the most deserving person in the kingdom, greatly discontented many of the laity ; though it is manifest that therein he preferred his majesty's advantage, and good of the public, before his own peace or safety.

Besides the parochial visitations, the archbishop visited the cathedrals, and procured new statutes for them, and improved their old ones. He insisted moreover upon visiting the universities, as metropolitan ; which, after some contest, was adjudged to him as his right ; but, the troubles coming on, he did not put this right in execution. In order to preserve the records in the Tower, that concern the clergy, he was at the charge of having them all fairly transcribed in a large book of vellum, which being finished in 1637, he deposited in his library at Lambeth for the service of posterity.

For some years he had set his heart upon getting the English Liturgy introduced into the church of Scotland ; and some of the Scottish bishops had, under his direction and encouragement, prepared both that book and a collection of canons for public service. The canons were published in 1635, but the liturgy came not in use till 1637. On the day it was first read at St. Giles's church in Edinburgh, it occasioned a most violent tumult among the perverse and ignorant multitude, spirited up by the nobility, who were losers by the restitution of Episcopacy, and by the ministers, who lost their clerical government. Our archbishop, having been the great promoter of that affair, was reviled for it in the most abusive manner, and both he and the book were charged with downright Popery (o). The extremely severe prosecution, carried on about the same time in the Star-chamber, chiefly through his instigation, against Prynne, Bastwick and Burton, did him also infinite prejudice, and exposed him to numberless libels and reflections ; though he endeavoured to vindicate his conduct in a speech delivered at their censure, June 14, 1637 ; which was published by the king's command. Another rigorous prosecution, carried on, with his concurrence, in the Star-chamber, was against bishop Williams ; an account of which may be seen in his article, as also of Lambert Osbaldiston, master of Westminster-school.

(o) Spottwood. Heylin. King Charles large declaration concerning the late tumult, p. 6 and 326. Burnet's memoirs of the duke of Hamilton, p. 29, & seq.

In order to prevent the printing and publishing of what our archbishop thought improper books, he procured a decree to be passed in the Star-chamber, July 11, 1637, to regulate the trade of printing; whereby it was enjoined, that the master-printers should be reduced to a certain number, and that none of them should print any books till they were licensed either by the archbishop, or the bishop of London, or some of their chaplains, or by the chancellors or vice-chancellors of the two universities. He fell into the queen's displeasure October 22, this year, by speaking, with his usual warmth, to the king at the council-table against the increase of Papists, their frequent resort to Somerset-house, and the insufferable misdemeanors of some of them in perverting his majesty's subjects to Popery. January 31, 1638-9, he wrote a circular letter to his suffragan bishops, wherein he exhorted them and their clergy to contribute liberally towards raising the army against the Scots. For this he was called an incendiary; but he declares, on the contrary, that he laboured for peace so long, till he received a great check, and that in the council, his counsels alone prevailed for peace and forbearance. In 1639 he employed one Mr. Petley to translate the liturgy into Greek; and at his recommendation it was that Dr. Joseph Hall, bishop of Exeter, composed his learned treatise of 'Episcopacy by divine right asserted.' On the 9th of December the same year, he was one of the three privy-counsellors that advised the king to call a parliament in case of the Scottish rebellion: at which time a resolution was taken to assist the king in extraordinary ways, if the parliament should prove peevish and refuse supplies. A new parliament being summoned, met April 13, 1640; and the convocation the day following. But the commons launching out into complaints against the archbishop, and insisting upon a redress of grievances before they granted any supply, the parliament was unhappily dissolved May 5. The convocation, however, continued sitting, which the archbishop was not satisfied with, till he obtained the opinion of the lord keeper Finch, and other eminent lawyers, and by a precedent in the year 1586. The reason of their continuance was, that having agreed to give the king six subsidies, payable in six years, and amounting in the whole to 120,000*l.* the act was not made up at the dissolution of the parliament, and his majesty, unwilling to lose so considerable a sum, granted them a new commission under the broad seal, according to the statute of 25 Hen.

VIII. c. 19, by virtue of which they sat till the 29th of May. In this convocation seventeen canons were made. But both the canons and the sitting of the convocation were imputed afterwards to the archbishop, as a most enormous crime; a resolution being then taken to destroy the points they endeavoured to establish (P). On him also many laid the blame and odium of the parliament's dissolution. So that the famous John Lilburne caused a paper to be posted May 3, upon the Old Exchange, animating the apprentices to sack his house at Lambeth the Monday following; on which day above 5000 of them assembled in a riotous and tumultuous manner; but the archbishop, receiving previous notice, secured the palace as well as he could, and retired to his chamber at Whitehall, where he remained some days; and one of the ringleaders was hanged, drawn and quartered on the 21st. In August following, a libel was found in Covent-Garden, exciting the apprentices and soldiers to fall upon him in the king's absence; upon his second expedition into Scotland. The parliament that met November 3, 1640, not being better disposed towards him, but, for the most part, bent upon his ruin, several angry speeches were made against him in the house of commons.

No wonder that his ruin should be sought and resolved upon, when he had so many and so powerful enemies; almost the whole body of the Puritans; too many of the English nobility and others, and the bulk of the Scotch nation. The Puritans reputed and called him the sole author of the innovations, of the troubles and over rigorous prosecutions against the most noisy, obstinate, and busy of them. The nobility were disobliged by his warm and incautious manner, and by his grasping at the odious office of prime minister; and the Scots were driven to a pitch of fury and madness, by the restoring of episcopal government, and the introduction of the English service-book among them. In this state of the times, he was not only examined, December 4, on the earl of Strafford's case, but, when the commons came to debate upon the late canons and convocation, he was represented as the author of them (Q); and a committee put

(P) By the 6th canon, all graduates in the universities, except the sons of noblemen, and all ecclesiastical persons whatever, and schoolmasters, were to take an oath not to consent to the altera-

tion of the present government of the church by archbishops, bishops, deans, arch-deacons, chancellors, commissaries, &c.

(Q) Upon the attack made upon him for these canons, he

upon

upon him to enquire into all his actions, and prepare a charge against him on the 16th. The same morning, in the house of lords, he was named as an incendiary, in an accusation put in by the Scottish commissioners: and two days after, Dec. 18, an impeachment of high-treason was carried up to the lords by Denzil Holles, afterwards lord Holles, desiring he might be forthwith sequestered from parliament, and committed, and the commons would, in a convenient time, resort to them with particular articles. Soon after, the Scotch commissioners presented also to the upper house the charge against him, tending to prove him an incendiary. Hereupon he was immediately committed to the custody of the black rod. After ten weeks, sir Henry Vane, junior, brought up, Feb. 26, fourteen articles against him, which they desired time to prove in particular, and, in the mean time, that he be kept safe. Accordingly, the black rod conveyed him to the Tower, March 1, 1640-1, amidst the insults and re-

wrote the following letter to mr. Selden, an active man in the commons against him: 'To my much honored friend mr. John Selden these. Sal. in Christo. Wor-thy sir, I understand that the bysiness about the late canons will be handled againe in your house tomorrowe. I shall never aske any unworthie thinge of you; but give me leave to saye as followes: If wee have erred in anye point of legalitie unknowne unto us, wee shall be hartilye sorrye for it, and hope that error shall not be made a cryme. We heare that ship-mo-nye is layd aside, as a thinge that will dye of itself; and I am glad it will have soe quiett a death. Maye not these unfortunate canons be suffered to dye as quietlye, without blemish-ing the church, which hath so manye enemies both at home and abroad? And if this may be, I heare promise you, I will presentlye humblye beseeche his majestye for a licence to reviewe the canons and abrogat them; assuringe myself that all my brethren will joyne with me to

'preserve the publick peace, rather than that act of ours should be thought a publick grievance. And upon mye creditt with you, I had moved for this licence at the verye first sittinge of this parliament, but that both myself and others did feare the house of commons would take offence at it (as they did at the last) and sayde, wee did it on purpose to prevent them. I understand you meane to speak of this bysiness in the house to morrowe, and that hath made me wright these lynes to you, to lett you know our meaninge and desyres. And I shall take it for a great kindness to me, and a great service to the church, if by your means the house will be satisfied with this, which is heare offered, of abrogatinge the canons. To God's blessed protection I leave you, and rest

Your lovinge poore friend,  
Lambeth, Nov. 29. W. Cant.  
1640.

'I mean to move the king this daye for a license as is within mentioned'.

proaches

proaches of the mob. His enemies, of which the number was great, began then to give full vent to their passions and prejudices, and to endeavour to ruin his reputation. In March and April the house of commons ordered him, jointly with all those that had passed sentence in the Star-chamber against Burton, Bastwick and Prynne, to make satisfaction and reparation for the damages they had sustained by their sentence and imprisonment; and he was fined 20,000*l.* for his acting in the late convocation. He was also condemned by the house of lords to pay 500*l.* to sir Robert Howard for false imprisonment. June 25, 1641, he resigned his chancellorship of the university of Oxford; and, in October, the house of lords sequestered his jurisdiction, putting it into the hands of his inferior officers; and enjoined, that he should give no benefice without first having the house's approbation of the person nominated by him. 20 January, 1641-2, they ordered his arms at Lambeth palace, which had cost him above 300*l.* to be taken away by the sheriffs of London. Before the end of the year, all the rents and profits of the archbishopric were sequestered by the lords, for the use of the commonwealth, and his house was plundered of what money it afforded by two members of the house of commons. What was very hard, when he petitioned the parliament afterwards for a maintenance, he could not obtain any; nor even the least part of above two hundred pounds worth of his own wood and coal at Lambeth, for his necessary use in the Tower. On the 25th of April, 1643, a motion was made in the house of commons, at the instance of Hugh Peters and others of that stamp, to send or transport him to New-England; but that motion was rejected. May 9, his goods and books in Lambeth-house were seized; and the goods sold for scarce the third part of their value: all this before he had been brought to any trial; which was condemning him unheard. Seven days after, there came out an ordinance of parliament, in-joining him to give no benefice without leave and order of both houses. The 31st of the same month, W. Prynne, by a warrant from the close committee, came and searched his room, and even rifled his pockets; taking away his diary, private devotions, and twenty-one bundles of paper, which he had prepared for his own defence. Prynne promised a faithful restitution of them within three or four days, but he never returned quite three bundles of the papers. In the mean time, the archbishop not complying exactly with the ordi-

ordinance above-mentioned, all the temporalities of his archbishopric were sequestered to the parliament June 10, and he was suspended from his office and benefice, and from all jurisdiction whatsoever. On October 10, more articles were carried up against him to the house of lords; so, after he had been kept prisoner (R) above three years, he was brought to his trial March 12, 1643-4. Twenty days were spent in it, so that the whole proceedings were not finished till the 29th of July; and nothing was proved upon him which was treason by law. Recourse was had to the same method as had been taken against the earl of Strafford; a bill of attainder was first read in the house of commons, November 13, passed the 16th, and immediately sent up to the lords; there it stuck till January 1644-5, when, by the violence of the earl of Pembroke and the mob, threatening to force them, it was passed the 4th of that month, in a very thin house. The archbishop, by the confession of his enemies, made as full, as gallant, as pithy a defence, and spoke as much for himself as was possible for the wit of man to say; and that with so much art, vivacity, oratory, audacity, and confidence, without the least acknowledgment of guilt in any thing; and his behaviour was suitable on the scaffold (s), with great composure. It plainly appears that he fell a sacrifice to the Scottish nation: for his trial was hastened or retarded according to the motions of their army in England. And Ludlow frankly owns, that he was beheaded for the encouragement of the Scots. And he did not obtain the

(R) So little care was taken to detain him, that he thought they intended he should make his escape. See Pocock's art.

(s) In his speech he declared himself a true member of the Church of England, and that he had suffered for endeavouring an uniformity. He next observed, that the treason charged upon him consisted of two parts; an endeavour to subvert the laws of the land, and a like endeavour to overthrow the Protestant religion established by law. Besides my answers, says he, to the several charges, I protested my innocence in both houses. It was said protestations at the bar must not be

taken. I can bring no witness of my heart and the intentions thereof; therefore I must come to my protestation, not at the bar, but my protestation at this hour and instant of my death, that I never endeavoured the subversion of law or religion. And I desire you all to remember this protest of mine for my innocence in this, and from all treasons whatsoever. He proceeds to take notice of the charge against him of being an enemy to parliaments, which he denies, but intimates, that the present parliament was misinformed and misgoverned, which was so much the worse, as the subject was thereby left without all remedy.

favour

favour of beheading but by repeated petitions, being to suffer by the ordinance as in cases of high-treason. He suffered Jan. 10, on Tower-Hill, aged 71 years. His corps was deposited in the church of All-hallows Barking, London; but was afterwards taken up, and interred in the chapel of St. John's-college, Oxford, July 24, 1663. Such was the tragical end of dr. William Laud, archbishop of Canterbury! As to his person, he was low of stature, but well and strongly shaped, and of a ruddy and chearful countenance. In his temper and natural disposition he was full of fire and vivacity, which too often degenerated into choler and passion, and put him off that regard to his words and actions as he ought to have had. He was a man of strict integrity, sincere and zealous; regular in his life, chaste, sober and temperate, and humble in his private deportment. But, in some respects, he was indiscreet and obstinate, eagerly pursuing matters that were either very inconsiderable or mischievous. The rigorous prosecutions in the Star-chamber and High-commission courts are generally imputed to him, as leading and influencing the other judges. As he heartily hated the Puritans, so was he heartily hated by them. After the model of cardinal Richelieu, he formed the airy project of uniting the three kingdoms in an exact uniformity of religion; an impracticable project often attempted without success. The pressing of some ceremonies, and other like things, which he imagined to be the only means for this uniformity, brought upon him the odious imputation of Popery, and of being Popishly affected, without any good grounds. He was more busy in temporal affairs and matters of state than his predecessors in the see of Canterbury had been in later times, and even thought he could manage the place and office of prime minister, without the least condescension to the arts and address of a court, and without any connexions, friendship, or support, than what a pious life and his unpolished integrity would reconcile to him; which was an unskilful measure in a licentious age, and ill judged in him who was unfit for a court, having never learned to dissemble. Lord Clarendon, who had a good deal of his stiff temper and contemptuous carriage, concludes his character with this candid observation: That his learning, piety, and virtue have been attained by very few, and the greatest of his infirmities are common to all even to the best of men. His liberality was munificent, as appears by his numerous benefactions, besides what he did  
for

for Oxford already mentioned; and he procured a new charter for the college at Dublin, and a body of new statutes. He set up a Greek press in London for printing the library MSS, and intended to have done the like at Oxford. He undertook to have the statutes of all the cathedral churches of the new foundations settled, but it was done only for Canterbury. He undertook likewise to have commendams annexed to all the small bishoprics, and those, if possible, sinecures; which was effected for Bristol, Peterborough, St. Asaph, Chester, and Oxford; upon which last was settled the impropriation of Cuddesden, and a new house built by the then bishop dr. Bancroft. He obtained the advowson of the living of St. Lawrence in Reading, for St. John's college in Oxford: he founded an hospital in Reading, and endowed it with revenues to the amount of 200l. a year; and also procured a charter and a mortmain for that town, the place of his nativity.—He intended moreover to have a fund settled for buying in impropriations, and for increasing the stipends of poor vicars. He wrote several books, an account of which is inserted in the notes (T).

General  
Dict. Rus-  
worth's Col-  
lections,  
Burnet's  
hist. of his  
times, &c.

LAUR (FILIPPO) an eminent painter, owed his birth to the city of Rome in 1623. His father Balthasar Laur was originally of Antwerp, but settled in Italy, where he had two sons; the eldest, Francisco, became an able painter by the instruction of Sacchi, and died when he was but 25 years old: Philip was the second. Balthasar, who was a good painter, and a disciple of Paul Bril, perceived, with joy, that

(T These are, 1. Seven sermons preached and printed on several occasions, and reprinted in 1651, 8vo. 2. The memorables of king James I, of famous memory: or, as they are called by our author, Short annotations upon the life and death of the most august king James. They were drawn up at the desire of George duke of Bucks. 3. Answer to the remonstrance made by the house of commons in 1628. 4. His Diary by Wharton in 1694; with 6 other pieces, and several letters, especially one to sir Kenelm Digby, on his embracing Popery. 5. The second volume of the Re-

mains of archbishop Laud, written by himself, &c. 1700, fol. 6. Officium quotidianum, or A manual of private devotions. Lond. 1650 and 1663, 8vo. 7. A summary of devotions. Lond. 1667, 12mo. There are about 18 letters of his to Gerard-John Vossius, printed by Colomesius in his edition of Vossius's Epistol. Lond. 1690, fol. Some other letters of his are published at the end of Uther's life by dr. Parr, 1686, fol. And a few more by dr. Twells, in his life of dr. Pocock, prefixed to that author's theological works, 1745, in 2 vol. fol.

his

his son Philip, without learning to draw, when he went to school, took the faces of all his play-fellows. So remarkable a disposition was an earnest of his becoming a great painter. His father placed him under his son Francisco, who taught him the first elements of his art. The premature death of his brother obliged him to pass into the school of Angelo Caroselli, his brother-in-law, who had acquired some reputation in painting. Philip's progress was so great, that he soon surpassed his master in every kind. In the mean time he lost his father, and soon after his master; who was so fond of him, that he brought all the curious strangers that came to Rome to see him.

Philip, who had studied much, soon quitted his first manner, and applied himself to paint small historical subjects, with back grounds of landscape, in a lively beautiful manner. He also painted several large pictures for churches; but did not then succeed so well in them as in smaller works. 'He left several pieces unfinished.

Nature, who had not bestowed her graces on his person, endowed his mind with many accomplishments. He was master of perspective, had a turn for poetry, and a knowledge of history and fable. His chearful temper, and the lively sallies of his wit, rendered him dear to his friends.

His barber, hearing he had presented his apothecary with a picture, for the care of him when he was ill, flattered himself with hopes of the same favour, and begged a picture of him. Philip, who knew his intention, made his caricature, imitating the ridiculous gestures he used in talking to him: he wrote under the picture, 'This man looks for a dupe, and can't find him;' and sent it to the barber's at a time when he knew several of his friends would meet in his shop. Every one of them was struck with the oddness of the character, and fell a laughing and joking the poor barber, whom they prevented from venting his rage on the picture; and, though Philip diverted himself at his expence, he never ventured to come under his hand afterwards.

One cannot say that Lauri was one of the first painters of Rome, yet he designed well and gracefully. His landscape was chearful and in good taste; his colouring varied, being sometimes too strong, sometimes too faint. The subjects he generally painted were metamorphoses, bacchanals, and often historical subjects, which he treated with great judgment. His pieces of this sort are spread all over Europe.

He would never marry, nor give himself the trouble of forming

forming disciples. His pleasure was to amuse himself with his friends. He would, on public holidays, distinguish himself by playing off fireworks. He was always diverting himself with one merry prank or other, the sallies of his lively imagination. He loved expence, and, by his mirth and good humour, seemed to forget he grew old, till a distemper surprized and carried him off at Rome in 1694, at the age of 71. His corpse was attended to St. Lawrence in Lucina, his parish church, by the academy of St. Luke, who had received him into their body in 1652. He left a considerable fortune to his great nephews, besides several legacies.

The four seasons are engraved on four plates, after him.

LEAKE (sir JOHN) a brave and successful English admiral, was descended from the Leake's of Derbyshire, and was born in June 1656 at Rotherhithe in Surrey. His father instructed him both in the mathematics and gunnery, with a view to the navy, and he entered early into that service as a midshipman; in which station he distinguished himself, under his father, at the memorable engagement between sir Edward Sprag and Van Trump in 1673, being then no more than seventeen years of age (x). Upon the conclusion of that war soon after, he engaged in the merchants service, and had the command of a ship two or three voyages up the Mediterranean. But his inclination lying to the navy, he did not stay long out of it. He had indeed refused a lieutenant's commission; but this was done with a view to the place of a master-gunner; which was a post of much greater esteem then than it is at present. These officers wore their swords on shore, kept company with the commissioned officers, and were respected by all; besides, a gunner was in constant whole pay, though he never went out of harbour; whereas, in a time of peace, as it then was, few commissioned officers were employed, and none had then half-pay, but such captains as, in the late war, had commanded first and second rates. For these reasons it was that sir John had refused to be a lieutenant: add to this, that he was well assured of a command from the post of gunner.

With these views, when his father was advanced, not long after, to the command of a yacht, he gladly accepted the of-

(x) Sir Jacob Ackworth, late surveyor of the navy, had a painting of this action, taken from a drawing of sir John Leake, in the possession of Sam. Percival, esq; secretary to the navy.

fer of succeeding him in the post of gunner to the *Neptune*, a second-rate man of war. This happened about the year 1675, and, the times being peaceable, he remained in this post without any promotion, till the latter end of king James's reign in 1688, when that unfortunate monarch, having resolved to fit out a strong fleet, to prevent the invasion from Holland, mr. Leake's father, then master-gunner of England, took that opportunity to propose the trial of a piece of artillery of his own invention, called the *Cuskee-piece* (Y); which being readily granted, and the *Firedrake* fire-ship ordered for that service, his son John, for the better execution thereof, was appointed commander. His commission was dated on the 4th of September; and he was in this ship in the fleet under lord Dartmouth, when the prince of Orange landed; after which, he joined the rest of the Protestant officers in an address to that prince: so that he was continued in this command at the revolution; and in the battle of Bantry-Bay in 1689, he set fire, with the *cuskee-piece*, to one of the French ships commanded by the chevalier Coetlogon, whereby part of her was blown up, and she narrowly escaped being wholly consumed; however, it entirely disabled her for further service, and several other ships received damage by the same means (Z). This engagement happened on the first of May, and this signal service he did in it recommended him to the favour of the admiral, (Herbert, afterwards earl of Torrington) who gave him the command of the *Dartmouth* on the 3d; and the same day being ordered, with some other ships, to convoy some victuallers into Londonderry in Ireland, that desperate design was carried into execution chiefly by his means; whereupon the enemy was obliged to raise the siege (A). The commander of the land forces, major-general Kirk, who saw the action, was so highly pleased with the conduct and bravery of it, that

(Y) It was so called, because intended to be placed at the fore-castle of a ship, as a piece of that name is in a galley; but, instead of that, was to fire shells and carcasses.

(Z) Notwithstanding the *cuskee-piece* seems to have answered so well as to have done honour to the inventor; yet, whether sir John thought it too desperate and

destructive to be brought into use, or, hating it for the sake of his brother Edward, who was blown up at Woolwich as he was preparing the composition of the *cuskee-shells*, it is certain he did not recommend it; and the writer of his life could not find it was ever used afterwards.

(A) See the particulars of this service in mr. Walker's article.

he gave mr. Leake a company in his own regiment, which he enjoyed many years after he was a flag-officer.

The importance of rescuing Londonderry from the hands of king James, raised the captain likewise in the navy; and, the Dartmouth being paid off, he had the command given him of the Oxford, a fourth rate of 54 guns; and, May the 4th, the following year 1690, was promoted by the admiral to that of the Eagle, a third rate of 70 guns. While he held this command, he was very instrumental in clearing that admiral from the charge of misconduct, in his engagement with the French fleet off Beachy-Point. Sir Ralph Delaval, who had been vice-admiral in the engagement, presided at the court-martial held on this occasion, Decemb. 10, 1690, at Sheerness. But the writer of sir John Leake's life observes, that he, who was one of the judges, influenced the sentence. For, when he found the court wavering in their opinion, and it was insinuated, that all the eyes of the kingdom were upon them, expecting justice to condemn the admiral, and that even both threats and promises were likewise urged, to work upon the members of the court to find him guilty, captain Leake generously undertook to defend his cause, examined every particular of his lordship's conduct, and so fully justified him, that he brought over the majority to acquit him, and to confirm that sentence under their hands, when the ministry returned it to be reconsidered.

This therefore was a noble instance of our captain's integrity. And, in 1692, the distinguished figure he made in the famous battle off La Hogue, procured him the particular friendship of mr. (afterwards admiral) Churchill (B), brother to the duke of Marlborough; but, the Eagle being therein disabled for service, and on that account put out of commission the last day of December, for the present he accepted of the Plymouth, a third rate of 60 guns, which was given him the same day. And the next year, 1693, he was preferred, in July 19, to the Ossory a second rate; in which he continued, behaving on all occasions with great reputation, till the end of the war, which concluding with the peace of Ryfwick, his ship was paid off December 5, 1697. So that, from his first command of the Firedrake fireship in 1688, to this

(B) Captain Leake bravely sustained mr. Churchill, after the ship between them had been beaten out of the line.

time, making upwards of nine years, he had not been one day out of commission.

In the interim he lost his father, who died in July 1696, in the 68th year of his age at Woolwich, where he was buried (c). The captain at that time was engaged with the grand fleet in the Soundings; and, in his absence, his friends, upon the view of the ensuing peace, had procured for him his father's places of master-gunner of England, and store-keeper at Woolwich (d). He had indeed very good pretensions to this post, having been first mate to his father all the time he held it; but this was only in complaisance to the old gentleman, at whose death he always intended to throw it up, as he now actually did, and declined the offer of succeeding him. He had fixed his eye upon a commissioner's place in the navy, and, no doubt, might have obtained it, by the interest admiral Russel, sir George Rooke, and sir Cloudesly Shovel, who were all of them his friends, besides admiral Churchill; but, upon opening his mind to this last, that gentleman prevailed with him not to think of quitting the sea, and soon brought him into action there again, procuring him a commission for the Kent, a third rate of 70 guns, which he entered upon May 5, 1699. This ship being discharged the 22d of February following, he continued out of commission a year afterwards: but, on the 28th of February 1700,

(c) When he died, our captain was his only surviving son, and had then a wife and a child by her, a boy. Yet the old man, having a daughter Elizabeth, made her whole and sole executrix of his will, leaving to his son only one moiety of his books and instruments; the other moiety to his daughter's son; by which it appears, says the above-mentioned writer, that his resentment for the ill success of his cuskee-piece continued to the last, though captain Leake was always a dutiful and affectionate son.

(d) To this purpose they had obtained, without the captain's knowledge, a letter from admiral Russel to lord Romney, master of the ordnance, as follows: 'My Lord, I am desired by captain

' lordship's favour, to succeed his  
' father, lately dead, who was  
' master-gunner of England. He  
' has been for many years his first  
' mate. He is a man that I can  
' answer for his knowledge in the  
' art of gunnery, courage, and fi-  
' delity; at present he is captain  
' of the Ossory, a very honest and  
' good man; thus far I can answer  
' for on my own knowledge; and  
' a man that will be very diligent  
' in his office. I must now ask  
' your lordship's pardon for the  
' trouble I have given you; but  
' would not refuse a friend to re-  
' commend him to your favour; I  
' promise myself he will not fare  
' the worse, since it comes from,  
' my lord, your lordship's faithful  
' and humble servant, E. Russel.'

Chippenham, July 8, 1696.

went on board commander of the *Berwick*, a third rate of 70 guns; whence, upon the prospect of a new war, he was removed to the *Britannia*, the finest first rate in the navy, to go to sea in; of which he was appointed, January 22, 1701, first captain of three under the earl of Pembroke, newly made lord-high-admiral of England.

This was the highest station he could have as a captain, and higher than any private captain ever obtained either before or since. But, upon the earl's removal, to make way for prince George of Denmark, soon after queen Anne's accession to the throne, mr. Leake's commission under him becoming void, May 27, 1702, he accepted of the Association, a second rate, till an opportunity offered for his farther promotion, which was not long; for, upon the declaration of war against France, he received a commission, June the 24th that year, from prince George, appointing him commander in chief of the ships designed against Newfoundland. He arrived there with his squadron in August, and, destroying the French trade and settlements, restored the English to the possession of the whole island. He owed his commission to his friend mr. Churchill, who, being appointed one of the council to prince George, on his being made lord-high-admiral, obtained it of the prince (E); and mr. Churchill's kindness was so much the greater, as it gave our commodore an opportunity of putting a considerable sum of money in his pocket, by the sale of the captures (F), and particularly of gaining the favour of the nation, by doing it a signal service, without any great danger of not succeeding; all the real fame

(E) That friend acquainted him with it in a letter dated June 9, in these terms: 'I have proposed to the prince your going to command a squadron to Newfoundland; you will be a chef de squadron. I hope it will be agreeable to you. I desire you would keep this to yourself, and let me hear from you the next post. I am your friend and servant, George Churchill.'

(F) In this expedition 61 ships were taken and destroyed, whereof 19 were taken, amounting to 3235 tons, and 209 guns; and of them 16 were brought to England, 6

were sent to Lisbon, 5 sold at St. John's at Newfoundland; one, of 120 tuns and 12 guns, was left for the security of the harbour, and the others sent to France with the prisoners. The remainder, to the number of 22, were burnt with their cargoes, as well as great part of the cargoes that escaped, who were glad to get away half laden, or any how, to avoid the fate of the rest. Besides the burning and destroying Trepassy, St. Mary's, Collonnet, Great and Little St. Lawrence, and St. Peter's; all very considerable settlements of the French.

he acquired thereby, arose from his extraordinary dispatch and diligence in the execution.

Upon his return home, he was appointed rear-admiral of the Blue on the 9th of December, and vice-admiral of the same squadron the 1st of March following; but he declined the honour of knighthood which was offered him on this promotion to the flag, which however he accepted in February the following year, when he was engaged with admiral Rooke in taking Gibraltar; soon after which, he particularly distinguished himself in the general engagement off Malaga. He commanded the leading squadron of the van, with which, consisting of six ships only, he drove that of the enemy, consisting of thirteen, out of the line of battle, so much disabled that they never returned to the fight (G). And, being left with a winter-guard at Lisbon for those parts, he relieved Gibraltar in 1705, which the French had besieged by sea, and the Spaniards by land, and reduced to the last extremity; which being then possessed by the confederates, under the command of the prince of Hesse, he used all possible means to get to their assistance, and in the mean time kept up the spirits of the garrison by a constant expectation of him, carrying on a regular correspondence, notwithstanding the utmost precaution of the enemy's ships in the bay to prevent it.

Arriving there on the 29th of October, two French men of war, of 36 guns each, a frigate of 16, a fireship of 24, a store-ketch laden with powder and shells, two English prizes, and a tartan, besides many other smaller vessels, as barcolongoes, &c. all, at his coming into the bay, the French immediately ran ashore and burnt. There was likewise the *Estoile*, a French frigate of 30 guns, which got out of the bay; but, being chased by the *Swallow*, was taken and brought in soon after; so that not one of them escaped.

(G) Upon this success, sir John proposed to sir Cloudesly, who commanded the whole van, to push that of the enemy, till he either broke the line, or obliged the center to draw off; but the motion was not approved by sir Cloudesly, who, on the contrary, seeing some of our ships in the center retired out of the line for want of shot, made use of the opportunity given him, by this defeat of

the enemy's van, to close the line, by supplying the places of the retired ships; which piece of seamanship made a great figure in that admiral's character. But without any just foundation, in the opinion of the writer of sir John's life, who even imputes it to sir Cloudesly's want of sense and judgment, that he did not follow sir John's advice, as the shortest way to victory.

He

He arrived so opportunely for the besieged, that two days would, in all probability, have sunk them beyond hope. For the enemy, by the help of rope-ladders, found means to climb up the rocks, and got upon the mountains through a way that was thought inaccessible, to the number of 500 Spaniards, where they had remained several days. At the same time they had got together a great number of boats from Cadiz, and other parts, to land 3000 men at the New Mole. These, by making a vigorous assault on the sea-side, were designed to draw the garrison to defend that attack, whilst the 500 concealed men rushed into the town; there being also a plot (as was discovered some days afterwards) for delivering it up; but this was prevented by sir John's seasonable arrival. For the men upon the hill now despairing of success, though they had bound themselves by an oath not to fall into the enemy's hands; yet, hunger drawing them out of their ambuscade, they were discovered the day after sir John's arrival; whereupon he detached out of the fleet 500 marines and seamen to assist the garrison, whilst colonel Bur, with 500 men, marched out of the town, and attacked them with such vigour, that, notwithstanding their oath, 190 common soldiers, with a colonel, lieutenant-colonel, a major, and 30 captains, lieutenants, and ensigns, were glad to take quarter; the remaining part, more desperate, to the number of 200, were killed on the spot; the rest, who endeavoured to make their escape by the same way that they came, fell headlong down the rock; so that, it was believed, few, if any, returned to the camp. The next day sir John sent a flag of truce to the marquis of Villadurias, and the baron de Pointi, to treat about the exchange of prisoners; and the day following he received a letter from his highness the prince of Hesse-Darmstadt, governor of the garrison: 'I cannot express the satisfaction of your appearance so opportunely before this place, with the squadron of ships under your command, having been the entire reason of saving it from the attempt of the enemy, who were to attack us at that very night of your entrance in many places at once, with a great number of men, which, with our small garrison, we had not been able to have held it out against such a superior force.'

In February he received a commission appointing him vice-admiral of the White, and in March he relieved Gibraltar a second time. Before his departure the first time, he had procured 2000 recruits from England, which were put into the

town the beginning of December 1704, and on the 23d he set sail for Lisbon, where, receiving advice that, the siege being continued, great succours were sent to it by land from the Spaniards, and that the French had invested it with a large fleet by sea, under baron Pointi, he sent 300 soldiers in the Leopard and Roebuck, and as much powder and ordnance-stores as they could take in about the end of January, and, in a few days after, dispatched a transport with powder and stores thither. March 6, he set sail for that place, and on the 10th attacked five ships of the French fleet coming out of the bay, of whom two were taken, two more run ashore, and were destroyed, and baron Pointi died soon after of the wounds he received in the battle. The rest of the French fleet, having intelligence of sir John's coming, had left the bay the day before his arrival there, viz. March 31, 1705. He had no sooner anchored, but he received the letter inserted below from the prince of Hesse (H). His highness also presented him with a gold cup on the occasion. This blow struck a panic all along the whole coast, of which sir John received the following account in a letter from mr. Hill, envoy at the court of Savoy: 'I can tell you, says he, your late success against mr. Pointi put all the French coast into a great consternation, as if you were come to scour the whole Mediterranean. All the ships of war, that were in the road of Toulon, were hauled into the harbour, and nothing durst look out for some days. In short, the effect at Gibraltar was, that the enemy, in a few days, entirely raised, and marched off, leaving only a detachment at some distance to observe the garrison. So that this important place was secured from any further attempts of the enemy.

Notwithstanding what is said by father Daniel of the taking of Gibraltar, that the behaviour of the English seamen therein was beyond example brave, (which seems to be spoken chiefly with a design to cover the wretched politics of the

(H) 'Sir, I expected with great  
'impatience this good opportunity to express my hearty joy for  
'your great and good success at  
'this your second appearing off  
'this place, which, I hope, hath  
'been the first stroke towards our  
'relief; the enemy, since five  
'days, having begun to withdraw  
'their heavy cannon, being the  
'effects only to be ascribed to your  
'conduct and care. 'Tis only to  
'you the public owes, and will  
'owe, so many great and happy  
'consequences of it: and I in  
'particular cannot express my  
'heartly thanks and obligations I  
'lie under. I am, with great sincerity and respect, &c.  
George, prince of Hesse.'

French,

French, in leaving so strong a frontier so much unguarded) it is observable, that though the taking of Gibraltar was certainly a brave enterprize, yet it will bear no comparison with that of preserving it afterwards. It was an easy matter for the grand confederate fleet to surprize the place at a disadvantage, with a small garrison; but, to preserve the same town with a small squadron, under all possible disadvantages, against the united force of France and Spain, by land and sea, was an act of the most consummate skill and bravery. This could not have been effected but by the mutual endeavours and harmony of the prince of Hesse and sir John Leake, and, without disparaging the former, it may be justly said, that the latter had much the greater share in the action, as the whole care and preservation of the place depended upon him. It was from him only their relief could be expected, and his reputation depended upon it; and what fatigues and difficulties did he overcome to accomplish it? He wanted every thing necessary to further him, and all that should have assisted him, prevented and perplexed him: his own credit was the only means to procure him every thing he wanted, and his reputation at stake for the event: we have few such instances in the English history.

We have hardly an instance where the sea and land officers agreed together in any expedition; but none where an admiral and a general have agreed like the prince and sir John, who sacrificed all private views and passions, with a disinterested regard and stedfast perseverance for the public good. No difficulties, no dangers, no fatigues, no advantages, no punctilioes could disunite them; but they acted as by a sympathy of nature, arising from a like generosity and bravery of mind. It was this that crowned their endeavours with a glorious success, which will be remembered while Gibraltar remains a part of the British possessions; and that, it is hoped, will be as long as trade and navigation continue to flourish, and the power of the British navy can maintain that conquest (1).

The

(1) This important action is attributed to lord Peterborough, by dr. Friend, in his account of that earl's conduct in Spain, which is corrected by mr. Boyer, in his *Life of queen Anne*, p. 239, and the *Gazette* of June 6, 1706, in

which is inserted a particular narrative of this relief, to do justice, as it was said, to sir John Leake; but, on the contrary, the same honour is given to the earl by insinuation. See *impartial enquiry*, &c. p. 102, 169, & seq. Some part

The same year, 1705, sir John was engaged in the reduction of Barcelona, after which, being left at the head of a Squadron in the Mediterranean, he concerted an expedition to surprize the Spanish galleons in the bay of Cadiz, but this proved unsuccessful, by the management of the confederates. Among the many difficulties sir John had to struggle with, those occasioned by the joint and separate interests of the Portuguese and Dutch were none of the least, and the opposition given by those allies to this design of surprizing the galleons, for which our admiral had positive orders from the prince of Denmark, is a remarkable instance. These galleons were outward bound, and contained more of the wealth of those two nations than of Spain. For this reason all possible obstructions were thrown by both to retard the expedition; and when nothing else proved sufficient to check his motions, and he was actually under sail from the bay of Wares, he was stopped near the bar by several shot from St. Julian's castle, on pretence of an embargo, which he had procured himself to facilitate the design. This accomplished the business; for in those 24 hours which were spent in getting off the embargo, the galleons, being got out of the harbour with a fair wind, were proceeded too far at sea to be overtaken. Thus it was a hard task to perform the public service between the joint and separate intrigues of the Portuguese and Dutch; which must, some how or other, interfere on every occasion, and, consequently, to act for the general benefit was to make them both enemies. Two such allies therefore were enough to have ruined, and would have ruined any admiral that had not been attended with such extraordinary success as sir John was.

In 1706, he relieved Barcelona, reduced to the last extremity, and thereby occasioned the siege to be raised by king Philip. This was so great a deliverance of his competitor, king Charles, afterwards emperor of Germany, that he an-

part of the glory of this action is also given, by mr. Collins, in the Peerage of England, v. III. to sir George Byng, who yet was so far from deserving any share of it, that the arrival of his Squadron with the Irish convoy, did not happen till five days before the place was relieved, and after the measures for it were concerted by sir John, and executed without

any alteration; the delay being occasioned by the equipping and manning of the Royal Anne to sir George's liking, which was the more remarkable, as dispatch was necessary, and no other flag had a first rate; and this affected delay gave the French fleet time to escape, which otherwise had probably been surprized in Barcelona road.

nually

nually commemorated it by a public thanksgiving on the 27th of May as long as he lived. The siege being raised May 2d, (Mst.) was attended with a total eclipse of the sun, which did not a little increase the enemy's consternation, as if the heavens concurred to defeat and put to shame the designs of the French, whose monarch had assumed the sun for his device. In allusion to which, the reverse of the medal, struck by queen Anne on this occasion, represented the sun in eclipse over the city and harbour of Barcelona.

Presently after this success at Barcelona, sir John reduced the city of Carthage; from whence, proceeding to those of Alicant and Joyce, they both submitted to him; and he concluded the campaign of that year with the reduction of the city and island of Majorca. Upon his return home, prince George of Denmark presented him with a diamond ring of 400*l.* value, and he had the honour of receiving a gratuity of 1000*l.* from the queen, as a reward for his services. Upon the unfortunate death of sir Cloudesly Shovel, in 1707, he was advanced to be admiral of the White, and commander in chief of her majesty's fleet. In this command he returned to the Mediterranean, and surprizing a convoy of the enemy's corn, sent it to Barcelona, and thereby saved that city and the confederate army from the danger of famine, in 1708; soon after this, convoying the new queen of Spain to her consort, king Charles, he was presented by her majesty with a diamond ring of 300*l.* value. From this service he proceeded to the island of Sardinia, which being presently reduced by him to the obedience of king Charles, that of Minorca was soon after surrendered to the fleet and land forces (κ).

Having

(κ) Mr. Boyer having ascribed this conquest solely to lord Stanhope, as the first projector and principal executor of it, and charging sir John Leake with being backward in undertaking it, when proposed to him by his lordship; this relation is looked on as very injurious to sir John Leake, by the writer of his life, who therefore endeavours to vindicate him from the censure in every article; and as the same honour is ascribed to his lordship in the inscription on his monument in Westminster-ab-

bey, mr. Martin Leake has composed one for sir John, wherein are these words among others, 'Insulas Majorcam, Minorcam, Sardiniam ad deditionem compulit'. To which he maintains sir John has a right as much as his lordship has to, those on his monument, it being a joint action, in which the land and sea commanders amicably concurred; and no preference can perhaps be given to either, without doing an injury to the other. To this we shall add, that this contest for the honour

Having brought the campaign to so happy a conclusion, sir John returned home, where, during his absence, he had been appointed one of the council to the lord-high-admiral, and was likewise elected member of parliament both for Harwich and Rochester, for the latter of which he made his choice. In December the same year, he was made a second time admiral of the fleet. In May 1709, he was constituted rear-admiral of Great-Britain, and appointed one of the lords of the admiralty in December following. Upon the change of the ministry in 1710, lord Orford resigning the place of first commissioner of the admiralty, sir John Leake was appointed to succeed him; but he declined that post, as too hazardous, on account of the divisions at that juncture, and so was continued first in the new commission, though not first commissioner: in which station he was not accountable, more than any of the rest, for the proceedings of the board, though he sat in the chair, and represented the first commissioner. In the beginning of August 1713, the earl of Strafford was appointed first commissioner, but being abroad, all the management still lay upon sir John, though, after this, but the second in the commission.

The same year he was chosen, a second time, member of parliament for Rochester; and was made admiral of the fleet the third time in 1711, and again in 1712, when he conducted the English forces to take possession of Dunkirk. It is observable, that he had the good fortune to begin the war with the first remarkable instance of success, the expedition to Newfoundland, and to close it with this last remarkable issue of a long course of success. Before the expiration of the year, the commission of admiral of the fleet was given to him a fifth time. He was also chosen representative for Rochester a third time (L).

Upon her majesty's decease, August 1, 1714, his post of rear-admiral was determined, and he was superseded as admiral of the fleet by Mathew Aylmer, esq; the fifth of November following. In the universal change that was made

honour arises from the importance of Minorca to the English, for, in itself, the conquest was so easy, as to derive no great glory to the author or authors of it; and we are sorry to observe, that whatever honour might be brought to the navy in it, by the admirable courage and conduct of sir

John Leake, has all been sunk since the loss of it, through the contrary conduct of the late admiral Byng.

[L] On this election, being requested by the corporation, he gave them his picture, which was hung up, with other admirals, in the town-house.

in every branch of the public affairs, upon the accession of king George I, admiral Leake could not expect to be excepted. He continued to preserve his honour and gratitude for the memory of his royal mistress after her decease, and spared not to testify it, and never went to court. This behaviour was easily construed into a disinclination to serve the present sovereign; and though his historian assures us this was a groundless aspersiion, and that he desired still to continue in the service, yet the pretence of the contrary was made a handle for getting him off with a short pension of 600*l.* a year. This was resented by him, and the more, as in the sign manual for it, dated July 30, 1715, it was expressly declared to be given as a mark of the king's favour, in consideration of his long and faithful services; whereas it was no more than had been given to sir Stafford Fairbourn, who had been only vice-admiral: and by the constant usage, pensions are always equivalent at least to the half-pay, which, of admiral of the fleet, is clear fifty shillings per day. The partiality was also the more obvious, because mr. Aylmer, who succeeded sir John as admiral (being junior to him in that post) only once before commanding in that station in 1710 at home; having before that been a vice-admiral, and never done any service worthy memory; was immediately put upon half-pay as admiral, and paid his arrears as such from 1710, though sir John was actually admiral all that time. Sir John resented this proceeding, as what he had not deserved, and was hardly prevailed with to accept the pension, which being full taxed and ill paid, did not amount to clear 500*l.* a year.

After this he lived privately, and building a little box at Greenwich, he spent part of his time there, retreating sometimes to a country-house he had at Beddington in Surrey. When a young man, he had married a daughter of captain Richard Hill, of Yarmouth; this gentlewoman brought him one son, an only child, whose misconduct had given him a great deal of uneasiness. It seems his grandfather Leake cast his nativity at his birth, and pronounced he would be very vicious, very fortunate, and very unhappy; that he would get a great deal of money, but squander it all away, and die young: this prediction is as clear a testimony of the old man's temper with regard to his son's match, as it proved true of the child. For mr. Leake informs us, that being made a captain in the navy very young, in a few years he got more by prizes than his father did in his whole life.

life. He married disgracefully, and having spent all about the time that his father retired, depended upon him for a support. Except in this instance, sir John passed his life in great tranquillity, and in perfect health, only a defluxion in his eyes was sometimes troublesome.

In August 1719, he was seized with an apoplectic disorder, but it went off without any visible ill consequence. Upon the death of his son, which happened in March following, after a lingering incurable disorder, which had prepared the father for the event, yet he discovered a more than ordinary affliction : and an issue between his shoulders, which had been cut for some time, and relieved his eyes, dried up soon after that loss. This symptom was not regarded, no ill effect appearing from it immediately. But, in the beginning of August, he found his back troublesome, occasioned by a pimple in that place ; this growing worse in a few days, turned to a mortification ; and when cutting was proposed, as the only remedy, he was very averse to the use of that method, being persuaded he should not long survive it, and declared he was content to die rather by the distemper than the operation. Notwithstanding, for the satisfaction of his friends, he submitted cheerfully, and went through it with the utmost resolution ; but all means proving ineffectual, he died in his house at Greenwich Aug. 1, 1720, in the 65th year of his age, and, on the 30th, his body was conducted thence, in a manner suitable to a rear-admiral of England, to the parish church of Stepney, and there deposited in a family vault, under a monument which he had erected some years before, on the death of his wife.

By his will, bearing date in February 1717-18, he devised his estate to trustees for the use of his son, during life, and, upon his death without issue, to captain Martyn, who married his wife's sister, and his heirs ; by which means it came to that captain's son, Stephen Martyn Leake, esq; the present Garter king at arms, who, in gratitude to his memory, wrote an accurate account of his life, collected from original letters and papers, in the conclusion of which he has drawn sir John's character at length ; the substance of which is : That, as to his person, he was of a middle stature, well set and strong, a little inclining to corpulency, but not incommodiously so ; his complexion was florid, his countenance open, his eyes sharp and piercing, and his address both graceful and manly. He had a good constitution, hardly knowing what it was to be sick. Though he drank  
his

his bottle freely, yet he was never disguised, nor impaired his health by it.

His disposition was naturally chearful and good-humoured, free and open, unless before strangers a little reserved at first, but it soon disappeared. Though he had no classical learning, yet, having very good natural parts, few men expressed themselves more properly either in writing or speaking. His passions, though strong, yet never betrayed him into any indecency; his heat was soon pacified, and ready to forgive; no man being more humane. In his dress he was neat and plain, never very fine; being as free from vanity as from pride, which knew him not.

He was certainly one of the best seamen this island has produced, being a perfect master both in theory and practice. He likewise understood ship-building, gunnery, fortification, and the discipline of the land service, wanting only practice to have made him a good land officer and engineer. His courage was of the keener sort, without being rash. He would endure the fatigue of any difficulties, and had great presence of mind in any danger; being of opinion, that the bravest man would always carry it. In councils of war, where it was too often insinuated that the undertaking was impracticable, if we had not a great superiority, or there was nothing but honour to be gained by it, sir John usually replied, let us make it practicable; and before he proposed any enterprize, was well prepared to answer all objections, and even to carry it immediately into execution. This prudent forecast, on which he laid all his undertakings, drew a great deference to his opinion, and made him fortunate in all his designs, which being executed with great vigour, were attended with that glorious success that justly gained him the characteristic epithets of the brave and fortunate admiral. As he never was proud of his own fortune, so he never envied that of others, nor attempted to supplant them; he set himself wholly to perform the business he was engaged in, and in every station acquitted himself with fidelity and the greatest modesty, being rather too backward to serve his own friends. He hated every thing that was mean or mercenary, and in his whole life never pursued an enterprize with any bye end to himself.

He disregarded both riches and grandeur. He shunned the honour of knighthood for some time, and refused the post of first commissioner of the admiralty: he refused to be a peer.

As

As to his political principles, he was for the establishment both in church and state. No man was more sensible of the benefits to this kingdom by the Protestant succession in the house of Hanover, at the same time that he retained a dutiful and most grateful regard to the memory of queen Anne, as the best of women, the best of queens, and the best of mistresses.

In private life, no man was a better husband, a better father, or a more sincere friend; never happier than when in his family; and among his particular acquaintance he had a generosity which took pleasure in serving others. Few men were freer from vice of all kinds; even that of swearing, so generally practised among sea commanders in his time, he was rarely guilty of: and, to conclude, he was not only morally but Christianly virtuous. He had a just sense of religion, causing divine worship to be duly observed, and countenanced it by his own example. He frequently communicated, and, continues his historian, I have reason to believe he used private prayers, having found such among his papers, in his own hand-writing, adapted to the different circumstances of his life.

To sum up all: he was a virtuous, humane, generous, gallant man, and one of the greatest admirals of his time, as his actions demonstrate: and one thing can be said of him, which can be said of no other admiral, that he never betrayed one mistake, or had his conduct once censured (M).

L E A K E (RICHARD) master-gunner of England, was the son of Richard Leake, and born in 1629, at Harwich; being bred to the sea, upon the breaking out of the civil wars, he sided with the parliament, and had a commission in their fleet under the command of the earl of Warwick; but this was a force upon his inclination, and he took the first opportunity to desert, and engaging some of the seamen in the same design, they went away with the boat in the night, by this means escaping the vigilance of his father; who, suspecting his design, discovered them almost as soon as the boat was put off, and several guns were fired, to stop or sink it; but they got safe on shore. Had mr. Leake been taken, he would not have been spared by his father, who was very zealous for, and died soon after in defence of

(M) Life of sir John Leake, Clarencieux king of arms, edit. writ by Stephen Martyn Leake, 1750, 8vo.

the

the cause he had espoused. His son, having thus escaped, went a volunteer in the king's service, and, after the ruin there, entered into the Dutch artillery; where he improved himself in gunnery and engineering, to which he had a particular genius. As soon as he could safely, he returned to England, and entering into the merchants service, had the command of a ship several voyages up the Mediterranean; during those, his two elder sons, Henry and John, were born. At the Restoration, he was master-gunner of the *Princess*, a frigate of 50 guns; and in the first Dutch war distinguished his skill and bravery, particularly in two extraordinary actions, one against fifteen sail of Rotterdam men of war, and another, in 1667, against two Danes in the Baltic (N); in both, the commanding officers of the *Princess* being killed or desperately wounded, the command, according to the rules of the navy at that time, fell to the gunner. He expected a captain's commission for the latter service against the Danes; but that command being given to another before he came home, upon his arrival, the duke of York, then lord high admiral, signed a warrant, dated June 8, 1667, to the commissioners of the navy, to pay him 30 l. till an opportunity offered for his further preferment; and the 13th of August following, he was appointed one of his majesty's gunners within the Tower of London, in consideration (as the warrant expresses it) of his good and faithful service to his majesty, during the war with the French, Danes, and Dutch, both by sea and land. Whence it seems he had served in the army as well as the navy. In 1669, he was promoted to be gunner of the *Royal-Prince*, a first rate man of war, in which he was engaged, with his two sons already mentioned, in the battle against Van Tromp, in 1673, when the *Royal-Prince* had all her masts shot away, near 400 of her men killed and disabled, and most of her upper tier of guns dismounted. As she lay thus, like a wreck, for some time, a great Dutch man of war came down upon her with two fire-ships, either to burn or carry her off, and the captain-lieutenant, mr. (afterwards sir George) Rooke, thinking it impossible to defend her, ordered the men to save their lives, and the colours to be struck. Mr. Leake hearing this, forbade it, ordered the lieutenant off the quarter-deck, and took the command upon

(N) See an account of both manning the fleet. fol. 25, 1707, these actions, in a pamphlet intitled, 'The old and true way of

himself: ' The Royal-Prince, says he, shall never be given up to the enemy, while I am alive to defend her'; and calling his two sons, of whom Henry was his first mate, he told them his resolution, and that if they followed his example, he did not doubt of success. The undaunted spirit of the gunner inspired the whole ship's company with resolution; they returned with alacrity to the fight, and, under the direction of the valiant gunner and his two sons, sunk both the fire-ships, and obliged the man of war to sheer off. Thus, after a long and obstinate defence, half burnt, and reduced almost to a wreck, they saved the Royal-Prince, and brought her to Chatham, to the admiration of all that saw her. But this good fortune of mr. Leake was much allayed by the death of his eldest son Henry, who, imitating his father's virtue, fell a sacrifice to his glory, being slain in the battle very near him. From the Royal-Prince, he was made gunner, but did not continue in it long before he was preferred to the command of a yacht, and made also master-gunner of Whitehall. In 1677, he obtained a grant for life of the office of master-gunner of England; and being likewise appointed storkeeper of the ordnance at Woolwich, he had, by these posts, full scope for his genius. Accordingly, his invention was perpetually at work, and, among other things, he invented the cushec-piece. He also contrived to fire a mortar by the blast of a piece, which has been used ever since; being done before, with great hazard, by setting fire to the fusee first, and then to the mortar. He was likewise the principal contriver of what the French call *Infernaux*, used at the bombardment of St. Maloes in the year 1693. Mr. Leake had a surprising genius in all manner of fiery productions, so as to excel all the engineers of his time, having frequent trials of skill with French and Dutch gunners and engineers in the warren of Woolwich, at which king Charles and the duke of York were often present, and he never failed to baffle all his competitors: nor was he less skilled in pyrotechny, or the art of making all sorts of compositions of fire-works, of which also he made frequent trials, with equal success.

L E E (NATHANIEL) an English dramatic poet, was the son of a clergyman, and bred at Westminster-school under the famous dr. Busby, whence he removed to Trinity-college in Cambridge; he became scholar upon that foundation in 1668, and proceeded A. B. the same year; but

not succeeding to a fellowship, he quitted the university, and went to court, where meeting with the like disappointment, (o) he had recourse to his pen for a support, and having a genius for the drama, he composed a tragedy called 'Nero emperor of Rome', in 1675, which being well received, he pushed on the same way, producing a new play almost every year one with another, till 1681. He read his pieces to the actors with an elocution which was so much admired by them, that he was tempted to try his talents for acting; but the trial soon convinced him that he should never be able to make any profitable figure in that character (p). This mortification must needs be very sensibly felt; mr. Lee was not only careless in his oeconomy, a foible incident to the poetic race, but rakishly extravagant to that degree, as to be frequently plunged into the lowest depths of misery; his wit and genius were also of the same unlucky turn, turgid, unbridled, and apt to break the bounds of sense. Thus gifted by nature, he left the reins loose to his imagination, till at length indigence and poetical enthusiasm transported him into madness; so that, in November 1684, he was taken into Bedlam, where he continued four years under the care of the physicians. He was discharged in April 1688, being so much recovered as to be able to return to his occupation of writing for the stage. And he produced two plays afterwards, 'The princess of Cleve', in 1689, and 'The massacre of Paris', the following year. However, notwithstanding the profits arising from these performances, he was this year reduced to so low an ebb, that a weekly stipend of ten shillings from the theatre royal was his chief dependance (q). He was not so clear of his phrenzy, as not to suffer some temporary relapses, and perhaps his untimely end might be occasioned by one. He died this year, 1690, as it is said, in a drunken frolic, by night in the street, and was interred in the parish of St. Clement Danes, near Temple-Bar. He is the author of eleven plays, all acted with applause (r), and printed as soon as finished, with dedications

(o) See the dedication to Nero.

(p) Cibber's apology, p. 95.

(q) Ibid.

(r) These are, 1. Nero emperor of Rome, acted in the year 1675. 2. Sophonisba, or Hannibal's overthrow, acted in 1676.

3. Gloriana, or the court of Augustus, acted in 1676. 4. The Rival Queens, acted in 1677. 5. Mithridates king of Pontus, acted in 1678; this is, by some, said to be the best of his tragedies. 6. Theodosius, or the force of love, acted

cations of most of them to the earls of Dorset, Mulgrave, Pembroke, the duchesses of Portsmouth and Richmond, as his patrons. Mr. Addison declares, that among our modern English poets, there was none better turned for tragedy than our author, if, instead of favouring the impetuosity of his genius, he had restrained it and kept it within proper bounds. His thoughts are wonderfully suited to tragedy, but frequently lost in such a cloud of words, that it is hard to see the beauty of them. There is an infinite fire in his works, but so involved in smoke, that it does not appear in half its lustre. He frequently succeeds in the passionate parts of the tragedy, but more particularly where he slackens his efforts, and eases the stile of those epithets and metaphors in which he so much abounds. Lee's Rival queens, and Theodosius or the force of love, still keep possession of the stage. These plays excel in moving the passions, especially that universal one, love. He is said to be particularly a master in that art, and for that reason has been compared to Ovid among the ancients, and to Otway among the moderns. Mr. Dryden prefixed a copy of commendatory verses to the Rival queens, and our author joined with that laureat in writing the tragedy of the duke of Guise and that of Oedipus.

LEIBNITZ (GODFREY WILLIAM DE) was born at Leipzig, July 4, 1646; his father, Frederic Leibnitz, was professor of moral philosophy and secretary to that university, but did not survive the birth of his son above six years, so that the care of his education devolved upon the mother, who put him under the instructions of mess. Homfchucius and Bachuchius, to teach him Greek and Latin; and he made so quick a progress, that, great as his master's hopes were, he surpassed them all. Returning home, where there was a well chosen library left him by his father, he read with attention the ancient authors, and especially Livy, although his masters had forbid him the reading of it. He did not content himself with history only, the poets had a share in his studies, and particularly Virgil, of whom he made himself so much master, that, even in his old age, he

acted at the duke's theatre. 7. acted in 1689. 11. The massacre of Paris, acted in 1690. All our  
Cæsar Borgia, acted in 1680. 8. author's plays are tragedies, ex-  
Lucius Junius Brutus, father of cept the Princess of Cleve, which  
his country, acted in 1681. 9. is a tragi-comedy.  
Constantine the Great, acted in  
1684. 10. The Princess of Cleve,

could

could repeat by heart, word for word, a great number of his verses, without hesitation. He had indeed a particular talent for versifying, and composed, in one day's time, a poem of three hundred lines without elision.

He entered upon his academical studies at fifteen years of age, and to that of polite literature joining philosophy and the mathematics. He studied the first of these sciences under James Thomafius, and the mathematics under John Kuhniius, at Leipfic, and Erbard Wigelius, for which purpose he went to Jena, where he also heard the lectures of the celebrated professor Bohnius upon polite learning and history, and those of Falcknerius in the law. At his return to Leipfic in 1663, he maintained, under Thomafius, a thesis, 'De principiis individuationis'. The next year he was admitted master of arts; and, observing the use of philosophy in illustrating the law, he maintained several philosophical questions taken out of the corpus juris. At the same time, he applied himself particularly to the study of the Greek philosophers, and engaged in the task of reconciling Plato with Aristotle, as he afterwards attempted a like reconciliation between this latter and Des Cartes. He was so intent on these studies that he spent whole days in meditating upon them in a forest near Leipfic.

However, his views were chiefly fixed upon the law; this was his principal study, and he commenced bachelor in that faculty in 1665, and the year following he supplicated for his doctor's degree, but was denied, as not being of a sufficient age. It is true, he was then no more than twenty, but this objection has been thought a mere pretence to cover the true reason, which, it is said, was his rejecting the principles of Aristotle and the schoolmen, against the received doctrine at that time. Resenting the affront, he went to Altorf, where he maintained a thesis, 'De casibus perplexis', with so much reputation, that he not only obtained his doctor's degree, but had an offer of being made professor of law extraordinary.

This, however, was declined, and he went from Altorf to Nurenberg, to visit the learned in that university. He had heard of some literati there who had engaged in the pursuit of the philosopher's stone, and his curiosity was raised to desire to be initiated into their mysteries. For that purpose he drew up a letter in their jargon, extracted out of books of chymistry, and unintelligible as it was to himself, he addressed it to the director of that society, desiring to be ad-

mitted a member. They were satisfied of his merit from the proofs given in his letter, and not only admitted him into their laboratory, but even requested him to accept the office of secretary, with a stipend, in order to register their processes and experiments, and to extract from the books of the best chymists such things as might be of use to them in their pursuit.

About this time, baron Boinebourg, first minister of the elector of Mentz, passing through Nuremberg, met our virtuoso at a common entertainment, and conceived so great an opinion of his parts and learning, from his conversation, that he advised him to apply himself wholly to the study of the law and history; giving him the strongest assurances, that he would engage the elector, John Philip of Schonborn, to send for him to his court. Mr. Leibnitz accepted the kindness, promising to do his utmost to render himself worthy of that lord's patronage; and, to be more within the reach of feeling the happy effects of it, he repaired to Francfort upon the Maine, in the neighbourhood of Mentz. In 1668, John Casimer, king of Poland, resigning his crown, the elector Palatine, among others, became a competitor for that dignity; and while the baron de Boinebourg went into Poland to manage the elector's interests, mr. Leibnitz wrote a treatise, to shew that the Polonnois could not make choice of a better person for their king.

This piece did him great honour; the count Palatine was extremely pleased with it, and invited our author to his court. But the baron de Boinebourg, resolving to perform his promise to provide for him at the court of Mentz, would not suffer him to accept of this last offer from the Palatine, and presently obtained for him the post of counsellor of the chamber of review to the elector of Mentz, though mr. Leibnitz was then not above the age of two and twenty. Baron de Boinebourg had some acquaintance at the French court, and although he had a son at Paris, yet that son was too young to be trusted with the management of his affairs there; he therefore begged mr. Leibnitz to undertake that charge.

Our young statesman was charmed with this opportunity of shewing his gratitude to so zealous a patron, and set out for Paris in 1672. He also proposed several other advantages to himself in this tour, and his views were not disappointed. He saw all the literati in that metropolis, made an acquaintance with the greatest part of them, and, be-  
sides,

sides, applied himself with vigour to the mathematics; in which study he had not then made any considerable progress. He tells us himself, that he owed his advancement therein principally to the works of mr. Pascal, Gregory, St. Vincent, and, above all, the excellent treatise of mr. Huygens, 'De horologio oscillatorio. In this course, having observed the imperfection of mr. Pascal's arithmetical machine, which that learned person did not live to finish, he invented a new one, as he called it, the use of which he explained to mr. Colbert, who was extremely pleased with it, and the invention being approved likewise by the academy of sciences, he was offered a seat there as pensionary member. In short, he might have settled very advantageously at Paris, if he would have turned Roman Catholic, but he chose to stick to the Lutheran religion, in which he was born. The following year, 1673, he lost his patron, m. de Boinebourg, and being at liberty by his death, he took a tour to England, where he became acquainted with mr. Oldenburg, secretary, and mr. John Collins, fellow of the royal society, from whom he received some hints of the invention of the method of fluxions, which had been discovered in 1664 or 1665, by sir Isaac Newton (s).

While

(s) The right to this invention is so interesting to our country, that we must not omit this occasion of asserting it. The state of the dispute between the two competitors, Leibnitz and sir Isaac Newton, is as follows: Newton discovered it in 1665 and 1666, and communicated it to dr. Barrow in 1669; Leibnitz said he had some glimpses of it in 1672, before he had seen any hint of Newton's prior discovery, which was communicated by mr. Collins to several foreigners in 1673; in the beginning of which year mr. Leibnitz was in England, and commenced an acquaintance with mr. Collins, and at that time only claimed the invention of another differential method, properly so called, which indeed was Newton's invention, but mentioned not his having any other, till June

1677, which was a year after a letter of mr. Newton's, containing a sufficient description for any intelligent person of the nature of the method, had been sent to Paris, to be communicated to him. However, nothing of it was printed by sir Isaac, which being observed by the other, he first printed it, under the name of the Differential, and sometimes the Infinitesimal method, in the *Acta Eruditorum Lipsiæ*, for the year 1684: and as he still persisted in his claim to the invention, sir Isaac, at the request of king George I, gave his majesty an account of the whole affair, and sent mr. Leibnitz a defiance in express terms, to prove his assertion. This was answered by Leibnitz, in a letter which he sent by mr. Remond at Paris, to be communicated to sir Isaac, after he had shewn it in

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France,

While he was in England, he received an account of the death of the elector of Mentz, by which he lost his pension. Thereupon he returned to France, whence he wrote to the duke of Brunswick Lunenburg, to inform him of his circumstances. That prince sent him a very gracious answer, assuring him of his favour, and, for the present, appointed him counsellor of his court, with a salary; giving him leave to stay at Paris, in order to complete his arithmetical machine (T). The following year, 1674, he went again to England, whence he passed, through Holland, to Hanover, where he designed to settle. From his first arrival there he made it his business to enrich the library of that prince with the best books of all kinds. That duke dying in 1679, his successor; Ernest Augustus, then bishop of Osnabrug, afterwards king George I, shewed our counsellor the same favour as his predecessor had done, and directed him to write the history of the house of Brunswick. Mr. Leibnitz undertook the task, and travelling through Germany and Italy to collect materials, returned to Hanover in 1690, with an ample harvest.

While he was in Italy, he met with a pleasant adventure, which might have proved a more serious affair. Passing in a small bark, by sea, from Venice to Mesola, in the Ferraroise, there arose a storm, during which the pilot, imagining he was not understood by a German, whom he looked on as the cause of the tempest, as being a Heretic, he proposed to strip him of his cloaths and money, and throw him overboard. Mr. Leibnitz hearing this, without discovering the least discomposure, pulled out a set of beads, and turned them over with great seeming devotion. The artifice succeeded; one of the sailors observing to the pilot, that since the man was no Heretic, he ought not to be drowned.

In 1700, he was admitted a member of the royal academy of sciences at Paris. The same year the elector of Bran-

France, declaring that he took this method in order to have indifferent and intelligent witnesses. That method being disliked by sir Isaac, who thought that London, as well as Paris, might furnish such witnesses, he resolved to carry the dispute no farther, and when Mr. Leibnitz's letter came from France, he refuted it, by remarks which he communicated only to

some of his friends; but, as soon as he heard of Mr. Leibnitz's death, which happened six months after, he published Mr. Leibnitz's letter, with his own remarks, by way of supplement to Mr. Ralphson's history of fluxions.

(T) But it was not finished till after his death, and that too not before a great deal of money had been spent upon it.

denburg,

denburg, afterwards king of Prussia, founded an academy at Berlin, by the advice of mr. Leibnitz, who was appointed perpetual president of it; and, though his other affairs did not permit him to reside constantly upon the spot, yet he made ample amends by the treasures with which he enriched their memoirs, in several dissertations upon geometry, polite learning, natural philosophy, and physic. He also projected to establish, at Dresden, another academy like that at Berlin. He communicated his design to the king of Poland in 1703, who was well pleased with it; but the troubles which arose shortly after in that kingdom, hindered it from being carried into execution.

Besides these projects to promote learning, there is another still behind of a more extensive view, both in its nature and use; he set himself to invent a language so easy and so perspicuous, as to become the common language of all nations of the world. This is what is called 'The universal language;' and the design occupied the thoughts of our philosopher a long time. The thing had been attempted before by d'Algarine, and dr. John Wilkins, bishop of Chester (v). But mr. Leibnitz did not approve of their method, and therefore attempted a new one. His predecessors, in his opinion, had not reached the point; they might indeed enable nations, who did not understand each other, to correspond easily together, but they had not attained the true real characters, which would be the best instruments of the human mind, and would extremely assist both the reason and memory, and the invention of things. These characters, he thought, ought to resemble, as much as possible, those of algebra, which are very simple and expressive, and are never superfluous or equivocal, but whose varieties are grounded on reason. In order to hasten the execution of this vast project, he employed a young person to put into a regular order the definitions of all things whatsoever. But though our projector laboured in this project from the year 1703, yet his life did not prove sufficient to complete it (x). In the mean time his name became famous all over Europe, and his merit was rewarded by other princes besides the elector of Hanover. In 1711 he was made aulic counsellor to the emperor. This post was obtained by the solicitations of Anthony Ulric, duke of Brun-

(v) See his article.

(x) He speaks, in some places, of an alphabet of human thoughts,

which he was contriving, which, it is very probable, had some relation to his universal language.

wick; and the czar of Muscovy appointed him privy-counsellor of justice, with a pension of a thousand ducats (Y); an honour which his Russian majesty was induced to confer upon him, by a conversation he had with him at Torgaw, at the time of the marriage of the princess of Wolfenbottle with the son of that monarch. Mr. Leibnitz undertook at the same time to establish an academy of sciences at Vienna; but that project miscarried: a disappointment which some have ascribed to the plague. However that be, it is certain he only had the honour of attempting it, and the emperor rewarded him for it with a pension of 2000 florins, and promised him to double the sum, if he would come and reside at Vienna; which he would have complied with, but death did not give him an opportunity.

In the mean time the History of Brunswick being interrupted by other works which he wrote occasionally, he found, at his return to Hanover in 1714, that the elector had appointed Mr. Eckard for his colleague in writing that history. The elector was then raised to the throne of Great Britain, and, soon after his arrival there with the royal family, the electoral princess, then princess of Wales, and afterwards queen Caroline, engaged Mr. Leibnitz in a dispute with Dr. Samuel Clarke, upon the subject of free-will, the reality of space, and other philosophical subjects. This controversy was carried on by letters, which passed through her royal highness's hands, and ended only with the death of our author, which happened on the 14th of November 1716, occasioned by the gout and stone, at the age of seventy.

As to his character; first, with regard to his person, he was of a middle stature, and of a thin habit. He had a studious air, and a sweet aspect, though short-sighted. He was indefatigably industrious, and so continued to the end of his life. He eat and drank little. Hunger alone marked the time of his meals, and his diet was plain and strong. He loved travelling, and different climates never affected his health. In order to impress upon his memory what he had a mind to remember, he wrote it down, and never read it afterwards; and we have already mentioned an instance of the strength of his memory, in being able to repeat Virgil word for word in his old age. His temper was naturally choleric, and the first

(Y) This particular we have in the *Recueil de literature*, printed at Amsterdam in 1730, who also says that Mr. Leibnitz refused the

place of keeper of the Vatican library, offered him by cardinal Casanata, while he was at Rome.

motions

motions were very hot; but, after that was over, he generally took care to restrain it. He was very sensible of the glory of passing for one of the greatest men in Europe. He was solicitous in procuring the favour of princes, which he turned to his own advantage, as well as to the service of learning. He was affable and polite in conversation, and greatly averse to disputes. He was thought to love money, and, it is said, that though he left a fortune of sixty thousand crowns, yet no more than fifteen or twenty thousand were out at interest, the rest being found in crown-pieces and other specie, hoarded in corn-sacks. He always professed himself a Lutheran, but never went to any sermons; and, in his last sickness, being desired by his coachman, who was his favourite servant, to send for a minister, he would not hear of it, and said he had no occasion for one; so little did he like churchmen.

He was never married, and never attempted it but once, when he was about fifty years old; and the lady, desiring time to consider of it, gave him an opportunity of doing the same, which produced this conclusion, 'that marriage was a good thing, but a wise man ought to consider of it all his life.' Mr. Loeffler, son of his sister by the mother's side, was his sole heir, whose wife died suddenly of joy at the sight of so much money left them by their uncle. It is said he had a natural son in his youth, who afterwards lived with him, and was serviceable to him in many ways, and had a considerable share in his confidence. He went by the name of William Dinninger, and extremely resembled his father.

He wrote several pieces, of which the titles are, 'Specimen juris. I. Specimen difficultatis in jure, seu dissertatio de casibus perplexis: II. Specimen encyclopædiæ in jure, seu quæstiones philosophiæ amœniore ex jure collectæ: III. Specimen certitudinis seu demonstrationum in jure exhibitum in doctrina conditionum, Lipsiæ; Specimen dissertationum politicarum pro eligendo rege Polonorum, novo scribendi genere ad claram certitudinem exactum, auctore Georgio Ulicovio, Lithuano, Vilnæ 1669; Nova methodus discendæ docendæque jurisprudentiæ, Francof. 1668, 12mo; Corporis juris reconcinnandi ratio, Moguntia, 1668, 12mo; Marii Nizolii de veris principiis et ratione philosophandi contra philosophos, cum præfatione & notis G. G. Leibnitzii, Francof. 1670, 4to (2); Sacro-

(2) This work had been printed in 1553, but was intirely forgot; it was wrote against Aristotle's followers. Our author added critical notes, and subjoined a letter to Thomafius, his former master, upon the method of reuniting the new philosophy with the old.

' sancta

‘ sancta Trinitas per nova inventa logicæ defensa, 1671.  
 ‘ This was written against the Socinians; Confessio naturæ  
 ‘ contra Atheos; Nova hypothesis physica—seu theoriâ mo-  
 ‘ tus concreti & abstracti, Moguntia 1671 (A), item Lon-  
 ‘ dini; Notitia optica promotæ. It contains a new method  
 ‘ of polishing telescopic glasses; it is addressed to Spinoza,  
 ‘ and published in the posthumous works of that author;  
 ‘ Cæsarini Furstnerii de jure suprematus ac legationis princi-  
 ‘ pum Germaniæ, 1677 (B); Entretiens de Philarete &  
 ‘ Eugene sur la question du tems agitée a Nimigue, tou-  
 ‘ chant le droit d’ambassade des electeurs & princes de l’em-  
 ‘ pire, 12mo. This is an abridgment of the preceding; De  
 ‘ arte combinatoria, Francof. 1690, 4to (C); De la tole-  
 ‘ rance des religions; Lettres de m. de Leibnitz, & Reponses  
 ‘ de m. Pelisson, Paris 1692, 12mo. He is for toleration,  
 ‘ and Pelisson against it, in these letters; Codex juris gen-  
 ‘ tium diplomaticus in quo tabulæ authenticæ actorum publi-  
 ‘ corum pleræque ineditæ vel selectæ continentur, Hannov.  
 ‘ 1693, fol. The several pieces, which are digested in order  
 ‘ of time, begin with the year 1096, and end in 1499. Our  
 ‘ author also published, in 1693, a small tract concerning  
 ‘ the state of Germany, such as it may be supposed to have  
 ‘ been before we have any account in history. To this he  
 ‘ gave the title of Protogea, of which we have an essay in  
 ‘ Acta Erudit. Lips. for 1693; Novissima Sinica historiam  
 ‘ nostri temporis illustratura, 1697, 8vo; Lettre sur la con-  
 ‘ nexion des maisons de Brunswick & d’Este, 1698, and in  
 ‘ Italian by the abbé Guidi; Accessiones historicæ quibus uti-  
 ‘ lia superiorum temporum historiis illustrandis scripta monu-  
 ‘ mentaque nondum hætenus edita inque iis inscriptores du  
 ‘ desiderati continentur, Lipsiæ 1698, 4to; Accession. historic.

(A) He admitted, in this work,  
 a vacuum, and thought that mat-  
 ter was simple extension absolutely  
 indifferent to rest or motion; but  
 he afterwards changed his opi-  
 nion. This piece was turned into  
 German by mr. Knoor, who sub-  
 joined to it a translation of sir  
 Thomas Brown’s Pseudodoxia  
 Epidemica, Nuremberg 1680, 4to,  
 under the name of Christophorus  
 Pegianus.

(B) Our author took the name

of Cæsarinus, to shew that he was  
 in the emperor’s interests; and  
 that of Furstnerus, to shew that  
 he was likewise in the interest of  
 the princes of Germany, Furst, in  
 High-Dutch, signifying prince.  
 This book did him great honour.

(C) This book was printed  
 without his knowledge; he had  
 written it when he was very young,  
 in 1665, and it had been already  
 published at Leipzig in 1668.

‘*tomus secundus continens notissimum chronicon Alberici monachi trium fontium, Hannov. 1698, 4to; Specimen historię arcanę, five anecdota de vita Alexand. VI. papę, Hannov. 1696, 4to (D); Mantissa codicis juris gentium diplomatici, Hannov. 1702, fol.; Scriptores rerum Brunsviciensium illustrationi inservientes antiqui omnes & religionis Reformatione priores, Hannov. fol. 3 vol. 1707, 1710, 1711; Essai de Theodicęi sur la bonte de Dieu, sur la liberte de l’homme, & sur l’origine du mal, Amsterd. 1710, 2 tom. 12mo. In this work our author appears to be a fatalist, agreeable to the principles of Spinosę. The work was undertaken at the request of the queen of Prussia, in the view of answering mr. Bayle, which he complied with: but we are told by mr. Pfaff, that our author was of the same opinion as Bayle in Bibliothęque anc. & mod. tom. 15. On the other hand, father Tournemine, the Jesuit, assures us, that our author, in this piece, wrote his own sentiments.’ Moreri. *De origine Francorum disquisition, Hannov. 1715, 8vo (E); L’Anti Jacobite, 1715; Reponse de baron de la Hontan a la lettre d’un particulier opposęe au manifeste de S. M. le roy de la Grand Betagne, comme l’electeur contre le Saxe; Collectanea etymologica illustrationi linguarum veteris Celticę, Germanicę, Gallicę, aliarumque inservientia cum pręfatione Georgii Eckardi, Hannov. 1717, 8vo; Recueil de divers ecrits composez par feu mr. Leibnitz and mr. Clarke, in 1715 & 1716, sur de la physique & de la religion naturelle en Anglois & Francois,**

(D) This fragment, to which mr. Leibnitz has written a preface, was extracted from a history of that pope, written by John Burchard, his master of the ceremonies. Our author had only this piece in his hands when he published it; but he afterwards procured the intire life, and was preparing to publish it when he died.

(E) Our author here makes the French to come from Pomerania, and the banks of the Oder. He was attacked in Germany by Gundlingius, professor in the university of Hall; and in France by father Tournemine the Jesuit; to whom our author replied in a *Reponse aux objections du P. Tour-*

*nemine, &c.* which is published, with his Dissertation de origine Francorum, at the end of a piece of J. George Eccard, intituled *Leges Francorum & Ripuariorum, &c. Francofurt. 1720, fol.* Mr. Leibnitz had translated that work into French, and sent a MS. copy of it to mr. Remond, to be presented to the marquis de Torci, and to Lewis XIV, if that minister thought proper. This translation is printed in *Des Maizaux recueil, &c. in 1720.* The *Reponse aux objections du P. Tournemine*, above-mentioned, is published likewise in the *Bibliothęque Germanique, tom. vii. p. 13.*

‘Londres

‘Londres 1717, 8vo, and in German at Francof. 1720, 8vo;  
 ‘*Otium Hannoveranum, sive miscellanea ex ore & schedis*  
 ‘*G. G. Leibnitzii quondam notata et descripta, &c. Lipsiæ*  
 ‘1718, 8vo; *Recueil de diverses pieces sur la philosophie, la*  
 ‘*religion naturelle, l’histoire, les mathematiques, &c. par*  
 ‘*mess. Leibnitz, Clarke, Newton, & autres celebres auteurs,*  
 ‘*Amsterd. 1720, 2 tom. 8vo;*’ to which was added a third  
 afterwards. This collection contains letters and other pieces  
 relating to the disputes between Leibnitz, Clarke, and New-  
 ton. Mr. Leibnitz also wrote the history of Balaam, in  
 which he endeavours to prove that what is related of that pro-  
 phet did not happen really, but in a dream. Michael-Gor-  
 diep Hanschius collected, with great care, every thing that mr.  
 Leibnitz had said, in different passages of his works, upon the  
 principles of philosophy, and formed a complete system un-  
 der the title of ‘*G. G. Leibnitzii principia philosophiæ more*  
 ‘*geometrico demonstrata, &c. Francof. 1728, 4to.*’ There  
 came out a collection of our author’s letters, in 1734 and  
 1735, under this title ‘*Viri illustriss. G. G. Leibnitzii epis-*  
 ‘*tolæ ad diversos theologici, juridici, medici, philosophici,*  
 ‘*mathematici, historici, & philologici argumenti e MSS.*  
 ‘*auctores cum annotationibus suis primum divulgavit Chri-*  
 ‘*tian Cortholtus (F).*’

LELAND (JOHN) the first and last antiquarian-royal  
 in England, a native of London, and bred at St. Paul’s-  
 school there under the famous William Lilly. Having lost  
 both his parents in his infancy, he found a foster-father in  
 one mr. Thomas Myles, who both maintained him at school,  
 and sent him thence to Christ’s-college in Cambridge, of  
 which society, it is said, he became fellow (G); however that  
 be, it is certain that he afterwards removed to Oxford, and  
 spent several years in All-souls-college, there pursuing his stu-  
 dies, with great assiduity, especially in the Greek language;  
 and, for further improvement, he travelled to Paris, where

(F) This editor promised ano-  
 ther volume at least, having, af-  
 ter the publication, obtained a  
 great many more original letters  
 of mr. Leibnitz. He was also  
 promised some by John Bernouilli  
 upon important subjects. Mr.  
 Nebiebladt, professor of law at  
 Gryphswald, engaged to recover

those which he wrote in Sweden;  
 and he had hopes of recovering  
 others from divers parts of Ger-  
 many, and others from England;  
 but this design I believe has not  
 yet been executed.

(G) Fuller’s hist. of Cambridge,  
 p. 90.

he had the conversation and instructions of Budæus, Faber, Paulus Æmilius, Ruellius, and Francis Sylvius; by whose assistance he perfected himself in the Latin and Greek tongues. He also learned French, Italian, and Spanish, before his return home; so that he was esteemed an accomplished scholar, when, going into orders, king Henry VIII. made him one of his chaplains, gave him the rectory of Popeling in the marches of Calais, appointed him his library-keeper, and dignified him with the title of his antiquary. In consequence whereof his majesty, in 1533, granted him a commission, under the great seal, to make search after England's antiquities, and peruse the libraries of all cathedrals, abbies, priories, colleges, and all places where records, writings, and secrets of antiquity were repositèd (H).

For this purpose, having obtained, in 1536, a dispensation for non-residence upon his living at Popeling, he spent above six years in travelling about England and Wales, and collecting materials for the history and antiquities of the nation. He entered upon this journey with the greatest eagerness, and, in the execution of his design, he was so inquisitive, that, not content with what the libraries of the respective houses afforded, nor with what was recorded in the windows and other monuments belonging to cathedrals, monasteries, &c. he wandered from place to place, where he thought there were any footsteps of Roman, Saxon, or Danish buildings, and took particular notice of all the tumuli, coins, inscriptions, &c. In short, he travelled every-where, both by the sea-coasts and the midland parts, sparing neither pains nor cost, insomuch that there was scarcely either cape or bay, haven, creek, or pier, river, or confluence of rivers, breaches, washes, lakes, meres, fenny waters, mountains, vallies, moors, heaths, forests, chaces, woods, cities, boroughs, castles, principal manor-places, monasteries, and colleges, which he had not seen, and noted a whole world of things very memorable (I).

Mr. Leland did not only search out and rescue antique monuments of literature from the destructive hands of time, by a faithful copy and register of them, but likewise saved many from being despoiled by the hands of men. In those days the English were very delidious and negligent in this particular :

(H) Leland's New-year's gift, prefixed to his *Itinerary*, vol. 1, p. 17, 12.  
 (I) Ibid. and Hearne's preface to the *Itinerary*.

they took little heed and less care about these precious monuments of learning; which being perceived by foreigners, especially in Germany, young students were frequently sent from thence, who cut them out of the books in the libraries, and then, returning home, published them as monuments of their own country. This pilferage, together with the great havock which was made of them at the dissolution of the monasteries, was observed by our antiquary with great regret; whereupon he wrote a letter to Cromwell, then secretary of state, begging his assistance in bringing to light many ancient authors buried in dust, and sending them to the king's library. His majesty, he knew well, had no little esteem for them; and his highness also gave very agreeable proofs of his having no less esteem for their preserver, who, presently after the finishing of his travels, was presented by his royal master, April 7, 1542, to the rich rectory of Hasely in Oxfordshire; and the same patron, in 1543, preferred him to a canonry of King's-college, now Christ-church, in Oxford, and about the same time collated him to the pretend of East and West Knoll, in the church of Sarum; and, though he lost the canonry of Christ-church in 1545, upon the surrendry of that college to the king, and had no pension allowed him in the lieu of it, as other canons had, yet it was made up to him in preferment elsewhere (K). In 1545, having digested into 4 books that part of his collections which contains an account of the illustrious writers in the realm, with their lives and monuments of literature, he presented it to his majesty in 1545, with the title of 'A Newe-year's gifte;' with a scheme of what he intended to do further (L). For that purpose he retired to a house of his own, in the parish of St. Michael le Querne, London, where he had spent near six years in composing such books, &c. as he had promised to the world, when either too hard study, or some other cause unknown, deprived him of his understanding, and threw him into a phrenzy. Whereupon king Edward VI, by letters patents, dated March 5, 1550, granted the custody of him,

(K) Vita Jo. Lelandi prefixed to Anthony Hall's edition of Leland.

(L) This was to give a map of England on a silver plate; a description of the same within twelve months; wherein would be restored the ancient names of places

in Britain; with the antiquities or civil history of it, in as many books as there are shires in England and Wales, viz. fifty: A survey of the British isles, in 6 books; and, finally, an account of the nobility of England, in 3 books.

by the name of John Laylond junior, of St. Michael's parish in le Querne, clerk, to his brother John Laylond senior, and, for his maintenance, to receive the profits of Hasely, Popeling, East-Knole and West-Knole above-mentioned. In this distraction he continued, without ever recovering his senses, two years, when the disorder put a period to his life on the 18th of April 1552. He was interred in the church of St. Michael le Querne, which stood at the west-end of Cheapside, between the late conduit there and Paternoster-row; but, being burnt in the great fire in 1666, the site of it was laid out to enlarge the street.

As to his character, we are assured that he was an extraordinary person, having (besides his being a great master in poetry and oratory) attained to a good share of knowledge in the Greek, Latin, Welsh, Saxon, Italian, French, and Spanish languages; so that he was born for the service and honour of his country. And one of his cotemporaries boldly affirms, that England never saw, and, he believes, should never see, a man to him in all things to be compared, with regard to his skill in the antiquities of Britain: for that undoubtedly he was in these matters wonderful and peerless; so that as, concerning them, England had yet never a greater loss. Upon the whole, he may not unjustly be stiled the father of English antiquaries, since his works, a list of which is inserted below (M), have been made use of by John Bale, in

(M) These are, 1. *Næniæ in mortem Thomæ Viati* [Wyat] *equitis incomparabilis*, Lond. 1542. Reprinted at the beginning of the second volume of his Itinerary, by Tho. Hearne. A Latin poem of a sheet and a half in 4to. 2. *Gennethliacon illustrissimi Edwardi principis Cambriæ*, &c. Lond. 1543. A Latin poem in four sheets, 4to, reprinted in the 9th vol. of his Itinerary. 3. *Affertio inclytissimi Arturii regis Britannia Elenchus antiquorum nominum*, Lond. 1544, 4to, translated into English, and published under this title, *Ancient order, Societie & unitie laudable, of prince Arthur*, &c. by R. Robinson in 1582. 4. *Κυγνεῖον Ἀγυαῖα*, *Cygnea cantio*, &c. Lond. 1545, 4to, reprinted in Vol. VII.

1658, 12mo, and in the 9th volume of the Itinerary. 5. *Εἰς τὸν τοῦ τῆς Εἰρήνης*, *Laudatio Pacis*, Lond. 1546, 4to, reprinted in his *Collectanea* by Hearne, vol. 5th. 6. *New-year's gifte*, printed with notes by John Bale, Lond. 1549, 8vo, and reprinted in his Itinerary, vol. i. by Hearne. 7. *Principum ac illustrium aliquot & eruditorum in Anglia virorum encomia*, &c. printed by mr. Tho. Newton of Cheshire in 1589, 4to. 8. *The Itinerary of J. Leland*, in Oxford, 9 vol. 8vo. 1710, by Hearne, and reprinted in 1745. 9. *Collectanea*, &c. Oxford 1715, by Hearne, in 6 vol. 8vo. The fourth volume had been published before, with the title *Commentarii de scriptoribus Britannicis*, G g auctore

in his catalogue of the English writers ; by mr. Camden, in his Britannia ; by William Burton, esq; in his Description of Leicestershire ; by sir William Dugdale, in his Antiquities of Warwickshire, and Baronage of England ; and by most of our other learned antiquarians.

LELY (sir Peter) an excellent painter of the English school, was born, in the year 1617, at Westphalia in Germany. He was bred up for some time at the Hague, and afterwards committed to the care of one de Grebber. The great encouragement which king Charles I. gave to the polite arts, and painting in particular, drew him to England in 1641 ; where he followed his natural genius at first, and painted landkips, with small figures, as likewise historical compositions : but, after a while, finding face-painting more encouraged, he turned his study that way ; and, in a short time, succeeded so well in it, that he surpassed all his contemporaries. By this merit, he became perpetually involved in business, so that he was thereby prevented from going into Italy, to finish the course of his studies, which, in his younger days, he was very desirous of : however, he made himself amends, by getting the best drawings, prints, and paintings, of the most celebrated Italian hands. This he laboured so industriously, that he procured the best chosen collection of any one of his time (N) : and the advantage, he reaped from it, appears in that admirable style which he acquired by daily conversing with the works of those great masters. In his correct draught and beautiful colouring, but more especially in the graceful airs of his heads, and the pleasing variety of his postures, together with the gentle and loose management of the draperies, he excelled most of his predecessors, and will be a lasting pattern to all succeeding artists. Yet the critics remark, that he preserved, in almost all his faces, a languishing air, long eyes, and a drowsy sweetness peculiar to himself, for which they reckon him a mannerist ; and he

auctore Jo. Leland Londinate, Oxon. 1709, in 2 tomes, by Ant. Hall. The following are our author's smaller pieces : *Nænia in mortem Henrici Dudley equitis*, printed by Hearne, in his edition of John Roffe ; *Bononia Gallo-mastyx, &c.* in the 6th vol. of his *Collectanea*, by Hearne ; *Codrus sine laus & defensio Gal-*

lofridi Arturii Monumetensis contra Polyd. Virgilium, in the *Collectanea*, vol. v, by Hearne.

(N) Among these were the better part of the Arundel collection, which he had from that family, many whereof were sold, at his death, at prodigious rates, bearing upon them his usual mark of P. L.

retained

retained a little of the greenish cast in his complexions, not easily forgetting the colours he had used in his landskips; which last fault, how true soever at first, it is well known he left off in his latter days. But whatever of this kind may be objected to this great painter, it is certain his works are in great esteem in other parts, as well as in England, and are both equally valued and envied; for, at that time, no country exceeded his perfections, as the various beauties of the age, represented by his hand, sufficiently evince. He frequently did the landskips, in his own pictures, after a different manner from all others, and better than most men could do. He was likewise a good history-painter, as many pieces now among us can shew. His crayon draughts are also admirable, and those are commonly reckoned the most valuable of his pieces, which were all done intirely by his own hand, without any other assistance. Philip, earl of Pembroke, then lord-chamberlain, recommended him to king Charles I, whose picture he drew, when prisoner at Hampton-court. He was also much favoured by king Charles II, who made him his principal painter, knighted him, and would frequently converse with him, as a person of good natural parts and acquired knowledge; so that it is hard to determine, whether he was the more complete painter or gentleman. He was well known to, and much respected by, persons of the greatest eminence in the kingdom. He became enamoured of a beautiful English lady, to whom he was, some time after, married; and he purchased an estate at Cue, in the county of Surrey(o), to which he often retired in the latter part of his life. He died of an apoplexy in 1680 at London, and was buried in Covent-garden church, where there is a marble monument erected to his memory, with his bust, carved by mr. Gibbons, and a Latin epitaph, written, as is said, by mr. Flatman.

LEO X, pope of Rome, and ever to be remembered by Protestants, as having been the cause of the Reformation begun by Luther; on which account we will here insert a few particulars concerning him. He was descended from the ancient and illustrious family of the Medicei, and was called John de Medicis. He was born at Florence, in the year 1475, and instructed in Greek and Latin literature by the best masters; by the celebrated Angelus Politianus, in

(o) His family remains there still.

particular. At eleven years of age, he was made an archbishop, by Lewis XI. of France; and, at fourteen, a cardinal, by pope Innocent VIII. Politian wrote a letter upon this occasion to that pope, in which is given the highest character of Leo: 'This youth, says he, is so formed by nature and education, that, as he was not inferior to any one in genius and natural abilities, so he did not yield to his equals in application and industry, to his preceptors in learning, to old men in gravity. He was naturally honest and sincere, and educated in so strict a manner by his father, that from his mouth never dropped a loose expression, or a light one. No action, gesture, gait, or any other circumstance of behaviour, ever distinguished him so, as might create the least ill opinion of him. Though he be extremely young, yet his judgment appears so mature and firm, that, when old men hear him talk, they revere him as a parent. Together with his nurse's milk, he sucked in piety and religion; preparing himself, even from his cradle, for the holy offices'. It is easy to conceive, that the picture here given, is a good deal beyond the original: nevertheless, Leo was very accomplished, and very promising.

Politian.  
Epist. 5. lib.  
8.

The Medicei being overthrown and driven from Florence by Charles IX. of France, he spent many years in exile; but, returning to Rome in 1503, he found great favour with Julius II. Some years after, he was invested with the dignity of legate by that pope; and was in that quality in the army, which was defeated by the French near Ravenna, in 1512. He was taken prisoner there, and, during his captivity, is said to have made a wonderful experiment of the ascendant, which superstition has over the minds of the soldiers; who, when they had overcome him, shewed him so much veneration, that they humbly asked his pardon for gaining the victory, besought him to give them absolution for it, and promised never to bear arms against the pope. He was raised to the pontificate on the 11th of March 1513, when he was no more than thirty-seven years of age; and some very odd circumstances are said to have contributed to it. A Popish author writes thus: 'Cardinal de Medicis was not returned three months to Florence, when the death of pope Julius II. obliged him to leave it. He caused himself to be carried to Rome in a litter, because of an imposthume in those parts, which modesty will not suffer me to name; and travelled so slowly, that the pontiff's

Varillas,  
anecdotes de  
Florence.  
liv. 6.

‘tiff’s funeral was over, and the conclave begun, by the  
 ‘time he arrived there.—The conclave had not ended so  
 ‘soon as it did, the young and old cardinals persisting in  
 ‘contrary opinions with equal obstinacy, had not an odd  
 ‘accident brought them to agree. Cardinal de Medicis hav-  
 ‘ing hurried about prodigiously, in visiting the cardinals of  
 ‘his faction, his imposthume or ulcer broke, and the mat-  
 ‘ter which ran from it exhaled so great a stench, that all  
 ‘the cells, which were separated only by thin partitions,  
 ‘were poisoned by it. The old cardinals, unable to bear  
 ‘the malignant influence of so corrupted an air, consulted  
 ‘the physicians of the conclave to know what they must do ;  
 ‘who, being bribed, as Varillas relates, by Leo’s party,  
 ‘gave it as their opinion, that he could not live a month  
 ‘longer, and so drew them in to elect him’. Paul Jovius,  
 in his life of this pontiff, relates the same thing, as then ru- Lib. iii,  
 moured at Rome, yet does not fix the ulcer in the same part  
 as Varillas, but in the anus, which would not imply an ig-  
 nominous origin: and both Jovius and Guicciardini affirm,  
 that from his youth to his accession to the throne, he was in  
 high reputation for his chastity. The same Guicciardini,  
 however, represents him as a prince, ‘who greatly deceived  
 ‘the expectation which people entertained of him, when he  
 ‘was raised to the pontificate ; since he then displayed more  
 ‘wisdom, and much less goodness, than the world had  
 ‘imagined of him’. And indeed, if he was really so good Lib. xiv,  
 as he was thought, we must needs conclude that the pon-  
 tificate was the ruin of his morals; and that he grew vi-  
 cious where he ought to have grown virtuous.

For a setting off, he spent prodigious sums on the day of  
 his coronation. He would be crowned the same day on  
 which he had lost the battle of Ravenna and his liberty the  
 year before ; and he rode the Turkish horse he had mounted  
 the day of that battle ; for he had ransomed him from the  
 French, had a particular affection for him, and had him  
 kept and pampered very carefully to an extreme old age. As  
 his imagination was filled with the magnificence of ancient  
 Rome, and the triumphal days of the ancient consuls, he  
 endeavoured to revive those spectacles ; and he succeeded so  
 well, that, from the irruption of the Goths, there had never  
 been any sight at Rome more magnificent than his coro-  
 nation. He afterwards led a life suitable to this beginning ;  
 not a life suitable to a successor of the apostles, but a life  
 wholly voluptuous and extravagant. Paul Jovius cannot be

In vita Leo-  
nis X.

accused of having been too sparing of his encomiums upon Leo, yet he expresses himself with so much plainness on the vices of this pontiff, as not to leave an intelligent reader in doubt or suspense. The pleasures, he says, in which he too frequently immersed himself, and the lewd actions objected to him, sullied the lustre of his virtues. He adds, that a disposition, more easy and complaisant than corrupt, threw him down the precipice: he having been surrounded with a set of people, who, instead of admonishing him of his duty, were for ever proposing some party of pleasure. He confesses also, that this pope was accused of sodomy; though he affects to treat the censure as a calumny. Since Leo's morals were so very bad, it will not be surprizing to hear him charged with impiety and atheism, and with ridiculing the whole Christian doctrine as fabulous. Once, upon his secretary Bembus's quoting something from the Gospel, he is reported to have answered, *Quantum nobis nostrisque ea de Christo fabula profuerit, satis est omnibus sæculis notum*: that is, 'It has been sufficiently known in all ages, how profitable a thing this fable of Christ has been to us and ours'. This story is related in Mornay's *Mystere d'iniquite*, and in many other books; and there is certainly nothing in Leo's character to hinder us from believing it, supposing it to be vouched by proper authorities.

Having been educated by preceptors, who had taught him perfectly the belles lettres, he loved and protected men of wit and learning. The poets were chiefly happy in his munificence; and the pleasures he used to indulge himself in with them, degenerated sometimes into buffoonry. Quernus, who had been crowned in a solemn manner, and raised to the honour of poet laureat, might be considered as his merry-andrew. He used to come where pope Leo was at dinner, and eat at the window the morsels which were handed to him. He was allowed to quaff liberally of the pope's wine; but it was on condition, that he should make some extemporary verses on any given subject; he was obliged to compose two lines at least, and in case of failure, or if his verses were good for nothing, he was sentenced to drink a large quantity of water with his wine. Sometimes too the pope would make extemporary verses with his laureat, at which the company would burst out into a laugh. It was not observing also the decorum, which the dignity of pontiff required, to issue out, as he did, a bull in favour of Ariosto's poems,

Jovius in E-  
logiis.

poems, threatening to excommunicate those who should censure them, or any way impede the printer's profit ; and this too almost at the same time that he was thundering out anathemas against Martin Luther. In short, it may be said, that men of learning and buffoons shared equally his friendship ; and his greatest advocates are ready to own, that he had but little affection for those who excelled in theology and ecclesiastical history, although he wrote very civil and encouraging letters to Erasmus, who dedicated some of his greatest works to him. It must be owned, however, that the literati, as well as the professors of arts and sciences, of what religion or country they may be, ought to reflect upon this pope's memory with gratitude. He was a lover and patronizer of learned men and learning ; he spared neither care nor expence in recovering the manuscripts of the ancients, and in procuring good editions of them ; and he equally favoured arts and sciences, being himself a man of taste. For all this he has been often celebrated, and by our countryman Pope in particular :

Essay on  
criticism,  
v. 697,

- ‘ But see ! each muse in Leo’s golden days,
- ‘ Starts from her trance, and trims her wither’d bays :
- ‘ Rome’s ancient genius, o’er its ruins spread,
- ‘ Shakes off the dust, and rears his rev’rend head.
- ‘ Then sculpture and her sister arts revive ;
- ‘ Stones leap to form, and rocks begin to live :
- ‘ With sweeter notes each rising temple rung ;
- ‘ A Raphael painted, and a Vida sung’.

But the most memorable particular relating to this pope was, his very undesignedly giving birth to the Reformation ; which happened on this wise : Leo being of a rich and powerful family, and withal of a high and magnificent spirit, entertained a purpose of building the sumptuous church of St. Peter, which was begun by Julius II, and required large sums to finish. The treasure of the apostolic chamber was empty, and the pope was so far from being enriched upon the account of his family, that he had contracted immense debts before his advancement to the pontificate, which he had increased by his expensive and profuse manner of living since. Finding himself therefore in no condition to bear the excessive charges of so great an edifice, he was forced to have recourse to extraordinary methods ; and none was so ready and effectual as the publication of indulgences, which the

See LU-  
THER.

court of Rome had often experienced to her advantage, in raising troops and money against the Turks. Leo therefore, in the year 1517, published general indulgences throughout Europe, in favour of those who would contribute any sum to the building of St. Peter's; and set persons in each country to preach them up, and to receive money for them. In Germany, the Dominicans were preferred to the Augustine friars, who had hitherto been employed in that office: and this, together with the barefaced mercenary manner of doing it, provoked Martin Luther, who was of the order of St. Augustine, to preach against them. And so the Reformation began: nor could all the bulls of Leo and his successors against Luther and his adherents, nor all the various policy of the court of Rome, stop its progress.

In Vita Leo-  
nis X.

Leo died on the 2d of December 1521, in the 45th year of his age, and the 9th of his pontificate: and his death was occasioned by a piece of good news, according to some, but, as others say, by poison. Several of his letters are preserved by various authors, besides the sixteen books written in his name by his secretary Bembo, and printed in the works of that cardinal. One singularity of this pope we have not yet mentioned, which is, that he was excessively fond of hunting; and it is said, that his eye, though he was very short-sighted, was surprizingly quick at the sport. Only hear Paul Jovius upon this head: "He was so infinitely delighted with hunting and hawking, says that historian, that he would often condemn the foulest storms, the most unwholesome winds, and the greatest inconveniencies that could be met with in travelling.—But in hunting, as he observed very strictly the laws of that exercise, so he was extremely severe, though otherwise of the most gentle disposition, on these occasions; particularly towards those, who by noisy and tumultuous behaviour gave the game an opportunity of escaping, insomuch that he would frequently inveigh bitterly against persons of quality. But whenever it happened, either through ignorance or mistake of the sportsmen, or that the game unexpectedly escaped, or could not be forced from its cover, so that the chase proved unsuccessful, it is incredible, says Jovius, how grieved, as well as exasperated, he would appear. And therefore his intimate friends were extremely careful not to sue for any favour at this time: whereas if he was successful in the chase, and especially if it was distinguished by the greatness of the toil, he would bestow the most considerable favours with prodigious liberality."

Would

Would any one imagine, that all this related to a pope of Rome? To no less a man than Leo the Xth.

We will conclude our account with a passage from Varrillas's *Anecdotes de Florence*; which, says mr. Bayle, contains a pretty just character, though in a concise way, of Leo X. It shews him too in a light, in which we have not yet considered him; that is, in his political capacity. Diet. LEO X. note R.

The passage may be found in the preface to the *Anecdotes*, and is as follows: ‘Guicciardini, in the twelve first articles of his history, exhibits this pope to us, as a perfect model of modern politics, and the greatest statesman of his age. He makes him superior to king Ferdinand the Catholic; and causes him to triumph, in his younger years, over the artifices of that old usurper. It is to him he ascribes the secret of causing all his designs to be seconded by the council of Spain, whether they would or no. After having established these principles, there are no shining virtues, but what heighten and illustrate the picture of Leo X. He formed, at but twelve years of age, when he was created a cardinal, those vast projects which he afterwards put in execution, when he was raised to the pontifical chair. He negotiates with the states of Venice, to save the ruin of his house, which had not been able to withstand our Charles VIII. The seeing his brother drowned, as he was crossing a river, had not the power to make him change his resolution. He thought of nothing but the bringing up an only son, then in the cradle, whom this brother had left; and thereupon he returns to Rome, where, by his intrigues, he gains the favour of pope Julius II; and they occasioned his being appointed legate in the army, designed to drive the French out of Italy. He is taken prisoner at the battle of Ravenna, but makes his escape in a happy juncture, Julius II. expiring just at that time. He goes into the conclave, where he takes so much advantage of the caprice of the young cardinals, who had flattered themselves with the hopes of electing a juvenile pope, that he causes them to give their votes in his favour. He joins with the Spaniards, and is tender of their friendship, so long as it is of service to settle his house in the chief employments of magistracy in Florence: but the instant fortune frowns on them, and that he finds their council does not care to let him usurp the dukedom of Urbino, in order to invest his nephew with it, he treats with the French on that condition. He draws up  
‘ the

‘ the famous concordat, in which he eludes the stratagems  
 ‘ and long experience of the chancellor du Prat: he dis-  
 ‘ covers the highest friendship for Francis I, so long as that  
 ‘ monarch is able to do him service; but the instant he has  
 ‘ obtained his desires, he abandons him, in order to be re-  
 ‘ conciled to Charles V. He projects a league with this  
 ‘ monarch, in order to establish the Sforza’s in the duke-  
 ‘ dom of Milan. He succeeds in it sooner than he expected,  
 ‘ and is fired with such an excess of joy, as kills him at the  
 ‘ receiving this news’.

LESLEY (JOHN) the celebrated bishop of Ross in Scotland, was descended from Bartholomew Lesley, an Hungarian gentleman, who accompanied queen Margaret from Hungary to England, and thence to Scotland, where he married one of the queen’s maids of honour, about the year 1067, by whom he had a son called Malcolm, from Malcolm Canmoir, queen Margaret’s husband. This Malcolm was governor of the castle of Edinburgh, which he defended so valiantly, that for his service the king knighted him, and made him governor for life, and, giving him a large estate, (P) made him a peer. All the present Lesley’s are descended from him by collateral branches, namely, those of Rothes and Bolquhans.

From this latter was descended our bishop, being the son of Gavin Lesley, an eminent lawyer (Q). He was born September the 29th, 1527, and had his education in the university of Aberdeen. In 1547 he was made canon of the cathedral church of Aberdeen and Murray. After this, he travelled into France, and pursuing his studies in the universities of Thoulouse, Poitiers and Paris, he took the de-

(P) It was conferred in the following manner: the king ordered him to ride a day’s journey north from Dumfermling, and whenever he baited his horse, he would give him a mile round. The first place he stopt at was Fecuil, now called Lessie, in Fife; the second was at Innerlepad in Angus; the third at Feskier, in the Merns; then at Culnie, in Mar; and last of all at Lessie, in Garioch, where his horse gave over. Upon his return, the king asking

him where he had left his horse, he answered, at the Lessly, or Less Lay, beside the mair [the lesser field behind the greater] his majesty observing how well that agreed with his name, said to him, ‘ Lord Lesley shalt thou be, and thy heirs after thee. Mackenzie.

(Q) He died in 1595, having travelled into Italy, France, the Low-Countries, and England. Laurus Lesleana, fol. T.

gree of doctor of laws at this last. He continued abroad till 1554, when he was commanded home by the queen-regent, and made official and vicar-general of the diocese of Aberdeen; and entering into the priesthood, he became parson of Uue. About this time the Reformed doctrine, beginning to spread in Scotland, were zealously opposed by our author, and a solemn dispute being held between the Protestants and Roman Catholics in 1560, at Edinburgh, Dr. Lesley was a principal champion on the side of the latter (R). However this was so far from putting an end to the divisions, that they daily encreased; which occasioning many disturbances and commotions, both parties agreed to invite home the queen, who was then absent in France. On this errand our author was employed by the Roman Catholics; in the execution whereof he made such dispatch that he came several days before lord James Stuart, sent by the Protestants, to Vitri, where queen Mary was then lamenting the death of her husband, the king of France; and having delivered to her his credentials, subscribed by the earls of Huntley, Athol, Crawford, Sutherland, and Caithness, and by the archbishop of St. Andrews, and the bishops of Aberdeen, Murray, and Ross, he told her majesty of lord James Stuart's (s) coming from the Covenanters, and of his designs against the Roman Catholic religion, and advised her to detain him in France by some honourable employment, till she could settle her affairs at home; but the queen, not at all distrusting the rest of the nobility, who had sent lord James, desired our author to wait till she could consult with her friends upon the methods most proper for her to take. At first the court of France opposed her return home, but finding her much inclined to it, they ordered a fleet to attend her, and dr. Lesley embarked with her at Calais for Scotland, upon the 28th of August, 1561.

Presently after his arrival, he was appointed one of the senators of the college of justice, and sworn into the privy-council. The abbey of Lundores was conferred upon him afterwards, and upon the death of Henry Sinclair bishop of Ross, he was promoted to that see. This advancement was no more than he merited from the head of the Roman church in Scotland, in whose defence he was always at hand

(R) Among others, he had a particular dispute with the famous John Knox. See Knox's life in 1732.

(s) He was natural brother to the queen.

an able advocate in all the disputes with the new Separatists. His learning was not inferior to his other attainments; nor was his attention so intirely absorbed in ecclesiastical matters, but that he found time to consider and improve those of the civil state of the kingdom.

To this end, having observed that all the ancient laws were growing obsolete, for want of being collected into one body, he represented the thing to the queen, and prevailed with her majesty to appoint proper persons to make such a collection. Accordingly, a commission to this purpose was made out, empowering our bishop, with fifteen others, privy-counsellors and advocates in the law (T), with authority to print the same. Thus it is to the care principally of the bishop of Ross, that the Scots owe the first impresson of their laws at Edinburgh, in 1566, commonly called the black acts of parliament, from their being printed in the black Saxon character. Upon the queen's flying into England from the Covenanters, queen Elizabeth having appointed commissioners at York to examine the case between Mary and her subjects, our bishop was one of those chosen by his queen in 1568, to defend her cause; which he did with great vigour and strength of reasoning. And when this method proved ineffectual, he appeared afterwards in the character of ambassador at the English court, being sent to complain of the injustice done to his queen; and finding no notice taken of his public solicitations, he formed several schemes to procure queen Mary's escape privately. With that view, among other projects, he negotiated a scheme for the marriage of this queen to the duke of Norfolk, which being discovered, the duke was convicted of treason, and executed.

But bishop Lesley being examined upon it, pleaded the privileges of an ambassador, alledging, that he had done nothing but what his place and duty tied him to, for procuring the liberty of his princess; and that he came into

(T) These were, George earl of Huntley, chancellor of Scotland; Archibald earl of Argyle; James earl of Murray; James earl of Bothwell; John earl of Athol; William earl of Marishal; John earl of Mar; the bishops of Galloway and Orkney; sir Richard Matland, of Lithingtor, knight, keeper of the privy-seal; Sir James Balfour, of Pittendrick, knight, clerk of the register; sir Ballenden of Achenvol, knight, clerk of the justiciary; Mr. William Baillic, lord provost; Mr. John Spence, of Corde, and Robert Creighton, of Eleck, advocates; Mr. David Chambers, chancellor of Ross; and Mr. Edward Henderson, L.L.D.

England with sufficient authority, which he shewed, and was at that time accepted. It was answered, that the privileges of ambassadors could not protect them who offended against the majesty of the prince to whom they were sent unto, and that they were not to be reputed other than enemies, who practised rebellion against the state. He replied, that he had neither raised nor practised rebellion; but, perceiving the adversaries of his prince countenanced, and her out of all hope of liberty, he could not abandon his sovereign in her afflictions, but do his best to procure her freedom; and that it would never be found that the privileges of ambassadors were violated, *via juris*, by course of law, but only, *via facti*, by way of fact, which seldom had good success. At length, after several debates, proper persons were appointed to examine his case, and to give in answers to the following queries: I. Whether an ambassador, who raiseth a rebellion against that prince, to whom he is sent ambassador, may enjoy the privilege of an ambassador, and is not liable to punishment? To this it was answered: Such an ambassador hath forfeited the privilege of an ambassador, and is liable to punishments. II. Whether the minister, or proctor of a prince, who is deposed by public authority, and in whose room another is inaugurated, may enjoy the privileges of an ambassador? To this it was answered: If such a prince be lawfully deposed, his proctor cannot challenge the privileges of an ambassador; forasmuch as none but absolute princes, and such as have right of majesty, can appoint ambassadors. III. Whether a prince, who comes into another prince's country, and is held in custody, may have his proctor, and if he shall be held as an ambassador? To this it was answered: If such a prince have not lost his sovereignty, he may have his proctor; but, whether that proctor may have his ambassador or no, this dependeth upon the authority of his delegation. IV. Whether, if a prince give warning to such a proctor, and to his prince, who is under custody, that he shall not henceforth be accounted as an ambassador, that proctor may, by law, challenge the privileges of an ambassador? To this it was answered: That a prince may forbid an ambassador to enter into his kingdom, and may command him to depart the kingdom, if he contain not himself within his due limits; yet, in the mean while, he is to enjoy the privileges of an ambassador. Queen Elizabeth and her council, being satisfied with these answers of the civilians, sent bishop Lesley prisoner

prisoner to the isle of Ely, and thence to the Tower of London.

In 1573 he was set at liberty; but, being banished England, he retired to the Netherlands. The two following years he employed in soliciting the kings of France and Spain, the duke of Alba, and all the German princes, to interest themselves in the delivery of his mistress. But, finding them to act slowly in the affair, he went to Rome, to see what influence the pope might have over them. In the end, perceiving all his efforts fruitless, he had recourse to his pen, and published several pieces, to promote the same design (v).

In

(v) His writings are, 1. *Afflictionum consolationes & tranquillæ animi conservatio duobus libris*, Paris 1574, 8vo. 2. *De origine, moribus, & rebus gestis Scotorum*, &c. Rome 1578, 4to. It consists of ten books, whereof the three last, making half the volume, are distinctly dedicated to queen Mary; to whom they had been presented in English seven years before the first publication in Latin. There are separate copies of them in several libraries. See Catalog. MSS. Oxon. tom. 1. No. 148, and tom. 2, part 1, No. 4217. This history is carried down to the queen's return from France in 1561. It is a most noble apology which he makes, in the breaking off, at the beginning of his admired sovereign's troubles; for, besides the prejudices which the world might think him under, in his respects to so kind a mistress, he makes this farther reflection upon the undertaking: 'Some things, says he, favoured so much of ingratitude and perfidy, that although it were very proper they should be known, yet it were improper for me to record them; because often, with the danger of my life, I endeavoured to put a stop to them; and I ought to do all that is in me, not to let them be known unto strangers.' This short extract is in-

serted, as exhibiting a lively and strong proof of our author's patriotism in the sincere love of his country; in which view, this motto is justly his due: *Vincit amor patriæ*.

With this work are published, 3. *Parænesis ad nobilitatem populumque Scotorum*; and 4. *Regionum & insularum Scotiæ descriptio*. 5. Defence of the honour of Mary queen of Scotland; with a declaration of her right, title, and interest to the crown of England, Liege 1571, 8vo. 6. A treatise shewing, that the regimen of women is conformable to the law of God and nature. These two last are ascribed, by Rob. Parsons the Jesuit, to Morgan Phillips. Conference about the next succession, part 2, c. 1. But Camden asserts them to be our author's. *Annal. Eliz. sub. ann. 1569*. 7. *De titulo & jure Mariæ Scotorum reginæ quo Angliæ successionem jure sibi vendicat*, Rheims 1580, 4to. 8. There is a MS. upon the same subject in French, intituled *Remonstrance au pape*, &c. Cotton library, Titus cxii, 1. and F. 3, 14. 9. An account of his embassy in England, from 1568 to 1572. MS. in the advocates library in Scotland. Vide Catalog. of Oxford MSS. tom. 2, part 1, No. 8714. 10. An apology for the bishop of Ross, as to what is laid

In 1579 he was made suffragan and vicar-general of the archbishopric of Roan in Normandy, and, in his visitation of that diocese, was apprehended and thrown into prison, and obliged to pay three thousand pistoles for his ransom, or else to be given up to queen Elizabeth: where he remained unmolested under the protection of Henry III. of France; but, upon the accession of Henry IV, a Protestant, who was supported in his claim to that crown by queen Elizabeth, our bishop was apprehended, in the progress of his visitation through his diocese, in 1590, and, being thrown into prison, was obliged to pay three thousand pistoles for his ransom, to save himself from being given up to Elizabeth.

In 1593 he was declared bishop of Constance, with license to hold the bishopric of Ross, till he should obtain peaceable possession of the church of Constance, and its revenues. Some time after this, he went and resided at Brussels; and, at last, seeing all hopes cut off of his returning home to his bishopric of Ross, by the establishment of the Reformation under king James, he retired into a monastery of the canons regular of the order of St. Augustin at Guirtenburg, about two miles from Brussels, where he passed the remainder of his days to his death, which happened May 31, 1596. He was interred in the church of that monastery, where a monument was erected to his memory, with an inscription by his nephew John Lesley, his heir.

Mackenzie's lives and characters of the most eminent Scotch writers, vol. 2. Edinb. 1711, fol.

His character is represented much to his advantage, by several writers, both at home and abroad (x). And indeed, all parties agree in speaking of him as a man of incomparable learning, an able statesman, and a zealous churchman, and upon his fidelity to his queen, as admirable and exemplary.

LESLIE (dr. JOHN) bishop of Clogher in Ireland, was descended from the ancient family of his name, and born at Balquahaine in the north of Scotland. The first part of his education was at Aberdeen, from whence he removed to Oxford. Afterwards he travelled into Spain, Italy, Ger-

laid to his charge concerning the duke of Norfolk. MS. in the library of the lord Longueville, 11. Several letters in the hands of dr. George Mackenzie.

(x) As dr. George Con De duplici statu religionis. Ninian Win-

zet abbot of Ratibon. Apud Less. Chancellor Seton. Ibid. Camden. Annal. Eliz. and Anthony Muret, in his poems, a copy of which may be seen in the General Dict. under our author's character.

many,

many, and France; in which last country he made a long stay, and became master of the most polite and abstruse parts of learning. He spoke French, Spanish and Italian, with the same propriety and fluency as the natives, and was so great a master of the Latin, that it was said of him, when he was in Spain, *Solus Lesleius Latine loquitur*, Lesley is the only man that can speak Latin. He continued twenty-two years abroad, and, during that time, was at the siege of Rochelle, and the expedition to the isle of Rhee, with the duke of Buckingham. He was all along conversant in courts, where he learned that address, which gave a peculiar grace even to his preaching. These accomplishments procured him the favour of many princes abroad, and at home he was happy in that of king Charles I, who admitted him into his privy-council both in Scotland and Ireland; in which stations he was continued by king Charles II, after the restoration.

His chief preferment, in the church of Scotland, was the bishopric of the Orkney, or of the Isles, from whence he was translated to Raphoe in Ireland, June 1, 1633, and, the same year, was sworn a privy-counsellor in that kingdom. He not only recovered a considerable part of the revenues of his bishopric, which had been seized and engrossed by several gentlemen; but also built a stately palace in his diocese, in the structure whereof his views were not confined to himself, he had also an eye to his successors, contriving it for strength as well as beauty (y). It proved to be useful afterwards in the rebellion of 1641, and preserved a good part of that country. The good bishop exerted himself, as much as he could, in defence of the royal cause, and endured a siege in his castle of Raphoe, before he would surrender it to Oliver Cromwell, being the last that held out in that country. He then retired to Dublin, where he always used the liturgy of the church of Ireland (z) in his family, and even had frequent confirmations and ordinations. After king Charles's restoration, he came over to England, and hastened, with so much zeal, to see his majesty, that he rode from Chester to London, which is 182 miles, in 24 hours.

On the 17th of June, 1661, he was translated to the see of Clogher; and, it is said, was offered a better, which he refused, being resolved to end his labours among those with whom he had suffered, and where his influence was most be-

(y) It was built in the form and strength of a castle. (z) The same with that of England.

nesfial. He died in 1671, aged upwards of a hundred years, having been above 50 years a bishop, and was then reckoned the ancientest bishop in the world. His death happened at his seat called Castle-Leslie, alias Glaslough; and he was there buried in a church of his own building, which he procured, by act of parliament, to be made the parish-church. He was a very temperate man, and extremely generous.

LESLIE (CHARLES) a voluminous writer of wit and learning, in the 17th and 18th centuries, the second son of the preceding, was born in Ireland, and received the first of his education in Iniskilling, in the county of Fermanagh, after which he was admitted a fellow-commoner in Dublin-college, where he continued till he commenced master of arts, when he came to England, and entered himself a student in the Temple at London, where he studied the law for some years; but at length growing weary of the dryness and intricacy of the genteel part, as well as the iniquity, chicanery, and contentious part of that profession, he relinquished it, and applied himself to divinity. In 1680 he entered into holy orders, and, in 1687, became chancellor of the cathedral church, or diocese, as dr. Birch says, of Connor; about which time he rendered himself particularly obnoxious to the Popish party in Ireland, by his zealous opposition to their absurd and wicked doctrines, and their indefatigable industry in promoting them.

For, Roger Boyle, bishop of Clogher, dying in 1687, Patrick Tyrrel was made titular Popish bishop, and had the revenues of the see assigned him by king James. He set up a convent of friars in Monaghan, and, fixing his habitation there, held a public visitation of his clergy, with great solemnity, some subtle logicians attending him in this visitation; and he was so insolent as to challenge the Protestant clergy to a public disputation. Mr. Leslie undertook the task, which he performed to the satisfaction of the Protestants, and the indignation and confusion of the Papists; though it happened, as it generally does at such meetings, that both sides claimed the victory. He afterwards held another public disputation with two celebrated Popish divines, in the church of Tynan, in the diocese of Armagh, before a very numerous assembly of persons of both religions; the issue of which was, that mr. John Stewart, a Popish gentleman, solemnly renounced the errors of the church of Rome.

As the Papists had got possession of an episcopal income, they engrossed other offices too, and a Popish high-sheriff was appointed for the county of Monaghan. This proceeding alarmed all the gentlemen in that county; who depending much on Mr. Leslie's knowledge as a justice of peace, they repaired to him, then confined, by the gout, to his house. He told them, that it would be as illegal in them to permit the sheriff to act, as it would be in him to attempt it. But, they insisting that Mr. Leslie should appear in person on the bench, at the approaching quarter-sessions, they all promised to act as he did; so he was carried there with much difficulty, and in great pain. Upon inquiry, whether the pretended sheriff was legally qualified, he answered perty, That he was of the king's own religion, and it was his majesty's will that he should be sheriff. Mr. Leslie replied, That they were not inquiring into his majesty's religion, but whether he (the pretended sheriff) had qualified himself according to law, for acting as a proper officer; that the law was the king's will, and nothing else to be deemed such; that his subjects had no other way of knowing his will, but as it is revealed to them in his laws; and it must always be thought to continue so, till the contrary is notified to them in the same authentic manner; whereupon the bench unanimously agreed to commit the pretended sheriff, for his intrusion and arrogant contempt of the court. Mr. Leslie also committed some officers of that tumultuous army, which the lord Tyrconnel raised, for robbing the country (z).

Hitherto our author had acted as a divine and a good magistrate. In the mean time, he never approved of carrying these principles of resistance so far as to deprive the king of the supreme power, and, persevering steadily in that opinion, he continued, after the Revolution, in allegiance to king James; so that, refusing to take the new oaths appointed upon that change, he lost all his preferments: and, in 1689,

(z) This is the action meant by bishop Burnet, who, according to his usual way with those he does not affect, tells us, that Leslie was the first that began the war in Ireland against king James II, affirming, in a speech solemnly made, that he, by declaring himself, could no longer be king, since he could not be the defender

of our faith, nor the head of our church-dignities, so inherent in the crown, that he, who was incapable of these, could not hold it; and, as he animated the people with that speech, so some actions followed, under his conduct, in which several men were killed. Burnet's hist. of his own times, vol. II. p. 538.

when

when the troubles began to arise in Ireland, he withdrew, with his family, into England, and set about writing several political pieces in support of the cause he had embraced, and, being a person of extraordinary abilities, he was esteemed a chieftain among the nonjurors. His first piece, in this cause, was an Answer to archbishop's King's state of the Protestants in Ireland, under the late king James's government (A); wherein he shewed himself as averse from the principles and practices of the Irish, and other Papists, as he was from those of resistance.

Neither did his sufferings make him forget his duty to the church of England, in defence of which he shewed himself a strenuous champion against the Quakers, many of whom were converted by him. But, as all his converts were desirous of returning to Presbytery, from whence they had last sprung, he was obliged to treat the subject of church-government in defence of episcopacy (B). He likewise employed his pen in the general cause of the Christian religion, against Jews and Deists, and against the errors of Socinians and Papists. In the mean time Mr. Leslie's writings, and his frequent visits to the courts of St. Germain's and Bar le Duc, rendered him obnoxious to the government. But he became more so upon the publication of the Hereditary right of the crown of England asserted; of which he was the reputed author (C). Finding himself, on this account, under a necessity of leaving the kingdom, he repaired to the Pretender at Bar le Duc, where he was allowed to officiate in a private chapel, after the rites of the church of England; and he took much pains to convert the Pretender to the Protestant religion, but in vain.

However, to promote his interest, when a great stir was made about him in England, Mr. Leslie wrote a letter from Bar le Duc, dated April 23, 1714, which was printed and dispersed among his adherents, replete with the most sordid flattery; wherein, after giving a fine description of the Pretender's person and character, his graceful mien, magnanimity of spirit, devotion free from bigotry, application to bu-

(A) See that archbishop's article.

(B) This controversy was occasioned by his lodging in the house of a preacher and writer of that persuasion. He converted him and his wife, who had been

baptized before the birth of Quakerism in England; but he baptized their children who were married.

(C) Boyer's hist. of queen Anne, p. 658.

finess, ready apprehension, sound judgment, and affability; so that none conversed with him, but what were charmed with his good sense and temper; he concludes with a proposal, 'on condition of being restored to his crown, that, for the security of the church of England as by law established, he would so far wave his prerogative, in the nomination of bishops, deans, and all other ecclesiastical preferments in the gift of the crown, that five bishops should be appointed, of which the archbishop of Canterbury, for the time being, always to be one, who, upon any vacancy, might name three persons to him, of whom he would chuse one (D).' Many other proposals, of the like nature, were made soon after, and several projects were not only laid in England, but an actual insurrection begun in Scotland, by his party, in 1715. However, it ended in the crushing and dispersing of the rebels, and the Pretender's being obliged to leave the French dominions.

In this exigency he withdrew to Italy, whither Mr. Leslie attended him, notwithstanding the ill usage he met with at that court. He was a firm Protestant, and no unable champion of that religion, and was encouraged to hope he might make a convert of his prince. He had been sent for, especially by himself, with a promise that he should celebrate the church of England service in his family, and that he would hear what he should represent on the subject of religion to him. But the Chevalier was far from keeping the word which he had given, and on the faith of which our divine had come over. For, though he allowed him, for form's sake, to celebrate the church of England service in his family, yet he never was present there, and not only refused to hear Mr. Leslie himself, but sheltered the ignorance of his priests, or the badness of his cause, or both, behind his authority, and absolutely forbid all discourse concerning religion (E).

(D) Id. p. 697. Tindal's Continuation of Rapin, vol. II. p. 357. This proposal is misrepresented by the Examiner of the scheme of church power in the Codex, who, having observed that Leslie had prevailed upon the Pretender to offer a temper with regard to the supremacy, from which great effects were expected, tells us, the scheme was, that if the people of England would re-

store him, &c. he, in return, would part with the supremacy, which should be vested in a committee of the English clergy, whereof the archbishop of Canterbury, for the time being, to be always one. Examination of the scheme, &c. p. 63.

(E) Bolingbroke's letter to Sir William Windham, p. 265, & seq.

However,

However, mr. Leslie put up with every thing, in dutiful submission to his avowed sovereign, till the year 1721: when, having undergone many difficulties, and finding nothing but disappointments, he sunk under the pressure, and, returning to his native country, he died the 13th of April 1722, at his own house at Glaslough in the county of Monaghan.

As to his character, the famous mr. Bayle files him, A man of great merit and learning, and tells us, that he was the first who wrote, in Great Britain, against the errors of that enthusiastic lady Antoinette Bourignon (F). His books, adds that author, are much esteemed, and especially his treatise of the Snake in the grass. Mr. T. Salmon observes, that his works must transmit him to posterity as a man thoroughly learned, and truly pious (G). But a better and more disinterested judge informs us, that 'mr. Leslie made several converts from Popery, and says that, notwithstanding mr. Leslie's mistaken opinions about government, and a few other matters, he deserves the highest praise for defending the Christian religion against Deists, Jews, and Quakers, and for admirably well supporting the doctrines of the church of England against those of Rome (H). A catalogue of his books is inserted below (I).

L'ESTRANGE

(F) Bayle's Diction. under this lady's article.

(G) Chron. hist. p. 442.

(H) Harris's Continuation of sir James Ware, p. 283, 284.

(I) We shall divide these into his political and religious works. Of the former, he wrote, 1. Answer to The state of the Protestants of Ireland, &c. already mentioned. 2. Cassandra, concerning the new associations, &c. No. 1 and 2. Lond, 1703, 4to. 3. Rehearsals, at first a weekly paper; published afterwards twice a week in a folio half-sheet, by way of dialogue on the affairs of the times, begun in 1704, and continued for six or seven years. They plead for non-resistance, and derive all government wholly from God. Burnet's hist. of his own times, Edit. 1753, vol. 4, p. 278. 4. The wolf

stripped of his shepherd's cloathing, in answer to Moderation a virtue, Lond. 1704, 4to. The pamphlet it answers was written by James Owen. See Calamy's abridgment of Baxter's life, v. 1, p. 661. 5. The bishop of Sarum's [Burnet's] Proper defence, from a speech said to be spoken by him against occasional conformity. Lond. 1704, 4to. 6. The new association of those called Moderate churchmen, &c. occasioned by a pamphlet intituled The danger of priestcraft. Lond. 1705, 4to. 7. The new association, part 2, 1705, 4to. 8. The principles of Dissenters concerning toleration and occasional conformity. Lond. 1705, 4to. 9. A warning for the church of England, Lond. 1706, 4to. Some have doubted whether these two pieces were his. 10. The good

old cause, or lying in truth; being a second defence of the bishop of Sarum from a second speech, &c. Lond. 1710. For this, a warrant was issued out against mr. Leslie. 11. A letter to the bishop of Sarum, in answer to a sermon preached by him a little after the queen's death, in defence of the Revolution. Lond. 1715. 12. Salt for the leech. 13. The anatomy of a Jacobite. 14. Gallienus redivivus. 15. Delenda Carthago. 16. A letter to mr. William Molyneux, on his case of Ireland's being bound by the English acts of parliament. 17. A letter to Julian Johnson, i. e. to mr. Sam. Johnson, author of Julian the Apostate, by whom he means king James II. 18. Several tracts against dr. Higden and mr. Hoadley, late bishop of Winchester; one of which, in vindication of bishop Blackall, is intitled, 'The best answer that ever was made, and to which no answer will be made', &c. In one of those tracts mr. Leslie introduceth a Hottentot disputing with dr. Higden and mr. Hoadley. Some have also ascribed to our author a history of the Revolution, but it is not his. He is positively said to have written an account of the massacre of Glencoe in 1692, being probably the same that is inserted in the appendix to vol. ii. of Boyer's history of king William. See Tindal's Continuation of Rapin, vol. i. fol. 1744, p. 218, in the note.

His theological tracts are, first, against the Quakers, as, 1. The Snake in the grass, &c. 1697, 8vo. 2. A discourse proving the divine institution of water baptism, &c. *ibid.* 4to. 3. Some seasonable reflections upon the Quakers solemn protestation against George Keith, &c. 1697. 4. Satan disrobed from his disguise of light, 1698, 4to. 5. A defence of a book, in-

tituled, the Snake in the grass. Lond. 1700. 8vo. 6. A reply to a book, intitled, Anguis flagellatus, or a switch for the snake—being the last part of the Snake in the grass. Lond. 1702, 8vo. 7. Primitive heresy revived in the faith and practice of the Quakers. Lond. 1698, 4to. 8. The present state of Quakerism in England. 1701. 9. Essay concerning the divineright of tythes. Lond. 1700, 8vo.

II. Against the Presbyterians, 10. A discourse, shewing who they are that are now qualified to administer baptism, &c. 11. The history\* of sin and heresy, &c. Lond. 1698, 4to.

III. Against the Deists. 12. A short and easy method with the Deists, &c. Lond. 1694, 8vo. 13. A vindication of the short and easy method. 14. The truth of Christianity demonstrated, in a dialogue between a Christian and a Deist. Lond. 1711, 8vo.

IV. Against the Jews. 15. A short and easy method with the Jews. This dated at the end, Good-Friday, 1689; and the 4th edition was published in 1715.

V. Against the Socinians. 16. The Socinian Controversy discussed, &c. Lond. 1708. 17. An answer to remarks on the first dialogue against the Socinians. 18. A reply to the Vindication of the remarks. 19. An answer to the examination of the last dialogue, &c. 20. A supplement in answer to mr. Clendon's Tractatus philosophica theologicus de persona, &c. 21. The charge of Socinianism against dr. Tillotson considered, &c, by a true son of the church.

VI. Against the Papists. 22. Of private judgment and authority in matters of Faith. 23. The case stated between the church of Rome and the church of England, &c. Lond. 1713. 24. The true notion

L'ESTRANGE (Sir ROGER) was descended from an ancient and reputable family, seated at Hunstanton-Hall (K), in the county of Norfolk, where he was born on the 17th of December 1616, being the youngest son of sir Hamond L'Estrange (L), bart. a zealous Royalist during the disputes between king Charles and his parliament. So that his house being plundered and his estate sequestered by the forces of the latter, under the earl of Manchester, he retired to Lynn, about fourteen miles from his seat, of which town he was made governor; having surprized it for the king a little before the said earl first invested it by way of siege. He took care to give this son a liberal education, which was completed probably at Cambridge; and the son, in return, followed his father's principles with extraordinary eagerness.

He was about two or three and twenty years of age when king Charles entered upon his expedition to Scotland in 1639, and he attended his majesty on that occasion.

tion of the Catholic church, in answer to the bishop of Meaux's letter to mr. Nelson, &c.

Besides these, he published the four following tracts. 25. A sermon preached in Chester, against marriages in different communions, Lond. 1702, 8vo. This sermon occasioned, mr. Dodwell's discourse upon the same subject. 26. A dissertation concerning the use and authority of ecclesiastical history. 27. The case of the regal and the pontificate, &c. 28. A supplement, in answer to a book intitled, The regal supremacy in ecclesiastical affairs asserted, &c. These two last pieces were occasioned by the dispute about the rights of convocation, between Wake, Hody, Hoadley, &c, on one side, and Atterbury and his friends, among whom was mr. Leslie, on the other. All his theological pieces, except that against archbishop Tillotson, were collected and published by himself in two volumes folio, 1721.

(K) Hunstanton was originally a tower built by Edmund, king

of the East-Angles, who ascended that throne in the year 855, during the time that Ethelbred ruled as sole or chief monarch over the united heptarchy. The Legendary and Monkish writers of that period tell us, Edmund built the tower for a place of retirement, while he studied to get by heart the whole book of Psalms; which book the Monks of St. Edmundsbury pretended to be in possession of many years afterwards. Canute, the Dane, when king, gave this tower, as being part of the royal demesne, to Aelfire, bishop of Elmham, who died in the year 1038; having first given Hunstanton to the Monks of Edmundsbury, who continued in the possession thereof till after the conquest; when William the conqueror conferred it on the Abbignys, or Aubignys, from whom it came to the L'Estranges, barons of Knocking.

(L) This title descended to him from his father, sir Nicholas L'Estrange, who was created a baronet June the 1st, 15 Carol. I.

This was the leading step to the ensuing troubles, and he ever afterwards stuck fast to the royal cause, for which he was a remarkable sufferer, and once in imminent danger of losing his life. This happened in 1644, when, according to his own account, he was betrayed by a brace of villains [Leman and Hager] upon a treaty to surprize Lynn-Regis; the former of whom had been at Oxford, and there solicited and obtained a promise of a command at sea; and both of them were bound by an oath of secrecy and fidelity, as strong as words could make it. Upon this scheme sir Roger received a commission from the king, constituting him governor of the town in case of success. Being seized, by the treachery of his confederates, and his majesty's commission found upon him, he was carried first to Lynn, thence to London, and there transmitted to the city court-martial for his trial, where two prime men were, a salesman and an ostler: in this extremity, nothing was left unsaid that might infame him, and with so strong a confidence too, that his best friends were staggered at it. At length, being brought to the bar, he was charged first as a spy, then as a traitor, with all the circumstances of rudeness and severity imaginable: upon that hearing, however, the court was inclined to acquit him; it was proposed and carried under pretence of favour to him, that judgment might be deferred, and two days longer were given him for the advantage of his defence: but, in this interval, a committee was packed, which condemned him as a traitor; many persons contributing to this vote that never heard one syllable of his trial. This is his own account, and is not inconsistent absolutely with that of mr. Whitlock, who says he was condemned to die as a spy, coming from the king's quarters without drum, trumpet, or pass.

His sentence being passed (M), he was cast into Newgate; whence he dispatched a petitionary appeal to the lords, the time appointed for his execution being the Thursday following: but, with great difficulty, he got a reprieve for four-

(M) The judge advocate, dr. Mills [after the Restoration, chancellor to the bishop of Norwich] before he pronounced the sentence, observed, that our author's commission was not the commission of a soldier, to raise or conduct any strength or men of war, but a com-

mission of mere bribery and corruption, to make a party with money and preferment. The commission is dated Oxford, Novem. 28, 1644, signed, by his majesty's command, George Digby; and may be seen in Truth and Loyalty, &c. Letter from H.

teen days, and, after that, prolonged for a farther hearing. In this condition of expectancy he lay almost four years a prisoner, with only an order between him and the gallows. The earls of Northumberland and Stamford, among the nobility, were the chief instruments of obtaining his reprieve; for which also, in the house of commons, he was particularly obliged to sir John Corbet, president of the court-martial by which he was tried, and to sir Henry Cholmondeley. While he lay in prison, he was visited by mr. Thorowgood and mr. Arrowsmith, two of the assembly of divines, who very kindly offered him their utmost interest, if he would make some petitionary acknowledgment, and submit to take the covenant, but he refused. After thirty months spent in vain endeavours, either to come to a hearing or to put himself into an exchangeable condition, he printed a state of his case, dedicating his charge and defence as an appeal from the court-martial to the lords and commons, intitled, ‘L’Estrange’s appeal from the court-martial to the parliament’.

About the time of the Kentish insurrection, in 1648, he slipped out of prison, with the keeper’s privy, and went into Kent, and retiring to the house of mr. Hales, a young gentleman heir to a great estate in that county, he spirited him up to undertake to head the insurrection; which, as mr. Hales was totally unexperienced, added to the too great precipitancy, which was the ruin of that design; though their numbers were shortly after greatly encreased, and able leaders appeared at their head. After this miscarriage, mr. L’Estrange, with much difficulty, got beyond-sea, where he continued till about the latter end of August 1653; when, taking his opportunity, in the change of the government, upon the long parliament’s being routed by Cromwell, he returned into England, and presently dispatched a paper to the council at Whitehall to this effect: That, finding himself within the act of indemnity (N), he thought it convenient to give them notice of his return. Soon after this notice, he was summoned, September the 7th, to attend that board, which he obeyed. From this time, matters beginning to look a little in his favour, being told by one of the commissioners, that his case was not comprehended in the act of indemnity, he concluded his best course would be to

(N) This act was passed in the chiefly by Cromwell’s interest just long parliament, being carried before he dissolved them.

speak to Cromwell himself, as he did at last in the Cock-  
 pit (o); and, shortly after, he received his discharge by the  
 following order, dated Monday, 31st of October, 1653 :  
 ' Ordered, that mr. Roger L'Estrange be dismissed from his  
 ' further attendance upon the council, he giving in two  
 ' thousand pounds security to appear when he shall be  
 ' summoned so to do, and to act nothing prejudicial to the  
 ' commonwealth. Ex. John Thurloe, secretary'.

This appearance at the court of Cromwell was much ob-  
 jected to him, after the Restoration, by some of the Cava-  
 liers, who having heard he once played in a concert where  
 the usurper was present, nick-named him Oliver's Fidler.  
 Concerning which, the story, as told by sir Roger, is, that,  
 during the dependency of his dismissal, being once in St.  
 James's park, he heard an organ touched in a little low  
 room of one mr. Hinckson, that he went in and found a  
 private company of five or six persons, who desired him to  
 take up a viol and bear a part; that he did so, and that a part  
 too not much to advance the reputation of his skill : that  
 by and by, without the least colour of a design or expectation,  
 in comes Cromwell, who found them playing, and, as far  
 as sir Roger remembered, left them so. Our author was  
 also charged with having bribed some of the protector's peo-  
 ple, but he utterly disavows it, averring he never spoke to  
 Thurloe but once in his life, and that was about his dis-  
 charge; that indeed, during the dependency of that affair,  
 he might well be seen at Whitehall, but that he spoke to  
 Cromwell of any other business than that, or that he ever  
 sought or pretended any privacy with him, or ever spoke to  
 him after that time, he absolutely denies; declaring withal,  
 that he never gave bribe, little or great, in the family. A  
 particular which does some honour to the usurper, unless it  
 may be thought that he had a view of making him serviceable  
 to his own designs; which surmise is indeed favoured by  
 another charge brought against sir Roger likewise after the  
 Restoration, that he had received six hundred pounds from  
 Oliver; but this he constantly denied (p). After his dis-  
 charge, to the Restoration, he seems to have lived free from  
 any disturbance from the then governing powers; and was

(o) Cromwell then talked to  
 him of the restlessness of his party,  
 telling him that they would do  
 well to give some testimony of  
 their quiet and peaceable inten-

tions; adding, that rigour was  
 not at all his inclination, but that  
 he was but one man, and could do  
 but little by himself. Ibid.

(p) Ibid.

taken

taken little notice of by Charles II, or his ministry, on that prince's recovering his throne. An usage which was greatly resented by him, as is evident from this warm expostulation to the earl of Clarendon (Q), joining himself with other neglected Cavaliers, who had suffered on account of their attachment to the royal family and interest during the civil wars and the succeeding usurpation. In setting forth their complaints, he made use of the press, but his writings seem to have produced no great effect to himself at that juncture, though some time afterwards he was made licenser of the press, a profitable post, which he enjoyed till the eve of the revolution. This, however, was all the recompence he ever received, besides being in the commission of the peace, after more than twenty years, as he says, spent in serving the royal cause, near six of them in jails, and almost four under a sentence of death in Newgate. It is true, he hints at greater things promised him from lord Clarendon; and in these hopes he exerted his talents on behalf of the crown in publishing several pieces. And, in 1663, for a further support, he set up a news-paper, called 'The Public Intelligencer, and the News'; the first of which came out the 1st of August, and the second on Thursday September 3, and continued to be published twice a week, Mondays and Thursdays, till Friday the 19th of January, 1665, when he laid it down, on the design then concerted of publishing the London Gazette, the first of which papers made its appearance on Saturday the 4th of February (R).

After the dissolution of king Charles's second parliament, in 1679, our author set up a paper, called 'The Observer', the design of which was to vindicate the measures of

(Q) In the dedication to that minister of his Memento, published in 1662; where he also acknowledges himself in debt more than he was able to pay, for the many bonnties and benignities he had received under his roof.

(R) This paper succeeded the Parliamentary Intelligencer and Mercurius Publicus, published in defence of the government, against the Mercurius Politicus. L'Estrange desisted, because, in November preceding, the Oxford Gazette began to be published

twice a week, in a folio half-sheet, the first of which came out November 7, 1665, the king and queen, with the court, being then at Oxford; but, upon the removal of the court to London, they were called the London Gazette, the first of which was published in February following, on a Saturday, the Oxford one having been published on a Tuesday; and these have been the days of publishing that paper ever since. Heath's Chronicle, and Wood's Athen. Oxon.

the

the court and the character of the king, from the charge of being Popishly affected; and in the same spirit he exerted himself in 1681, in ridiculing the Popish plot, which he did with such vehemence, that it raised him many enemies, who endeavoured, notwithstanding his known loyalty, to render him obnoxious to the government, by charging him with disaffection; but he appeared with no less vehemence against the Fanatic plot in 1682; and, the year following, was particularly employed by the court to publish dr. Tillotson's paper, exhorting lord Russel to avow the doctrine of non-resistance, a little before his execution (s). So that he weathered all the storms raised against him during that reign; and, in the next, was rewarded with the honour of knighthood, which was accompanied with this declaration, That it was in consideration of his eminent services and unshaken loyalty to the crown, in all extremities; and as a mark of the singular satisfaction of his majesty, in his present as well as his past services, with repeated declarations of his royal grace and bounty towards him. In 1687, he was obliged to lay down his *Observator*, now swelled to three volumes, as he could not agree with the toleration proposed by his majesty, though, in all other respects, he had gone the utmost lengths, even the writing strenuously in defence of the dispensing power, claimed by that infatuated prince; and this was probably one reason why he was by some accused of having become a proselyte to the church of Rome. However that be, it is certain the accusation gave him much uneasiness, which was heightened by his daughter's defection to that church. Hereupon, to clear himself from this aspersion, he drew up a solemn declaration, directed to his kinsman, sir Nicolas L'Estrange, on the truth of which he received the sacrament at the time of publishing the same, which is supposed to be in the course of the year 1690 (r). By this declaration we find he was married, but who

(s) See dr. Tillotson's and lord William Russel's articles.

(r) This letter, which is scarce, runs in these terms: 'Sir, the late departure of my daughter from the church of England to the church of Rome, wounds the very heart of me; for I do solemnly protest, as in the presence of God Almighty, that I

'knew nothing of it; and, for your further satisfaction, I take the liberty to assure you, upon the faith of a man of honour and conscience, that as I was born and brought up in the communion of the church of England, so I have been true to it ever since, with a firm resolution, with God's assistance, to

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who his lady was, or what issue he had by her, besides the just mentioned daughter, has not come to our knowledge.

After the Revolution, he seems to be left out of the commission of the peace; and it is said, queen Mary shewed her contempt of him by the following anagram which she made upon his name Roger L'Estrange, 'Lying-Strange Roger'; and it is certain he met with some trouble on account of his being a disaffected person.

He died September 11, 1704, wanting only five days of eighty-eight years of age, having in a manner survived his intellectuals. His corps was interred in the church of St. Giles's in the Fields, in the county of Middlesex, where there is an inscription to his memory. He was author of many political tracts, and translated several things from the Greek, Latin, and Spanish, which are as follow: Roger L'Estrange's apology. Truth and loyalty vindicated, &c. The memento. The reformed Catholic. The free-born subject. Answer to the appeal, &c. Seasonable memorial. Cit and bumkin, in two parts. Further discovery. Case put. Narrative of the plot. Holy cheat. Toleration discussed. Discovery on discovery. L'Estrange's appeal, &c. Collections in defence of the king. Relapsed apostate. Apology for Protestants. Richard against Baxter. Tyranny and Popery. Growth of knavery. L'Estrange no Papist, &c. The shammer shammed. Account cleared. Reformation reformed. Dissenters sayings, two parts. Notes on College, i. e. Stephen College. The Protestant joiner. Ze-kiel and Ephraim. Papist in masquerade. Answer to the second character of a Popish successor. Considerations on lord Russel's speech. All these were printed in 4to. History of the plot. Caveat to the Cavaliers. Plea for the Caveat and its author. These were in folio. His translations were, Josephus's Works; Cicero's Offices; Seneca's Morals; Erasmus's Colloquies; Æsop's Fables; Quevedo's visions; Bona's Guide to eternity; and five letters from a Nun to a Cavalier. Besides these, he wrote several news-

' continue in the same to my life's  
' end. Now, in case it should  
' please God in his providence to  
' suffer this scandal to be revived  
' upon my memory, when I am  
' dead and gone, make use, I be-  
' seech you, of this paper in my  
' justification, which I deliver as

' a sacred truth. So help me God.  
' Roger L'Estrange.  
' Signed in the presence of us,  
' John L'Estrange,  
' Richard Sure.  
' To sir Nicholas L'Estrange,  
' Bart.'

papers,

papers, and occasional pieces, some of which have been mentioned in the course of this memoir. The character of his wit is variously censured; it is observed in general, that he was master of an easy and humrous stile. But mr. Gordon, author of the Independent Whig, has been severe both on our author's principles and writings, and particularly on his stile; having observed, for instance, that easy writing had been studied to an affectation; a sort of writing, where the thoughts are not close, the sense strong, and the phrase genteel, is, of all others, the most contemptible; he goes on thus: "Such are the productions of sir Roger L'Estrange, not fit to be read by any who have taste or good breeding; they are full of technical terms, of phrases picked up in the street, from apprentices and porters; and nothing can be more low and nauseous. His sentences, besides their grossness, are lively nothings, which can never be translated, (a sure way to try language) and will hardly bear repetition. "Between hawk and buzzard; clawed him with kindness; alert and frisky; guzzling down tippie; would not keep touch; a queer put; lay cursed hard upon their gizzard; cram his gut; conceited noddy; old chuff"; and the like; are some of Roger's choice flowers. Yet this man was reckoned a master, nay, a reformer of the English language: a man who writ no language, nor does it appear that he understood any; witness his miserable translations of Cicero's Offices and Josephus; that of the latter is a version full of mistakes, wretched and low, from an easy and polite one of mons. D'Andilly. Sir Roger is among the several hands who attempted Tacitus, and the third book of the history is said to be done by him. He knew not a word of it, but what he has taken from sir Henry Saville, and him he has wretchedly perverted and mangled. Sir Roger had a genius for buffoonry and a rabble, and higher he never went. His stile and his thoughts are too vulgar for a sensible artificer. To put his books into the hands of youth or boys, for whom Æsop, by him burlesqued, was designed, is to vitiate their taste, and to give them a poor low turn of thinking; not to mention the vile and slavish principles of the man. He has not only turned Æsop's plain beasts from the simplicity of nature into jesters and buffoons, but out of the mouths of animals, inured to the boundless freedom of air and deserts, has drawn doctrines of servitude, and a defence of

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'tyranny'. Thus far mr. Gordon (u), who, however, himself has not escaped censure; and, if sir Roger has been stigmatized for a licentious indelicate scatter-wit, of slavish principles, mr. Gordon has been generally marked, as a man of a malicious temper, a rancorous heart, and so abounding with affectation and conceit, that it has infected his style throughout. He was a violent party-man, and got his bread by it, as well as sir Roger, which is the best excuse to which he has any claim; neither is he celebrated much, if at all, more for his learning than his maligned rival; and he has given no advantageous proof of his own wit in censuring that of sir Roger for drawing doctrines of servitude and a defence of tyranny out of the mouths of brute animals, who, howsoever inured to the boundless freedom of air and deserts, it is well known actually are held in a continual state of the most slavish servitude, the weakest being constantly the prey of the strongest; a truth so obvious, that nothing but the blindness of party zeal could hinder its being seen; and it is observable, that the Æsop had the good fortune particularly of pleasing king William, as will appear in the course of these memoirs (x). Upon the whole, mr. Winstanley's remark is both more candid, and has more good sense, where, speaking of sir Roger's writings, he observes, that those who shall consider the number and greatness of his books, will admire he should ever write so many; and those who have read them, considering the style and method they are written in, will more admire he should write so well (y). In 1705 a gentleman of Cambridge published a copy of verses on sir Roger's death, intitled 'Luctus Britannici'.

**LIGHTFOOT (JOHN)** a learned English divine, was born on the 29th of March 1602, at Stoke upon Trent in Staffordshire, being second son of Thomas Lightfoot, clerk, and afterwards vicar of Uttoxeter in the same county (z), by Elizabeth Bagnal, a gentlewoman of a very good family, three of which were made knights by queen Elizabeth for their valour in the wars of Ireland. After our au-

(u) Gordon's Tacitus, disc. 1. of the poets.  
sect. 13. p. 57.

(x) Under dr. Radcliffe's article.

(y) Winstanley's Lives of the poets. See likewise Cibber's Lives

(z) He was born at Shelton, a small village in the parish of Stoke, of which he was curate at the time of our author's birth, having taken orders a little before.

thor had finished his first studies, at a school on Morton-green near Congleton in Cheshire. He was removed in June 1617 to Cambridge, and was put under the tuition of mr. William Chappel, then fellow of Christ's-college there, and afterwards bishop of Cork in Ireland (A). At the college our author applied himself to the study of eloquence, and succeeded so well in it, that his tutor told some of the heads of the university, that he thought his pupil to be the best orator of all the under-graduates of the university. He also made an extraordinary proficiency in the Latin and Greek tongues; but he neglected the Hebrew, and even lost that knowledge he brought of it thither from school. His taste for the oriental languages was not yet excited; and, as for logic, the study of it, as managed at that time in the universities, was too quarrelsome and fierce for his quiet and meek disposition.

As soon as he had taken the degree of A. B. he left the university, and became assistant to his former schoolmaster, mr. Whitehead, who was then master of a school at Repton in Derbyshire.

After he had supplied this place a year or two, he entered into holy orders, and became curate of Norton under Hales in Shropshire. This curacy gave him an occasion of awakening his genius for the Hebrew tongue. Norton lies near Bel-laport, then the seat of sir Rowland Cotton, but who was his constant hearer, made him his chaplain, and took him into his house. This gentleman, being a perfect master of the Hebrew language, which he not only understood, but even spoke with ease, engaged mr. Lightfoot in that study (B). By conversing with his patron, he soon became sensible, that without that knowledge it was impossible to attain an accurate understanding in the scriptures, which  
were

(A) He was a very eminent tutor, and, besides mr. Lightfoot, had dr. Henry More. John Milton, &c. for his pupils. Birch's life of Milton.

(B) He was instructed in it by the famous Henry Broughton, who often lodged, and for some considerable time resided at his father's house, Mr. William Cotton, citizen and draper of London: so that there were very few

places in the Bible which he was not able to read, and render into English readily, at seven or eight years of age. He turned our author's thoughts to that study, by frequently putting questions to him upon such points as required some knowledge. Mr. Lightfoot was particularly lucky in this incident, as it discovered to him the peculiar turn of his genius; and he not only expressed his gratitude

on

were to be his principal study. He therefore applied himself thereto with extraordinary vigour, and in a little time made a great progress in it. And his patron removing, with his family, to reside in London, at the request of sir Allan Cotton his uncle, who was lord-mayor of that city, he followed his preceptor thither soon after; but did not stay there long.

He had a mind to improve himself by travelling abroad, and with that intention went down into Staffordshire, to take leave of his father and mother (c); when, passing through Stone in that county, he found the place destitute of a minister: and the pressing instances of the parishioners prevailed upon him to undertake that cure. Hereupon laying aside his design of travelling abroad, he began to turn his thoughts upon settling at home. During his residence at Bellaport, he had fallen into the acquaintance of a gentlewoman, who was daughter to William Crompton of Stonepark, esq; (D); and now, being in possession of that living, he married her May 21, 1628. But, notwithstanding this settlement, his unquenchable thirst after rabbinical learning would not suffer him to continue there. Sion-college library at London he knew was well stocked with books of that kind. He therefore quitted his charge at Stone, and removed with his family to Hornsey, near the city, where he gave the public a notable specimen of his advancement in those studies, by his ‘*Erubhim, or Miscellanies Christian and Judaical, &c.* printed in 1629.’ He was now only 27 years of age, and appears to be well acquainted with the Latin and Greek fathers, as well as the heathen writers Plutarch, Plato, and Homer. He seems also to have had some skill in the modern

on all occasions to his master, but wrote the life of Hugh Broughton, which is prefixed to the works of that author; where he has drawn a veil over the dark side of Broughton’s character, whose extraordinary skill in Hebrew was, in reality, joined to a despicable, base, and worthless set of morals. *Life of Bernard Gilpin, p. 121, & seq. Edit. 1753, 8vo.*

(C) At Uttoxeter, where his father was now settled, being made vicar in 1622; and held it till his death, which happened

July 21, 1658, in the 81st year of his age. See his monument in that church.

(D) She was the widow of George Copwood of Dilverne in Staffordshire, gent. Her mother was of the family of the lord Aston of Fixal. She was the youngest of nine sisters, all of whom, that lived, were married into good families in Staffordshire. In the church of Stone, there remain the portraitures of them all, with three sons, and their father and mother, in brass.

languages, by several quotations in this book from the Spanish translation of the Bible, and another Spanish author. The first fruits of his studies were dedicated to sir Rowland Cotton, and, in the spring of the following year 1630, he returned into the country, and resided with his father at Uttoxeter till September. The following year, 1631, that patron presented him to the rectory of Ashley in Staffordshire.

He seemed now to be fixed for life: accordingly, he built a study in his garden, to be out of the noise of the house; and applied himself with indefatigable diligence in searching the scriptures, devoting to that study all the time that could be spared from the duties of his parish, which he was particularly mindful to discharge. Thus employed, the days passed very agreeably, and he continued quiet and unmolested, till the great change, which happened in the public affairs, brought him into a share of the administration in those things relating to the church, being nominated a member of the memorable assembly of divines, for settling a new form of ecclesiastical polity. This appointment was purely the effect of his distinguished merit (E); and he accepted it purely with a view to serve his country, as far as lay in his power. The non-residence which this would necessarily occasion, apparently induced him, as a conscientious parish priest, at a great distance from any worldly-mindedness, to resign his rectory. And, having obtained the presentation for a younger brother (F), he set out for London in June 1642. He had now satisfied himself in clearing up many, if not most, of the abstrusest passages in the Bible, and therein had provided the chief materials, and formed the plan of his Harmony; and this removal furnished him with an opportunity of taking care of it at the press, as soon as it should be ready for the public view. This no doubt was an additional motive for his going to the capital, where he had not been long, before he was chosen, by the parishioners, minister of St. Bartholomew's behind the Royal Exchange.

(E) He had a favourable opinion of the Presbyterian form of church-government, as appears from his debates in that assembly.

(F) Viz. Josiah, fourth son of his father, who had in all four sons besides our author; of these, the eldest, Thomas, was bred to trade. The third, Peter, was a

physician, and practised at Uttoxeter. He wrote the inscription upon his father's monument in Latin; to which he annexed some Latin verses of his father, which shew the old gentleman had a taste for poetry. The youngest, Samuel, was bred to the church.

They

They assembly of divines meeting in July 1643, our author gave his attendance diligently there, and made a distinguished figure in their debates, where he used great freedom, and gave signal proofs of his courage and learning, in opposing many of those tenets which the divines were endeavouring to establish. It is true, he greatly approved of the form of church-government by classes and presbyteries; yet, in many points, both of doctrine and discipline, he differed widely from the general opinion of that assembly, and, in some of lesser moment, he brought them over to his own sentiments (G). But, when he courageously shewed his dissent in others, wherein the main support of their cause rested, those divines were deaf to all his learning, and the excellent arguments which he urged with great spirit, in the most masterly manner, against their darling notions of lay-elders, and the people's election of their ministers, as also in vindication of the use of forms of prayer, proved unavailing.

His learning however recommended him to the parliament, whose visitors having ejected dr. William Spurstow from the mastership of Catharine-hall in Cambridge, put mr. Light-foot in his room, this year 1643; and he was also presented to the living of Much-Munden in Hertfordshire, void by the death of dr. Samuel Ward, Margaret-professor of divinity in that university, before the expiration of this year. In the mean time, he had his turn with other favourites in preaching before the house of commons, most of which sermons were printed; and in them we see him warmly pressing the speedy

(G) These were, 1. That scripture-chronology should be one article of the examination for candidates for holy orders. 2. That these candidates, and not ministers, should read the service and chapters before sermon. 3. The following passages in the Directory are of his advising: The pouring or sprinkling of water [in baptism] is not only lawful, but likewise sufficient. 4. That the diet on the Sabbath be so ordered, that no servants or others be unnecessarily kept from the public service. 5. Upon the article of Christ's descent into Hell, the clause, he continued in the state of the dead. 6. In praying to be freed from Anti-

christian darkness and violence, the last word was added at his instance; and it being put, for the merits of our high-priest, he prevailed to have the words, and mediation, added. He also carried a point in regard to the regulation of that assembly; which is an excellent proof of his shrewd sense. It being ready to pass, that any member going out, while they were sitting, should make his obeysance; he desired, that it might not be left upon their records to posterity, that this assembly had need to take order for common reverence and civility; upon which the motion was rejected.

settlement of the church in the Presbyterian form, which he cordially believed to be according to the pattern in the mount, and declaring as warmly against an unrestrained liberty of conscience. His words are remarkable: 'I shall not go about, says he, to determine the question, whether the conscience may be bound or not, though, for my own satisfaction, I am resolved it may, and do hold it a truer point in divinity, that *errans conscientia liganda* than *ligat*. An erroneous conscience is rather to be bound than that it is binding.' But certainly the devil in the conscience may, nay he must, be bound, or else you act not according to that vigour that Christ requireth at your hands. It is true indeed, what is so much talked of, that Christ alone must reign in the conscience; but it is true also, that he does so, by the power that he has put into the hands of the magistrate, as well as by his word and spirit.' This was evidently levelled against the Anabaptists and Independent enthusiasts, who, under pretence of liberty of conscience, opposed the Presbyterian form of ecclesiastical polity, with as much furious zeal as the Presbyterians, joining with them, had before exerted in demolishing the ancient established hierarchy.

It was these saints that had raised our author's indignation. Even after the king's return, speaking of their assuming that title, he calls it the special mystery of their iniquity, and declares, that the shibboleth of the Gileadites anciently sounded not more dangerously than the title of saints of late. It is with an eye to such as these, that we find him frequently arguing with much zeal against schism, and separation from an established church, and shewing, in these times, the necessity of keeping communion even with a national church that had some corruptions in it. It is well known what foes also these saints were to all human learning, and how furiously they set themselves to bring it into contempt. A principle which was extremely offensive to our author, who was not only himself learned, but a zealous promoter of learning in others (H). He was all the while employed in preparing and pub-

(H) Besides his share in the Polyglot Bible, in which the chorographical table prefixed is his, he had the care of the Samaritan version, and revised the sheets at the press. He was a great encour-

rager of dr. Castell's Heptaglot lexicon, whom he also assisted with his purse, which that worthy author acknowledges as almost the only instance that he had met with of kindness to his ruined and undone

publishing the several branches of his Harmony; all which were so many excellent specimens of the usefulness of human learning to true religion; and he met with great difficulties and discouragements in that work, chiefly on account of that anti-erudition spirit, which even threatened the total destruction of the universities.

No wonder therefore that we find the doctor so highly pleased as he was with the late happy escape from that destruction in 1655, when he entered upon the office of vice-chancellor of Cambridge, to which he was chosen that year, having taken the degree of doctor of divinity in 1652. He performed all the regular exercises for his degree with great applause (1), and executed the vice-chancellor's office with exemplary diligence and fidelity, and, particularly at the commencement, supplied the place of professor of divinity, then indisposed, at an act which was kept for a doctor's degree in that profession (κ). At the same time he was engaged, among others, in perfecting that most learned work, The Polyglot Bible, then in the press; which being encouraged by Oliver Cromwell, then protector, became another subject of great joy to our vice-chancellor, who does not spare to declare it even with transport, in his speech at this commencement; where he also takes occasion to commiserate the oppressed state of the clergy of the church of England, and to extol their learning, zeal, and confidence in God, the protector of all good men, while they were labouring to erect that monument of eternal fame, both to their country and themselves (λ).

At the Restoration, he offered to resign the mastership of Catharine-hall to dr. Spurstow, and, upon his refusal, a grant of it was made to a fellow of some college in Cambridge, from the crown, in which the right of presentation

undone circumstances. Mr. Pool also declares, that he undertook the *Synopsis Criticorum* chiefly by dr. Lightfoot's encouragement. See the Preface to that work.

(1) His thesis was upon this question: *Post Canonem Scripturæ consignatum non sunt novæ revelationes expectandæ*. He has written much, in divers parts of his works, upon this subject. It was his opinion, that after the closing of the canon of scripture,

there was neither prophecy, miracles, nor extraordinary gifts in the church.

(κ) The questions were, 1. Whether the state of innocency was a state of immortality? 2. Whether eternal life is promised in the Old Testament? Both which he maintained in the affirmative.

(λ) The whole speech is printed in his works, vol. III.

lay. The favour was easily obtained, as our author was utterly unknown to the king : therefore the manner of his coming into it was a sufficient objection : otherwise, his demerits with respect to the crown were very pardonable. It is true, he had submitted to the necessity of the times, but was far from being active in opposition to his majesty, and, though a little inclined to Puritanism, as appears from his works, yet he had discharged the several duties of governor in the university, and of a good parish-priest, so as to gain the universal love and respect of all who had any dealings with him ; and by that means, at his majesty's return, he had many friends, and no enemies at all. So that, being presently informed by his neighbour in the country, sir Henry Cæsar, of what was doing at court, in respect to his place at Catharine-hall, he applied to archbishop Sheldon ; and that prelate readily and heartily engaged to serve him, though personally unknown ; and, having prevailed with my lord chancellor to stay the proceedings in his office, for the making out his competitor's patent, procured him a confirmation from the crown, both of the place, and of his living. This kindness certainly merited all possible returns of gratitude, and our author took the first opportunity of expressing it, in a way which could not but be very acceptable, as it carried along with it an illustrious proof of his deserving such a patron (M). Upon his going to Catharine-hall, after this confirmation, he was met at some miles distance from Cambridge, with great joy, by the fellows of that society. He was indeed a benefactor to that college. The building being old and decayed, he formed a plan of rebuilding it in a more handsome and commodious manner. He gave 20*l.* towards it himself, and procured a liberal and generous contribution from the fellows, besides good benefactions from others : and the work was begun in his time ; but, he dying soon after, it was finished by dr. Echard, his worthy successor.

Soon after this, our author was appointed one of the assistants at the conference upon the liturgy, which was held in the beginning of the year 1661 ; but attended only once

(M) In the dedication of his *Horæ* to St. Mark's gospel in 1661, first to the king, and then to the archbishop. He also paid his debt of gratitude, in the same manner to sir William Morrice, secretary of state, who, unasked

and unsought to, as he expresses it, was very serviceable in procuring the king's favour and letters patents for him. See his dedication to that gentleman of his *Commentaries* on the first Epistle to the Corinthians, printed in 1664.

or twice (N) ; probably disgusted at the heat with which that conference was managed. However, he stuck close to his design of perfecting his Harmony ; and, being of a strong and healthy constitution, which was assisted by an exact temperance, he prosecuted his studies with unabated vigour to the last, and continued publishing, notwithstanding the many difficulties he met with from the expence of it (O). However, not long before he died, some booksellers got a promise from him to collect and methodize his works, in order to print them ; but the execution was prevented by his death, which happened in the following manner : he had, some years before, been collated by the lord-keeper Bridgeman to a prebend in the church of Ely (P), and was on his journey from Munden thither, in order, as usual, to keep his residence, when he was seized with a cold, which growing troublesome, after his arrival there, he was persuaded to eat a red herring, and drink two or three glasses of wine. This small quantity of a strong liquor, to which his habit was entirely estranged, gave occasion, as was thought by the doctor who attended him, to his fever's taking an ugly turn, affecting his head with a dozing heaviness. After he had lain thus comatose near a fortnight, the distemper put an end to his life, December 6, 1675.

As to his character, he is described to be comely in his person, and of full proportion, of a ruddy complexion, and a vigorous constitution : very temperate in his diet, abstaining wholly from wine ; he drank only water, or chiefly small beer, which he chose to have very new. He ordinarily resided among his parishioners, with whom he lived in a most happy harmony and affection ; and he never left them any longer than to perform the necessary residence at Cambridge and Ely, and, during that absence, would frequently say, ' he ' longed to be with his russet-coats : ' he lived very hospitably

(N) Kennet's Register and Chronicle. There were twelve bishops and as many Presbyters and ministers, with nine assistants on each side.

(O) In a letter to Buxtorf, he declares, that he could scarce find any booksellers in England that would venture to print his works, and that he was obliged to print some of them at his own expence ; and Frederic Miede, in a letter,

informed him, that there was not a bookseller in Germany who would freely undertake the impression of his Commentary upon the first Epistle to the Corinthians. See these letters in his works, vol. 3, at the end.

(P) The exact time was not known to Mr. Strype ; but some account of his merit, with regard to the keeper, is given at the close of this memoir.

among them, and was not wanting in acts of charity. He was a constant preacher, and Munden being a large parish, and the parsonage-house a mile from the church; as he resorted there every Sunday to read prayers, and preached morning and afternoon, he frequently continued all day in the church, not taking any refreshment till evening service was over; and, on other days, he seldom eat above once, which was at dinner. As his countenance was mild, so he was easy of access, grave, but yet affable and communicative. He was of a very meek and tender spirit, often melting into tears (Q). This soft disposition made him easily discouraged.

As to his learning in the rabbinical way, he was excelled by none, and had few equals; insomuch, that several foreigners, who came to England for assistance in their rabbinical studies, made their addresses to him, as one of the most eminent scholars therein. Among these were Frederic Mjége and Theodore Haak, who were peculiarly recommended also to dr. Pocock, with whom our author had a correspondence; as also dr. Marshall, of Lincoln-college in Oxford, Samuel Clarke, keeper of the Bodleian library, dr. Bernard, of St. John's, and the famous Buxtorf, were correspondents of his in the learned way.

It is true, he is charged with maintaining some peculiar opinions (R), yet these are such as are harmless; and of them he says himself 'Innocua, ut spero, semper proponens'; and it is certain that, notwithstanding his mistakes, if they be such, he is in general the most ingenious as well as learned of our English commentators, and has furnished all his successors in that way with a great part of the substance of what we find in their remarks. His conjectures are often probable, always ingenious; so that they give almost as much pleasure to the reader, as they must have done, and he declares they actually did, to the writer. Nor were his sermons destitute of the like seasoning. It was this kind of merit in the pul-

(Q) Of this we have the following instance: in reprimanding a young student, in his college-hall, for some offence, his eyes were observed to swim in tears all the while.

(R) The principal of these are perhaps his belief of the smallest points in the Hebrew text to be of divine institution; his opinion

that the keys were given to Peter alone, exclusive of the other apostles—That the power of binding and loosing related not to discipline but to doctrine. Add to these, his mean opinion of the Septuagint version, and mr. Strype reckons that of the utter rejection of the Jews.

pit which obtained him the patronage of sir Orlando Bridge-  
man, who, before he was promoted to the great seal, being  
a judge, and going the circuit in that station, he procured  
our author to preach at the assizes at Hertford, being much  
pleased both with the learning in his discourses, and his un-  
usual notions.

The doctor was twice married; his first wife, already  
mentioned, brought him four sons and two daughters. His  
eldest son, John, who was chaplain to Bryan Walton,  
bishop of Chester, died soon after that prelate. His second  
was Anastasius, who had also these additions to that name,  
Cottonus Jacksonus, in memory of sir Rowland Cotton  
and sir John Jackson, two dear friends of our author; he  
was minister of Thundridge, in Hertfordshire, and died  
there, leaving one son. His third son was Anastasius too,  
but without any addition; he was brought up to trade in  
London. His fourth son was Thomas, who died young.  
His daughters were Joice and Sarah, the former of whom  
was married to mr. John Duckfield, rector of Aspeden, in  
Hertfordshire, into whose hands fell the doctor's papers,  
which he communicated to mr. Strype. The other espoused  
mr. Coclough, a Staffordshire gentleman. This wife of dr.  
Lightfoot died in 1656, and was interred in the church of  
Munden in Hertfordshire. The doctor's second wife was  
likewise a widow, and relict of mr. Austin Brograve, uncle  
of sir Thomas Brograve, Bart. of Hertfordshire, a gentle-  
man well versed in rabbinical learning, and a particular ac-  
quaintance of our author. He had no issue by her. She  
also died before him, and was buried in Munden church;  
where the doctor was himself likewise interred, near both  
his wives.

To mention the time of his printing his several pieces,  
as they came out separately, would be tedious; it is suf-  
ficient to take notice, that his works were collected and  
published first in 1684, in two volumes folio. The second  
edition was printed at Amsterdam, in 1686, in two volumes  
folio, containing all his Latin writings, with a Latin trans-  
lation of those which he wrote in English. At the end of  
both these editions there is a list of such pieces as he left un-  
finished. It is the chief of these, in Latin, which make up  
the third volume, added to the former two, in a third edition  
of his works, by John Leusden, at Utrecht, in 1699, fol.  
They were communicated by mr Strype, who, in 1700,  
pub-

published another collection of these papers, under the title of 'Some genuine remains of the late pious and learned dr. John Lightfoot (Q).

LILBURNE (JOHN) a remarkable English Enthusiast in the 17th century, was descended from an ancient and good family in the county of Durham, where his father, Mr. Richard Lilburne, was possessed of a handsome estate (R), especially at Thickney-Puncharden, the seat of the family, upon which he resided, and had this son, who was born in 1618. Being a younger child, he was designed for a trade; and, with no more learning than was requisite in that way, was put apprentice, at twelve years of age, to a wholesale clothier in London, of the Puritanical sect, in which he had been bred. This was early, but the youth had a prompt genius, and a forward temper above his years, which shewed itself conspicuously, not long after, in a complaint to the city chamberlain, of his master's ill usage, whereby having obtained more liberty, he purchased a multitude of Puritanical books, and spent several days in a week in reading them, and became so considerable among his party, as to be consulted upon the boldest of their undertakings against the hierarchy, while an apprentice (S).

Thus gifted, he could not think of following his trade; and, in 1636, being introduced, by the teacher of his congregation, to dr. Bastwick, then a Star-chamber prisoner in the Gatehouse, that incendiary easily prevailed with him to carry a libel, he had lately written against the bishops, to Holland, and get it printed there. Lilburne, having dispatched the affair, returned to England in a few months, freighted with Bastwick's Merry Liturgy, as it was called, and a cargo of other pieces of the same mint. These he dispersed privately in disguise, till being betrayed by his as-

(Q) Account of his life, prefixed to his works in 1684, and preface to his Genuine remains.

(R) It is worth notice, that he was the last person that joyned issue in the ancient custom of a trial by battle. It was with one Ralph Aulton, for lands of the value of 200l. per ann. The two champions appeared in the court, armed cap-a-pie, with sand-bags, &c. when the trial was put

off by the judges, till at last it was ordered, at the king's instance, by parliament, that a bill should be brought in to take away that way of trial, in 1641. Rushworth's Collections, v. 1. p. 11 and 111.

(S) A pamphlet called 'The famer's famed', by J. Shephard, part II, p. 11, who says he was esteemed by them as a person inspired.

fociate,

sociate, a servant of one Wharton (τ), he was apprehended, and, after examination before the Council-board and the High-commission court, to whose rules he refused to conform, he was found guilty of printing and publishing several seditious books, particularly mr. William Prynne's 'News from Ipswich' (υ), and condemned, in February 1637, to be whipt at the cart's tail from the Fleet-prison to Old-Palace-Yard, Westminster, and then set upon the pillory there for two hours, after which, to be carried back to the Fleet, there to remain till he conformed to the rules of the court; also to pay a fine of 500 l. to the king, and give security for his good behaviour. He underwent this sentence with an undismayed obstinacy, uttering many bold speeches at the cart's tail against the tyranny of the bishops, and tossing many pamphlets, said to be seditious, from the pillory, where, after the Star-chamber, then sitting, had ordered him to be gagged, he stamped with his feet.

The refractory spirit he shewed upon this occasion, procured him the nick-name of 'Free-born John, among the friends to the government (x), and, among his own party, the title of Saint (y); and the justice of his claim to both was sufficiently confirmed by his subsequent conduct. For, though he was loaded with double irons on his arms and legs, and put into one of the basest wards, yet, being suspected to be author of a fire which broke out near that ward, he was removed into a better, at the earnest solicitation both of the neighbours and prisoners, urged thereto from the consideration of their own safety; and by this removal he found means to print and publish another libel of his own writing, intitled 'The Christian man's trial', in 4to, the same year.

He wrote several other pamphlets of the like stamp, before the Long-parliament granted him the liberties of the Fleet, in November 1640. After which he appeared, May 3, 1641, at the head of the mob at Westminster, clamouring for justice against the earl of Strafford, and being seized and arraigned the next day, at the bar of the house of lords, for an assault upon colonel Lunsford, the governor of the

(τ) Wood says he was servant to Prynne, and lord Clarendon, that he was a book-binder; both erroneously. See a piece of our author's, intitled 'Fundamental liberties', &c. printed in 1649, 4to.

(υ) He was Lilburne's fellow-sufferer in the Star-chamber, for refusing to answer interrogatories, as required by the oaths ex officio. Rushworth.

(x) Rushworth.

(y) Famers famed, as before.  
Tower,

Tower, was dismissed ; and the same day a vote passed in the house of commons, declaring the sentence of the Star-chamber illegal and tyrannical, and that he ought to have reparation for his sufferings and losses thereby ; but nothing was done towards it till a decree passed in the house of lords for giving him two thousand pounds, April 7, 1646, out of the estates of lord Cottington, sir Banks Windebank, and James Ingram, warden of the Fleet ; yet, neither had this any effect before the year 1648, when, upon a petition to the House of commons, to enlarge the sum, and change the security, as insufficient, he obtained an ordinance for 3000*l.* worth of the delinquents lands, to be sold to him at twelve years purchase, and, in consequence thereof, a grant for some part of the sequestered estates of sir Henry Bellingham and mr. Bowes, in the counties of Durham or Northumberland, from which he received about 1400*l.* and Cromwell, soon after his return from Ireland, in the end of May 1650, procured him a grant of lands for the remainder. This extraordinary delay was a matter intirely of his own brewing, out of a most inveterately quarrelsome temper, fed by the distractions of the times.

At first indeed he engaged heartily on the side of the parliament, entered a volunteer in their army, and was a captain of foot at the battle of Edge-hill, and remarkably distinguished himself in the engagement at Brentford, where being taken prisoner, he was exchanged very honourably above his rank, and rewarded, with a purse of three hundred pounds, by the earl of Essex (2). Yet, when that general began to press the Scots covenant upon his followers, Lilburne quarrelled with him, and, by Cromwell's interest, was made a major of foot, in October 1643, in the new-raised army under the earl of Manchester. In this station he behaved very well, and narrowly escaped with his life at raising the siege of Newark by prince Rupert ; but, at the same time, he quarrelled with his colonel [King] and accused him of several misdemeanors to the earl ; whereupon his lordship promoted him to be lieutenant-colonel to his own regiment of dragoons, in May 1644. This post he sustained with signal bravery at the battle of Marston-moor, in the beginning of July ; yet he had, before that, quarrelled with the earl, for not bringing colonel King to a trial by a court-

(2) Legal and fundamental liberties, as before, and lord Clarendon's history of the rebellion.

martial; and, upon Cromwell's accusing his lordship to the house of commons, in November this year, 1644, Lilburne swore heartily before the committee in support of that charge; nor did he rest there: for, having procured an impeachment of high crimes and misdemeanors to be exhibited to the house of commons, in August this year, against colonel King, which was neglected, he first offered a petition to the house, in 1646, to bring the colonel to his trial upon that charge, and, receiving no satisfaction, he cast some reflections in print upon the earl of Manchester, in 1646; for which being called before the house of lords, where that nobleman was speaker, he not only refused to answer the interrogatories, but protested against their jurisdiction over him in the present case, so that he was first committed to Newgate, and then sent to the Tower. Hereupon he appealed to the house of commons, and, upon their deferring to take his case into consideration, he charged that house, in print, not only with having done nothing of late years for the general good, but also with having made many ordinances notoriously unjust and oppressive. The impression of this piece (A) being seized, he printed another in 1647, declaring, that the present parliament ought to be pulled down, and a new one called, to bring them to a strict account, as the only means of saving the laws and liberties of England from utter destruction (B). This not availing, he applied to the agitators in the army; and, at length, having obtained liberty every day to go, without his keeper, to attend the committee appointed about his business, and to return every night to the Tower, he made use of that liberty to engage in some seditious practices, for which he was re-committed to the Tower, and ordered to be tried; but, upon the parliament's apprehensions from the Cavaliers, on prince Charles's, (afterwards king Charles II) appearing with his fleet in the Downs, he procured a petition, signed by seven or eight thousand persons, to be presented to the house, whereupon an order was made to discharge him from imprisonment, and to make him satisfaction for his sufferings in August 1648; which satisfaction he actually obtained in 1650, as has been already observed, by the favour of Cromwell.

But this was not compassed without a series of conflicts and quarrels with that unparalleled trickster; who at first

(A) It is intituled, 'The oppressed man's oppression, &c.

(B) Intituled, 'The resolved man's resolution, &c.

not only privately encouraged him in his quarrel with colonel King, but in that also with the earl of Manchester; and, upon the new modelling of the army, in 1644, procured him the offer of a considerable post under Fairfax; and, when that was rejected by Lilburne, in opposition to the Scots and Presbyterians, Cromwell privately encouraged him in writing against that party. Moreover, when the parliament resolved to prosecute him for the pamphlets he published every day in religion, with reflections against their proceedings, towards which the assembly of divines, whom he had likewise provoked (c), contributed their desire and demand, Cromwell wrote a very passionate letter to the parliament, that they should so much discourage their army, that was fighting for them, as to censure an officer for his opinion in point of conscience, for the liberty whereof, and to free themselves from the shackles in which the bishops had enslaved them, that army had been principally raised; upon which, all further prosecution of Lilburne was declined at that time; though he declined not their further provocation, and continued to make their proceedings as odious as he could (d); inasmuch, that, presently after, he threw up his commission in the army in April 1645; he fell upon his old friends and associates Prynne and Bastwick, and charged the speaker, Lenthall, with embezzling 60,000 l. of the public money; for which, being first taken into the custody of the serjeant at arms, and afterwards committed to Newgate, with orders for his trial at the Old-Baily, on a charge for seditious practices; yet, apparently by Cromwell's means, no bill was found against him, and he was discharged from prison by an order of the house of commons, in October this year, 1645, without being brought to a trial.

Hitherto there was no room to entertain the least suspicion of his friend's cordial attachment to him; and Lilburne was so far from giving way to any such jealousies, that we find him bestowing the largest encomiums upon Cromwell

(c) In one place he calls them, by way of contempt, an assembly of Dryvines, and charges them with perjury, in pressing the covenant where they engaged to maintain the old established laws of England, and their notoriously encouraging the violation of those laws. Oppressed man's oppres-

sion, &c. p. 22; and it is remarkable, that he, and he only, is cited as the principal champion of the Sectaries, in the Scots declaration and engagement in 1647.

(d) Clarendon's history of the rebellion.

the

the next year, in a full persuasion of his good-will to push on the prosecution against the earl to a final issue (E). But in that point he was deceived; for, after new modelling of the army, wherein Manchester was laid aside, the lieutenant-general, his prosecutor, having obtained his ends, resolved to give himself no further trouble about the prosecution; however, considering Lilburne's temper, it was necessary to hide that secret purpose from him, which was done effectually, till the middle of this year 1646, when his eyes began to be opened by the following incident:

Upon his quitting the army, he had petitioned the house of commons for his arrears in 1645: in bar to which, being charged, April 1646, with a debt of 2000 l. to the state, by the committee of accounts, where mr. Prynne was chairman, and the same month arrested in the like sum, at the suit of colonel King, for calling him traitor, he offered a petition to the house of commons to bring the colonel to his trial, upon the above-mentioned impeachment; and, finding no likelihood to get it read in the house, he went with Cromwell to Oxford, then besieged by the parliament's forces, to see if, with colonel Ireton, and other of his friends there, he could do any thing to stave off his own trial at common law, till colonel King's trial in parliament was over; but his journey was to no purpose, being left, as he says, in the luds by Cromwell, who first engaged him in it, and promised to stand by him. Hence were kindled some sparks of jealousy, which he threw out in June to the public, in a printed copy of the last mentioned petition, where, having occasionally mentioned the earl of Manchester, he added, who was since impeached of treason by L. G. C. for being false to his trust, and had undoubted lost his head therefore, if L. G. C. had followed it as he should (F).

Thus he set out moderately enough, apparently in the persuasion that Cromwell was still his good friend in the main; but, after his imprisonment in the Tower, by the house of lords, for denying their jurisdiction, and treating them with contempt, meeting with no relief from the commons, of which Cromwell was known to be at this time a leading member, though he pushed the matter first by petition, and then by abuse and threatenings, he shewed an

(E) See England's birth-right, &c. Lond. 1647, 4to.

(F) The just man's justification,

open disregard for his friend, who was well known to be then a leading member in the house, and, in April 1647, declared his resolution to anatomize old sir Henry Vane, as he actually did, though it should lose him all the interest he had in the world, with any or all the great ones thereof, put lieutenant-general Cromwell into the number (c).

From this time our prerogative-prisoner applied himself to the army, which had now played the supreme power into their own hands; and he raised such a mutiny against Cromwell, as, being worked up into something of a body, by the engagement agreed upon and subscribed at Newmarket-heath, on the 5th of July this year 1647, presently inspired him with the most sanguine hopes of fulfilling the fondest wish of his heart, i. e. to get himself into the state-saddle. In this humour, he sent Cromwell a letter, August 13, desiring to see him face to face, or otherwise threatening to charge him with a design of usurping the sovereignty, which was seconded by another on the 29th to general Fairfax, undertaking to make good that charge; and the same day he transmitted a third letter to the council of agitation, exhorting them to apply to Fairfax, as constable of the Tower, for an order to release him as his prisoner, at least upon giving bail. The same day likewise a petition in his behalf being presented to the house of commons, in the name of many citizens, it was referred to a committee to report it with all convenient speed. Accordingly the house voting, the 13th of September, to receive the committee's report, the next day Cromwell made him a friendly visit in the Tower, wherein he told him of a report there was, that he designed, if he was discharged, to go down to the army, and make a disturbance there, intimating the danger and prejudice such a thing might be, at that juncture, to the kingdom. Hereupon Lilburne proffered, that if the house would do him reasonable justice, he would immediately leave the kingdom, and not return till the present troubles were over: yet, when Lilburne's cause came before the house, that arch dissembler moved, That, since the cause was so knotty, and of so great concernment, it might be referred to some lawyers of their house to canvass it; so that it was recommitted to find out some precedents of this nature.

Hereupon Lilburne wrote to sir Henry Martin, chairman of the committee, charging Cromwell with hindering the ge-

(c) Resolved man's resolution, &c.

neral,

heral, as constable of the Tower, from taking bail, as he had offered. Upon his deliverance, he says he is glued in interest and counsels with those four sons of Machiavel, lord Say, lord Wharton, young sir Henry Vane, and solicitor St. John; avers, that he brought him into all his troubles, and now unworthily and dishonourably leaves him in them; attests, that he sees Cromwell's and Vane's design is to keep the people everlastingly in bondage with a rotten and putrefied parliament; accuses Cromwell of placing none but noun adjectives in the army, with a design to set up a New England Independent tyranny; concluding with openly avowing his resolution to try what the private soldiers in the army would do for him.

However, on the 2d of October he sent the speaker a proposition to argue his cause, against the jurisdiction of the lords, with any forty lawyers in the kingdom. On the 20th he had a fair and full hearing, upon that point, before the committee, serjeant Maynard being in the chair, with a promise to hear him upon his demands in satisfaction of his sufferings the 26th; but, that being deferred, he sent an account of those demands, in a letter, on the 28th, to Maynard, promising again, for the satisfaction of his enemies, to leave the kingdom, if his demands were paid, and threatening, otherwise, to raise his friends, among the people, in his defence: whereupon, obtaining a releasement from the Tower, on the 9th of November, he presently drew up a paper stiled A petition to parliament, and combined with some others to print and disperse many thousand copies thereof about the kingdom, aspersing both houses of parliament, and their proceedings; which being discovered to the lords in January, he was taken into custody again, and, being brought before the house of commons on the 19th, he delivered a charge of high treason against Cromwell and Ireton; upon which he was remitted to the Tower, and ordered to be tried for seditious practices, by the law of the land (H). Conceiving himself, by this order, to be intituled to his Habeas corpus, he made a regular application to the King's-bench that term and the next; and, being put off by the judges, he published a pamphlet in 1648, wherein he called Cromwell an usurper, tyrant, thief, and murderer (I), as Cromwell had lent a helping

(H) Rushworth.

(I) Additional plea to mr. Maynard. This last accusation of murder alluded to Cromwell's  
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pistolling Rich. Arnell, one of the Agitators, in the foremost rank, at the head of his regiment, which crushed that conspiracy against him,  
K k

helping hand to it: but, petitioning the house of commons, he obtained, August 1, both his discharge from imprisonment, and an order to make him satisfaction for his sufferings, which he accordingly received as before-mentioned.

This raised his spirits not a little, and he wrote, on the 3d, a friendly letter to him, then warmly attacked by the Scotch interest, and impeached in parliament by his own major Huntingdon (K). Moreover, in complaisance to his old friend, he joined in a large petition to the house of commons, September 11, against a personal treaty with the king, and presently after went down into the north, to take possession of some effects that had been assigned to him, in pursuance of the last-mentioned vote of the commons.

But this good humour did not last long; for, after a short time spent in the north, he returned to London, with a design to procure the settling of a new model of government, before the king's execution, which was then resolved on by the leading men of the army; wherein, being opposed by Cromwell and Ireton, and the council of officers, he published, December 15, 1648, such articles of an agreement with the people, as had been proposed by him and his friends ineffectually (L), and presented, at the head of several of his friends,

him, and is retorded by lord Clarendon as one of the boldest actions in the life of that amazing man. Legal and fundamental liberties, in the introduction and hist. of rebell. vol. 2, fol. edit.

(K) This letter has something of a noble spirit in it; for which reason we shall lay it before the reader as follows:

Sir,

What my comrade hath written, by our trully bearer, might be sufficient for us both: but, to demonstrate unto you, that I am no staggerer from my first principles, that I engaged my life upon, nor from you, if you are what you ought to be, and what you are strongly reported to be; although, if I prosecuted or desired revenge for a hard and almost starving imprisonment, I could have had of late the choice of twenty opportunities to have paid you to the pur-

pose; but I scorn it, especially when you are low: and this assure yourself, that if ever my hand be upon you, it shall be when you are in your full glory, if then you shall decline from the righteous ways of truth and justice; which, if you will fixedly and impartially prosecute, I am yours to the last drop of my heart's blood (for all your late severe hand towards me).

John Lilburne.

From Westminster the 3d  
of Aug. 1648, being the  
second day of my freedom.

(L) The chief point in which the Independents, whose delegates, were colonels Tichbourne and White, dr. Parker, and Jo. Price, differed from those of the Levellers, lieutenant-col. Wotton, Walwyn, Wildman, and Lilburne, were, that the former proposed to put

friends, a complaint of the army, and a kind of protest against their proceedings, to Cromwell on the 28th. Moreover, he argued stiffly against the plan now settled by the army, for their proceedings against the king, and erected a new high court of justice (M); and absolutely refusing, though much solicited, to be one of his judges, according to that plan, returned in a few days to Newcastle, where he continued to attend the business of his reparations till the death of his majesty; soon after which he went back to London, where, finding duke Hamilton, lord Capel, and some other royalists, lately brought to their trial before the high court of justice, he appeared warmly in their favour, against the jurisdiction of that court.

At the same time, being informed of some violence threatened against his person, in a council of war at Whitehall, about the 22d of February, he engaged in drawing up his piece, called 'England's new chains discovered;' and, on the 26th, accompanied by Walwyn; Prince, and Overton, he presented an address to the supreme authority of England, containing a frame of new modelling the state, in opposition to that which had been offered there by the army, in the preceding month; and, being ordered to withdraw without receiving an answer, he published the whole under the same title (N); upon which he was committed, with his associates, to the Tower, March 29, 1649; and, persevering there to publish notorious libels against that government, and especially Cromwell, as the supreme head and master of it, a new act of treason was passed on the 14th of May, and mr. Lilburne's estate seized by sir Arthur Haslerig; and, after many consultations with the lawyers concerning the properest and most effectual method to be taken with him, a special commission of Oyer and Terminer was issued to 40 persons, before whom being brought to his trial on the 24th of October at Guildhall in London, upon an indictment of high treason, after a hearing of three days, in which the facts

put the king to death first, and then force and thoroughly purge it, if not dissolve the parliament; whereas it was insisted on by the Levellers, that the parliament should be dissolved, and a new one called before the king's execution. Legal and fundamental liberties, &c.

(M) Lilburne would have had him tried for murder, by the ordinary course of a judge and jury in the King's-bench. *Ibid.*

(N) The agreement, &c. so here printed by our author, differs in some things from the same as published in Whitelock's memoirs.

alleged against him, notoriously and flagrantly treasonable against that government, were clearly proved, he was fully acquitted by the jury, the people present, with extraordinary acclamations of joy, testifying their approbation thereof; many bonfires being also made in the city (o) on the same account; and he was discharged from the Tower by an order of the council of state, on the 8th of November, and recovered his estate from sir Arthur Haslerig shortly after.

Cromwell was all this while in Ireland, and, upon his return, in the latter end of May 1650, finding Lilburne in a peaceable disposition, with regard to the parliament, he procured him the remainder of his grant for reparations above-mentioned; which was gratefully acknowledged by his antagonist, who however did not continue long in his peaceable disposition, for, having undertaken a dispute in law, which his uncle George Lilburne happened to be engaged in with the last-mentioned baronet, he petitioned the parliament, on that occasion, with his usual boldness in 1651: and, on the 15th of January, the same year, the assembly gave a judgment for fining him in the sum of 7000 l. to the state, and banishing him the kingdom; upon which, before the act, which passed on the 30th, for the execution of that judgment, he crossed the water to Amsterdam; where, having printed an apology for himself, he sent a copy of it, with a letter, to Cromwell, charging him as the principal promoter of the just-mentioned act of banishment (p). He had also several conferences with some of the Royalists, to whom he engaged to restore king Charles II, by his interest with the people, requiring no more than 10,000 l. to compass it (q): but little

(o) See the trial, which was printed by him under the name of *Theodorus Verax*, to which he prefixed, by way of triumph, a print of himself at full length, standing at the bar with Coke's *Institutes* in his hand, the book that he had made use of to prove that flattering doctrine which he applied, with singular address, to the jury, that in them alone was inherent the judicial power of the law, as well as fact. In the same print, over his head, appear the two faces of a medal, upon one of which were inscribed the names of the jury, and on the other these words: *John Lilburne saved by*

the power of the Lord, and the integrity of his jury, who are judges of law as well as fact, Octob. 26, 1649.

(p) This letter is published in *Winstanley's lives of English worthies*.

(q) A new pamphlet, intituled *Several informations and examinations taken against John Lilburne, shewing his apostasy to Charly Stuart, &c.* Lond. 1653, 4to. The Royalists were particularly the duke of Bucks, colonels Titus, Cotton, Charles, Lloyd, lord Hepton, and others *Athen. Oxon. vol. 2, col. 174.*

heed was given to the proposal, so manifestly the effect of his present chagrin against Cromwell, and an ill-grounded eusthuasiastic confidence. So that he remained in exile, without hopes of revisiting England, till the dissolution of the long parliament; upon which, not being able to obtain a pass, he returned without one, in the beginning of June 1657, for which, being seized and tried at the Old-Bailly, he was a second-time acquitted by his jury.

But Cromwell, incensed by this contempt of his power, which was now become despotic, had him carried to Portsmouth, in order for transportation. The tyrant's wrath, however, was averted, probably by Lilburne's brother Robert, one of his major-generals; upon whose bail for his quiet behaviour he was suffered to return.

After which, he settled at Eltham, in Kent, where, partly through a full conviction that all possibility of success in any further strugglings against his grand adversary, now formally invested with the supreme power, with the title of Protector, was absolutely cut off, and chiefly out of a religiously affectionate regard for his intirely beloved brother, who stood responsible for him, he passed the remainder of his days in perfect tranquillity, equally undisturbed and undisturbing his triumphal competitor. In this temper he joined the Quakers, and preached among that sect in and about Eltham till his death, which happened in that town August 29, 1657, in the 39th year of his age. He was interred in the then new burial-place in Moorfields, near the place now called Old-Bedlam; four thousand persons attending the burial.

Mr. Wood gives him the following just character: That he was, from his youth, much addicted to contention, novelties, opposition of government, and to violent and bitter expressions; that growing up, he became for a time the idol of the factious people, being naturally a great trouble-world in all the variety of governments. That he grew to be a hodge-podge of religion; the chief ring-leader of the Levellers, a great proposal maker, and modeller of state, and publisher of several seditious pamphlets, and of so quarrelsome a disposition, that it was appositely said of him, 'that if there were none living but him, that John would be against Lilburne, and Lilburne against John'. Lord Clarendon, who judged our author not unworthy a place in his history of the civil wars, having observed that he was a person of much more considerable importance than major Wildman, and that Cromwell found it absolutely necessary to

his own dignity effectually to crush him, concludes his account of him in these terms: ‘ This instance of a person, not otherwise considerable, is thought pertinent to be inserted, as an evidence of the temper of the nation, and how far the spirits at that time (in 1653) were from paying a submission to that power, when no-body had the courage to lift up their hands against it’.

L I L L Y (WILLIAM) a famous English astrologer, was born in Leicestershire in 1602, and was put to school at eleven years of age, at Ashby de la Zouch, in the same county; but, his father not being in circumstances to give him a liberal education, having learnt writing and arithmetic, he was obliged to quit the school; whereupon, being of a forward temper, and endued with a shrewd wit, he resolved to push his fortune in London. He arrived there in April 1620, and, for a present support, articulated himself as a servant to a woman’s taylor, or mantua-maker, in the parish of St. Clement Danes. But he got a step higher in 1624, in the service of Mr. Wright, master of the salters company in the Strand, who, not being able to write, employed him (among other domestic offices) as his book-keeper. He had not been above three years in this place, when, his master dying in 1627, he made his addressee to and married his mistress, with a fortune of a thousand pounds.

As this match made him his own master, he gave way to his genius in frequenting sermons and lectures among the Puritans. In 1632, he turned his mind to the base part of astrology, commonly called conjuring astrology, and applied to one Evans, a debauched Welsh parson, who, after practising that notorious craft many years in Leicestershire, and about it, had come to London, and at this time resided in Gunpowder alley (R), where Lilly became his pupil, and made such a quick progress, that he understood how ‘ to set a figure’ perfectly in seven or eight weeks; and continuing his application with all the assiduity which a favourite study naturally excites, he gave the public a specimen of his attainments and skill therein the next year, in an intimation that the king had chosen an unlucky horoscope for coronation in 1633 in Scotland.

(R) Athen. Oxon. v. i. col. may be seen, 579, where some account of Evans

In 1634, having got into his hands a manuscript, with some alterations of the *Ars Notoria* of Cornelius Agrippa, he drank the doctrine of the magical circle, and the invocation of spirits, with unquenchable greediness, and became so much intoxicated thereby, as not only to make use of a form of prayer prescribed therein to the angel Salomonæus, and to fancy himself a favourite of great power and interest with that uncreated phantom, but, not content herewith, he carried his pretences so high, as to claim a knowledge of and a familiar acquaintance with the particular guardian angels of England, by name Salmael and Malchidael (s). After which, he treated the mystery of recovering stolen goods, &c. with great contempt, claiming a supernatural sight, and the gift of prophetic predictions, all which he knew well how to turn to very good advantage.

He was presently grown into so much fame, that one Ramsay, the king's clock-maker, being informed that there was a great treasure buried in the cloyster of Westminster-abbey, obtained the dean's (dr. Williams, bishop of Lincoln) leave to search for it with the divining or Mosaic rods, and thereupon applying to our author for his assistance, he, with one Scot, who pretended to the use of the said rods, attended by Ramsay and above thirty persons more, went into the cloyster by night, and observing the rods to tumble over one another on the west side of the cloyster, concluded the treasure lay hid under that spot; but the ground being dug to the depth of six feet, and nothing found but a coffin, which, upon poising, they found not heavy enough for their purpose, they proceeded, without opening it, into the abbey, where they were alarmed by a storm which suddenly rose, and increased to such a height, that they were afraid the west end of the church would have been blown down upon them; the rods would not move at all, the candles and torches, all but one, were extinguished or burned very dimly; John Scot, his partner, was amazed, looked pale, and knew not what to think or do, until Lilly gave directions to dismiss the dæmons, which, when done, all was quiet again, and each man returned home; and that method of divination was never after made use of by our conjurer; though he was cunning enough to ascribe the miscarriage not to any defect in the art itself, but to the number of people who were pre-

(s) See his *Merlin Anglicus*, or *Almanack*, for 1647.

sent at the operation and derided it, shrewdly laying it down for a rule, that secrecy and intelligent operators, with a strong confidence and knowledge of what they are doing, are necessary requisites to succeed in this work.

In the interim, he had buried his first wife, purchased a moiety of thirteen houses in the Strand, and married a second wife, who, with a fortune of only 500*l.* joined to an extravagant temper a termagant spirit, which he could not lay, made him very unhappy, and reduced his circumstances above a thousand pounds (v). With this comfortable yoke-mate he removed, in 1636, to Hertham, in the parish of Walton upon Thames, in Surrey, where he continued till September 1641, when, seeing a prospect of fishing in troubled waters, he returned to London, and having purchased several curious books in this art, which were found on pulling down the house of another Evans, who far excelled his tutor in astrology, and all other occult learning, he perused them with incessant diligence, and found out the secrets contained in them, which were wrote in an imperfect Greek character (x); and, in 1644, he published his *Merlinus Anglicus junior*, and several other astrological books.

He had contracted an intimacy, the precedent year, with Bullstrode Whitelocke, esq; who was afterwards his friend and patron; and, in 1645, he devoted himself intirely to the interests of the parliament, after the battle of Naseby, though he had before rather inclined to the king's party.

In 1647, upon the breaking out of the quarrel between the parliament and army, whose head quarters were at Windsor, he was sent for, together with Booker, another astrologer, by Fairfax, the general, and who addressed them in these terms: 'That God had blessed the army with many signal victories, and yet their work was not finished; that he hoped God would go along with them [the army] until his work was done; that they fought not themselves, but the welfare and tranquillity of the good people, and the whole nation, and, for that end, were resolved to sacrifice both their own lives and fortunes; that he hoped the art which they [Lilly and Booker] studied, was lawful and agreeable to God's word; that he understood it not, but did not doubt but they both feared God, and therefore had a good opinion of them'. To this speech Lilly returned

(v) She spent the money upon her poor relations.

(x) Athen. Oxon. vol. i, col. 580.

‘ the following answer : ‘ My lord, I am glad to see you  
 ‘ here at this time : certainly both the people of God, and  
 ‘ all others of this nation, are very sensible of God’s mercy,  
 ‘ love and favour unto them, in directing the parliament to  
 ‘ nominate and elect you general of their armies ; a person  
 ‘ so religious, so valiant. The several unexpected victories  
 ‘ obtained under your excellency’s conduct, will eternize  
 ‘ the same unto all posterity. We are confident of God’s  
 ‘ going along with you and your army, until the great work,  
 ‘ for which he ordained you both, is fully perfected ; which,  
 ‘ we hope, will be the conquering and subversion of your’s  
 ‘ and the parliament’s enemies ; and then a quiet settlement,  
 ‘ and firm peace over all the nation, unto God’s glory, and  
 ‘ full satisfaction of tender consciences. Sir, as for our-  
 ‘ selves, we trust in God, and, as Christians, believe in  
 ‘ him : we do not study any art, but what is lawful and  
 ‘ consonant to the scriptures, fathers, and antiquity ; which  
 ‘ we humbly desire you to believe’.

This audience, in November, seems to have been occasioned by a suspicion of his attachment to the Royal party, which he had given some room for, by receiving an application from the king, then in custody of the army at Hampton-court, in July or August preceding, when his majesty, having framed some thoughts of escaping from the soldiery, and obfuscating himself somewhere near the city, sent, our author tells us, mrs. Whorwood to know in what quarter of the nation he might be safely concealed, till he thought proper to discover himself. Lilly, having erected a figure, said, the king might be safely concealed in some part of Essex about twenty miles from London, where the lady happened to have a house fit for his majesty’s reception ; and went away next morning to acquaint him with it ; but he was gone away in the night westward, and surrendered himself at length to Hammond, in the isle of Wight. Thus the project was rendered abortive (Y). However, he was again applied to by the same lady in 1648, for the same purpose, while the king was at Carisbrook castle, from whence having laid a design to escape, by sawing the iron bars of his chamber window, lady Whorwood came to our author, and

(Y) He says, that while the king was at Hampton-Court, alderman Adams sent him 1000*l*. in gold, 500*l*. whereof was given

to mrs. Whorwood, and that he had twenty pieces of that very gold.

acquainting him with it, he procured a proper saw, made by one G. Farmor, an ingenious locksmith; in Bow-lane, Cheapside, and furnished her with aqua-fortis besides; by which means his majesty did the business, and was out with his body, till he came to his breast, when, his heart failing, he proceeded no farther. About September, the same lady came a third time to Lilly, on the same errand. The parliament commissioners were now appointed to treat with his majesty; hereupon, our astrologer, after perusing his figure, told the lady the commissioners would be there such a day, elected the day and hour when to receive them, and directed, as soon as the propositions were read, to sign them, and make haste with all speed to come up with the commissioners to London, the army being then far distant from London, and the city enraged stoutly against them. The king promised he would do so, but was diverted from it by the lord Say.

All this while our astrologer continued true to his own interest, by serving that of the parliament party, from whom he received this year, 1648, a present of fifty pounds in cash, and an order from the council of state for a pension of 100 l. per ann. which was granted to him for furnishing them with a perfect knowledge of the chiefest concerns of France.

This he obtained by means of a secular priest, with whom he had formerly been acquainted, and who now was confessor to one of the French secretaries: he received the pension two years, when he threw it up, with the employment, in disgust, because Scot, who had 800 l. per ann. for intelligence, would not contribute any occasion to gratify his friend abroad; besides which, he had been affronted by Walter Frost, secretary to the council of state.

In the interim, he read public lectures upon astrology, in 1648, and the year following, for the improvement of young students in that art, and in short plied his business so well, that we find him, in 1651, laying out 1030 l. in the purchase of fee-farm rents to the amount of 110 l. per ann. and the year following 950 l. more for a house and lands at Hertham. During the siege of Colchester, he and Booker were sent for thither, to encourage the soldiers, which they did, by assuring them that the town would be soon taken, which proved true in the event. Having, in the year 1650, wrote publicly that the parliament should not continue, but a new government should rise; agreeably thereto, in his Almanack for 1653, he asserted that the parliament

liament stood upon a ticklish foundation, and that the commonalty and soldiery would join together against them. Hereupon he was now called before the committee of plundered ministers; but, receiving notice thereof before the arrival of the messenger, he applied to speaker Lenthall, always his friend, who pointing out the offensive passages, he immediately altered them, and attended the committee next morning with six copies printed, which six alone he acknowledged to be his; and, by that means, he came off with only being detained thirteen days in the custody of the serjeant at arms.

This year he was engaged in a dispute with the rev. mr. Thomas Gataker; and, before the expiration of the year, he lost his second wife, for which he shed no tears, but sung *Gloria Patri*, &c. and married a third wife in October following. In 1655, he was indicted at Hicks's-hall, for giving judgment upon stolen goods, but acquitted: and, in 1659, he received, from the king of Sweden, a present of a gold chain and medal, worth about 50*l.* on account of his having mentioned that monarch with great respect in his *Almanacks* of 1657 and 1658.

After the Restoration, in 1660, being taken into custody, and examined by a committee of the house of commons, touching the execution of king Charles I, he declared, that Robert Spavin, then secretary to Cromwell, dining with him the Sunday se'ennight after the fact, assured him it was done by cornet or lieutenant-colonel Joyce. This year, he sued out his pardon under the broad-seal of England, and continued in London till 1665, when, upon the raging of the plague there, he retired to his estate at Herisham, where he applied himself to the study of physic; and, by means of his friend, Elias Ashmole, esq; (z), having procured from archbishop Sheldon, a licence to practise it in October 1670, he exercised both the faculties, of physic and astrology, till his death, which was occasioned by a dead palsy, in June 1681, at Herisham. He was interred in the chancel of the church at Walton, and a black marble stone, with a Latin inscription, was placed over his grave soon after by mr. Ashmole, at whose request also dr. Smalridge, bishop of Bristol, then a scholar at Westminster-school, wrote a Latin and an English elegy on his death, which

(z) Founder of the Ashmolean museum at Oxford,

are annexed to the history of our author's life and times, from whence this memoir is extracted.

Mr. Lilly, a little before his death, adopted one Henry Coley, a taylor, for his son, by the name of Merlin Junior, and made him a present of the impression of his Almanack, which had then been printed six and thirty years successively; but he bequeathed his estate at Hersham to one of the sons of his friend and patron Bulstrode Whitelock, esq; and his magical utensils came all into the hands of dr. Caufin, his successor, of famous memory. See a list of his books below (A).

**L I L L Y (JOHN)** an English poet, celebrated in the reign of queen Elizabeth, was born in the Wild of Kent, about the year 1553, and admitted of Magdalen-college in Oxford, in 1569, where he took his degree of A. B. in 1573, and that of master in 1575. But his genius being intirely turned to poetry, he neglected the academical studies of logic and philosophy, and was esteemed a wit in the university. However, having received some ill treatment there, he removed to Cambridge, and thence to London; where he became a follower of the court in 1579, and, by the favour of some great men, was recommended to queen Elizabeth, who, it is said, was highly pleased with him, and ho-

(A) These are, 1. Merlinus Anglicus Junior. 2. Supernatural sight. 3. The white king's prophecy. 4. England's prophetic Merlin; all printed in 1644. 5. The starry messenger, 1645. 6. Collection of prophecies, 1646. 7. A comment on the white king's prophecy, ib. 8. The nativities of archbishop Laud and Thomas earl of Strafford, ibid. 9. Christian astrology, 1647; upon this piece he read his lectures in 1648, mentioned in the text. 10. The third book of nativities, ibid. 11. The World's catastrophe, ibid. 12. The prophecies of Ambrose Merlin, with a key, ibid. 13. Trithemius, or the government of the world by presiding angels. See Cornelius Agrippa's book,

with the same title. These three last were printed together in one volume, the two first being translated into English by Elias Ashmole, esq; a great friend to our author and mr. Booker. 14. A treatise of the three suns seen in the winter of 1647, printed in 1648. 15. Monarchy or no monarchy, 1651. 16. Observations on the life and death of Charles, late king of England, ibid. and again in 1715, with the title of mr. William Lilly's true history of king James and king Charles I, &c. 17. Annus tenebrosus; or the black year. This drew him into the dispute, mentioned above, with Gataker, which our author carried on in his Almanack in 1654.

noured

noured some of his plays, of which he wrote nine (B), and rewarded him.

The first thing he published was a romance called *Euphuës*, in 1580 (C), which being composed in a new kind of language, the phraseology of it became so much the vogue, that all the ladies of that time were his scholars; she who did not speak *Euphuism* being as little regarded at court, as if she could not speak French. The time of his death is not certainly known, though it could not be before the latter end of the 16th century; his last play, called *The woman in the moon*, being published in 1597. The character of his genius is displayed by Ben Johnson, in his *Every man out of his humour* (D); where *Deliro's* wife, *Fallace*, a proud mincing part, is supposed to doat upon *Fastidius Brisk*, a spruce affected courtier. The gallant being thrown into the compter, is visited there by *Fallace*, who closes other expressions of her love with this: 'O master *Brisk*, as it is in *Euphuës*, hard is the choice, when one is compelled either by silence to die with grief, or, by speaking, to live with shame'. An affected antithesis.

**L I L Y (WILLIAM)** a learned English Grammarian, was born at Oldham, in Hampshire, about 1466. After a good foundation of school learning, he was sent to *Magdalen-college*, Oxford, and admitted a demy there at the age of eighteen. Having taken the degree of A. B. he quitted the university, and went, for religion's sake, to Jerusalem; and, in his return, staid some time at the isle of Rhodes, to study the Greek language; several learned men having taken refuge under the protection of the knights there, after the taking of Constantinople. He went thence to Rome, and improved himself further in the Latin and Greek tongues, by the instructions of *John Sulpitius* and *Pomponius Sabinus*. On his arrival in England, in 1509, he settled in London,

(B) The titles of which are,  
1. *Endymion*. 2. *Campaspe*. 3. *Sappho and Phaon*. 4. *Galathea*. 5. *Midas*. 6. *Motha Bombie*, all printed together in 1632, 12mo. by Edward Blount, under the following title, *Six court comedies*, often presented and acted before queen Elizabeth, &c. 7. *Maids metamorphosis*, a comedy, almost

wholly in verse. London 1600, 4to. 8. *Love's metamorphosis*, a pastoral, 1601, 4to. 9. *A woman in the moon*, mentioned above.

(C) In two parts, called *Euphuës* and *Euphuës*, and his England. It was preached against in 1606, 1623, 1630, 1632.

(D) *Act. v. scene x.*

and

and taught grammar, poetry, and rhetoric, with good success, and so much reputation, that he was appointed first master of St. Paul's school, by the founder. dr. Colet, in 1510. This laborious and useful employ he filled for the space of twelve years, and in that time educated a great many youths, some of whom proved the greatest men in the nation (E).

He died of the plague at London in February 1522, aged 54, and was interred in the north yard belonging to the cathedral of St. Paul, having a brass plate with an inscription to his memory fixed in the wall by the north door. He is highly praised by Erasmus, who revised the syntax in his grammar, for his uncommon knowledge in the languages, and admirable skill in the instruction of youth (F). He was very intimate with sir Thomas More, to whose Latin translations of several Greek epigrams are prefixed some done by Lily, printed with this title, '*Progymnasmata Thomæ Mori & Gulielmi Lillii, sodalium. Basil, 1518, by Frobenius; and again in 1563, ibid.* Our author's other pieces are mentioned below (G). Mr. Lily, by his wife Agnes, had two sons and a daughter, who was married to his usher, John Ritwise, who succeeded his father-in-law in the mastership of St. Paul's school, and died in 1532; and his widow married James Jacob, one of the masters of the same school, by whom she had a son named Polydore. Of our author's two sons, the eldest,

L I L Y (GEORGE) was born in London, and bred at Magdalen-college, in Oxford, but leaving the university without a degree, went to Rome, where he was received into the patronage of cardinal Pole, and became eminent for several parts of learning. Upon his return home he was

(E) For instance: Thomas Lupset, sir Anthony Denny, sir William Paget, sir Edward North, John Leland, &c. Knight's Life of dean Colet, p. 371, 389.

(F) See an epistle of Erasmus, printed in 1515, fol.

(G) Besides his Grammar, the last edition of which was published in 1732, with improvements, by Mr. Ward, rhetoric professor at Gresham-college, we have, of our

author's writing, In *Ænygmaticum Bossi Antibossicon primum, secundum, tertium, ad Gulielmum Hormannum, Lond. 1521, 4to; Poemata varia, printed with these Antibossicons; apologia ad R. Whittingtonum; apologia ad Johannem Skeltonum; de laudibus Deiparæ Virginis; Super Philippi Archiducis appulsu; De Caroli V. Cæsaris adventu.*

made canon of St. Paul's, and afterwards prebendary of Canterbury. He published the first exact map that ever was drawn of Britain (G), and died in the beginning of the year 1559. He wrote some books inserted in the note (H).

LILY (PETER) second son of William, was a dignitary in the church of Canterbury, and father of another Peter Lily, D. D. some time fellow of Jesus-college in Cambridge, afterwards a brother of the Savoy-hospital in the Strand, London; prebendary of St. Paul's, and archdeacon of Taunton. He died in 1614, leaving a widow named Dorothy, who published some of his sermons as mentioned below (I).

LIMBORCH (PHILIP) a celebrated professor of divinity in the school of the Remonstrants at Amsterdam, was of a family originally of Maestricht, of which Nicholas Limborch, who lived and died in the suburbs of that town, called Saint Peter, under the jurisdiction of Liege, before the year 1557, may be deemed the root or stock. It is said that he lived to the age of a hundred and fifteen, and was then so vigorous, that he was able to do several things with his own hands. He had a son named Francis, who was governor and sheriff (K) of the suburb, under the bishop of Liege, till his death; and, in 1518, marrying Mary Schenck, of Niddegam, of the same family in Guelderland with the famous Martin Schenk, who acquired so much glory by his valour in the Spanish wars, he had thirteen children by his wife, and a dozen more by two other wives afterwards. The first wife brought him, in 1530, Francis Limborch, who, in 1550, married, at Mechlin, Catharine Wils, with whom, seven years after, he retired to Embden in East-Friesland, on

(G) Nicholson's Hist. library, vol. 1.

(H) These are *Anglorum regum chronices epitome*, Venice 1548, and again Francfort 1565, 4to, and a third time at Bail 1577. To which are added, *Lancastriæ & Eboracensis [Famil.] de regno contentiones; & regum Angliæ genealogia; Elogia virorum illustrium*, 1559, 8vo; *Catalogus five series pontificum Romanorum*. Besides the life of bishop Fisher, MS. in the library of the Royal Society.

(I) The titles are, 1. *Conciones duæ, una inscripta Pax Liliæ in Aët. xv, 39; altera Columba ecclesiæ in Johan. xix. 9, 10.* Lond. 1619, 4to. 2. Two sermons; the first, *A preparative Lillie to cure souls*, on Mark xvi. 6. and the other, *How to seek and find Christ*, on Luke xxiv. 5. Lond. 1619, 4to. With commendatory verses prefixed by the widow's daughter Mary.

(K) Echevin is the title of an officer something like our sheriff.

account

account of his religion. Here he had a son born in 1563, called also Francis, who entered into matrimony in the lifetime of his father, and was possessed of a very considerable fortune. But there happening an insurrection against the magistrates of Embden, by the populace, who removed their governors, and put others in their places, Francis Limborch, not caring to meddle in these disturbances, retired in 1595 with his wife to Amsterdam. In that town he had a son named likewise Francis, who in 1623 married Gertrude, daughter of Rembert Episcopius, by whom he had several children, among the rest, Rembert Limborch, his eldest son, who was born in 1629, and, applying himself to the law, acquired so great a reputation in it, that, though a Remonstrant, he was made fiscal (L) advocate of the province of Holland, without changing his religion, and without any solicitation. His third son, Simon, followed also the profession of an advocate at the Hague in 1714. Francis the father first resolved to apply himself to learning, with the view of qualifying himself for one of the three learned professors; but, being dissuaded therefrom by his father-in-law Rembert Episcopius, he followed business as long as Rembert lived. However, on his death, he returned to his studies, prosecuted them first at Utrecht, and then at Leyden, and at last settling at Amsterdam, he also became an advocate, and practised the law, in which he acquired so a great character, that the most important and difficult affairs were frequently left to his decision.

Philip Limborch, the subject of the present article, was his second son, and, being born at Amsterdam on the 19th of June 1633, he passed the first years of his life in his father's house, going thence daily to school, till he was fit to attend the public lectures, when he became the disciple of Gaspar Borlæus in ethics, of Gerard-John Vossius in sacred and profane history, and of Arnold Senguerd in philosophy. This foundation being laid, he applied himself seriously to the study of divinity under Stephen Curcellæus, who succeeded Simon Episcopius in that chair, among the Remonstrants. From Amsterdam he went to Utrecht, and frequented the lectures of Gisbert Voetius, and other divines of the Reformed religion, to see how they supported and established their tenets. In May 1654 he returned to Amsterdam, and made

(L) Advocate to the treasury.

his

his first probation-sermon there in October following (M). He passed through an examination in divinity in August 1655; and was admitted to preach publicly as a probationer, which he did first at Haerlem (N). The same year he was invited to be stated minister of Almar; but he declined it, not thinking himself yet sufficiently qualified to fulfil the duties of a minister of the gospel. However, he published a course of sermons, in Low Dutch, of Episcopius, his great uncle by the mother's side, which came out in 1657 (O); and that year he was invited to be minister of the Remonstrants at Gouda or Ter Goude, where there was a numerous congregation of that sect of Christians. He accepted this vocation, and exercised the ministerial function in that town, till he was called to Amsterdam.

Having inherited the papers of Episcopius, he found among them a great number of letters relating to the affairs of the Remonstrants; and communicating these to mr. Christian Hartsekar, minister of the Remonstrants at Rotterdam, they joined in disposing them into a proper order, and then published them under the title of '*Epistolæ præstantium & eruditorum virorum, &c.*' at Amsterdam in 1660, 8vo. These being well received by the public, mr. Limborch collected a great many more letters, and published a second edition, corrected and enlarged, in 1684, fol. After which, the copy coming into another bookseller's hands, a third edition came out, in 1704, at Amsterdam, in folio; with an Appendix, by mr. Limborch, of twenty letters more; so that we have here almost a complete series of every thing which relates to the history of Arminianism, from the time of James Arminius to the synod of Dort, and afterwards.

The same year that he published the first edition of these letters, on the 15th of August, he entered into matrimony with mrs. Elizabeth Van Zorgen, daughter of Nicholas Van Zorgen, an eminent lawyer, who had been an intimate friend of the famous John Utenboyard (P). This wife brought him a daughter, who died young, after having lost her mother. In 1661 our author published a little piece, in Low Dutch, by way of dialogue, upon the subject of toleration in

(M) His text was Ephesians v. 14.

(N) His first sermon here was upon Matth. vii. 12.

(O) The title is, in English, An explication of the fifth chapter of St. Matthew, in 35 sermons, by Simon Episcopius, Rotterdam 1657, 4to.

(P) See some account of this divine in the article of Hugo Grotius.

religion, against John Sceperus, who had lately attacked it under the name Chrysopolerotus (Q). Stephen Curcellæus having printed, in 1650, the first volume of Episcopius's works, which had been communicated to him by Francis Limborch, our author's father, an edition of the second volume was procured by Philip the son in 1661, to which he added a preface in defence of the reputation of Episcopius and the Remonstrants (R).

It was in the year 1667 that our author became minister at Amsterdam, where Arnold Poelembourg, who succeeded Curcellæus in the professor's chair of divinity, being dead, and Isaac Pontanus put into his place, this last, whose talent lay chiefly to preaching, appointed Limborch his deputy, first for a year, and then resigned the chair absolutely to him on the 19th of April 1668. From this time he turned all his studies that way, and acquired a great reputation, not only among those of his own party at home, but among foreigners too; to which the mildness and modesty of his temper contributed not a little. Two years afterward he published, in Flemish, several sermons of Episcopius, which had never been printed before (S).

On the 9th of January 1674 he engaged in a second marriage with Cornelia Van Kerck, by whom he had two children. The ensuing year he procured an edition of all the works his of master Curcellæus, several of which had never appeared before in print (T). But as neither Episcopius nor Curcellæus had leisure to finish a complete system of the Remonstrant theology, our author resolved to undertake the task, and to compose one which should be intirely complete, and in less compass than that which his predecessor had begun, which could not be executed under several volumes in folio. Some disorders, and several occupations and avocations hindered him from finishing it before the year 1684, and it did not come out till 1686. This was the first system of divinity, according to the doctrine of the Remonstrants,

(Q) The title, in English, is A short refutation of a little tract lately published by John Sceperus, in the form of a dialogue between a Remonstrant and a Contra-Remonstrant, Amst. 1661, 8vo.

(R) The title is Simonis Episcopii operum theologicorum tomus secundus, Gouda 1661, in fol.

(S) The English title is Thirty-two sermons upon different texts, by Simon Episcopius, Amst. 1669, 4to.

(T) The title is Stephani Curcellæi opera theologica omnia, Amst. 1673, fol.

that had appeared in print. The work was undertaken at their request, was received with all eagerness by them, and has passed through four editions (v). The same year, 1686, he had a dispute at first, viva voce, and afterwards in writing, with Isaac Orobio, a Jew of Seville in Spain, who had made his escape out of the Inquisition, and retired to Amsterdam, where he practised physic with great reputation. This dispute produced a piece by our author, which he intituled 'Collatio amica de veritate religionis Christianæ cum erudito Judæo, A friendly conference with a learned Jew concerning the truth of the Christian religion.' In it he shewed that a Jew can bring no argument, of any force, in favour of Judaism, which does not hold with stronger reason in favour of Christianity. The stubborn Jew would not yield, but carried it so far as to say, that every body ought to continue in the religion, be what it would, which he professed, since it was easier to disprove the truth of another religion, than it was to prove his own. Upon that principle he averred, that if it had been his lot to be born of parents who worshipped the sun, he saw no reason why he should renounce their religion, and embrace another. To this piece, against Orobio, is added a small tract against Uriel Acoſta, a Portuguese Deist; in which Limborch answers very solidly the arguments which that Portuguese had alledged to shew, that there is no true religion besides the religion of nature (x). Shortly after this, Limborch published a little piece of Episcopius, in Flemish, containing an account of a dispute which that Re-

(v) The title of the first edition is *Theologia Christiana ad praxim pietatis ac promotionem Christianæ unice directæ*, Amst. 1686, 4to; to which is added, in the 2d, *Editio altera ab auctore recognita & aucta*. Ibid. 1696, fol. Tertia editio. Ibid. 1705, fol. Quarta editio. *Accedit relatio historica de origine & progressu controversiarum in Fœderato Belgio de prædestinatione. Tractatus posthumus*. Ibid. 1715, fol. This posthumous piece was printed separately the same year at Amsterdam in 8vo, in Low Dutch or Flemish, with a long preface, in defence of the Remonstrants, against a piece in Low Dutch, un-

der the title of the *Combats of Sion*, by James Fruiter. There is a long extract of the *Theologia Christiana*, by mr. Le Clerc, in *Bibliothèque universelle*, tom. 2. p. 21, & seq.

(x) Acoſta's book is intituled *Exemplar vitæ humanæ*. So that to the title above-mentioned, of our author's piece, is added *Subjungitur huic libro tractatus cui titulus Urielis Acoſtæ exemplar vitæ humanæ. Addita est brevis Refutatio argumentorum quibus Acoſta omnem religionem revelatam impugnât*, Gouda 1687, 4to. This Portuguese Jew afterwards killed himself at Amsterdam. See his article in this work.

monstrant held in writing with one William Bom, a Romish priest, shewing that the Roman church is not exempt from errors, and is not the sovereign judge of controversies (y). In 1692 the book of sentences passed in the inquisition at Thoulouse in France, coming into the hands of a friend of mr. Limborch, containing all the sentences passed in that court from 1307 to 1333, he resolved to publish it; and this furnished him with an occasion of adding the history of that dreadful tribunal, drawn from the writings of the inquisitors themselves (z). In 1693 our author had the care of a new edition, in one large folio volume, of the sermons of Episcopus, in Low Dutch; to which he added, not only a preface, but also a very long history of the life of Episcopus, in the same language, which has been since translated into Latin by a young man, and printed in 8vo at Amsterdam in 1701 (A).

In 1694 there was a young gentlewoman at Amsterdam of 22 years of age, who took a fancy to learn Hebrew of a Jew, and was, by that opportunity, seduced by him into a resolution of quitting the Christian religion for Judaism. As soon as her mother understood this, she employed several divines, but all in vain; because they undertook to prove Christianity from the Old Testament, omitting the authority of the New; to which she, returning the common answers she had learned from the Jews, received no reply that gave her satisfaction. While the young lady, who was otherwise mistress of sense enough, was in the midst of this perplexity, dr. Veen (B), a physician, happened to be sent for to the

(y) In English the title is The infallibility and right of determining controversies of faith, pretended to by the church of Rome, discussed between Simon Episcopus and William Bom, a Roman Catholic priest. Rotterd. 1687, 8vo.

(z) The title is *Historia inquisitionis, cui subjungitur liber sententiarum inquisitionis Tholosanæ ab anno 1307 ad 1323*, Amstel. 1692, fol. It was translated into English by mr. Sam. Chandler, and printed at London in 1731, in 2 vols, 4to; to which the translator has prefixed a large introduction concerning the rise and progress of persecution, and the real

and pretended causes of it. In this edition, mr. Chandler had the assistance of some papers of our author communicated to him by Anthony Collins, esq; and the corrections and additions of Francis a Limborch, a relation of our author. See Chandler's preface.

(A) The title imports Seventeen sermons upon different texts, by Simon Episcopus; with the Life of the author by Philip a Limborch, Amsterd. 1693, 4to. The life was reprinted in a Low Dutch edition of all the sermons of Episcopus, at Amsterd. 1693, in fol.

(B) See some account of this physician in mr. Locke's article.

house to visit a sick person, and hearing her mother speak, with great concern, of the doubts which disturbed her daughter's mind, he mentioned Limborch's dispute with Orobio, which put her upon desiring that Limborch might dispute with her daughter, in hopes that he would be able to remove her scruples, and bring her back to the Christian religion, which, she professed, would be the greatest joy that could be given her. Limborch accordingly came to her April 1694, and proceeding with her in the same method which he had done with Orobio, quickly recovered her to a better judgment. For, whereas she insisted that he should, in the first place, prove, from the Old Testament, that God had commanded the Israelites to believe in the Messiah, he informed her that it was proper first to establish the truth of Christianity, and that afterwards he would shew her, from the Old Testament, what she desired, as he really did. In the first conference he prevailed so far, that she owned she was not able to answer him, and, in several other visits the same week, he so intirely satisfied her, that she had no doubt remaining (c). Was not she rather outwitted than convinced? Mr. Limborch sent an account of this success to mr. Locke, in a letter which has not yet been printed.

In 1698 he was accused of a calumny, in a book concerning the λόγος mentioned in the beginning of St. John's gospel, by mr. Vander Waeyen, professor of divinity at Franeker, because he had said, that Francis Burman, a divine, and professor at Leyden, had, in his *Theologia Christiana*, merely transcribed Spinoza without any judgment. But Limborch, producing passages from both, made it appear, that he had said nothing which was not strictly true. He also confuted other notions of Vander Waeyen in the same piece. This being printed at Amsterdam in 1699, 8vo (D), the two Burmans, one professor of history and eloquence at Utrecht, and the other a minister at Amsterdam, published a book in vindication of their father's memory, intituled *Burmannonum Pietas*, The piety of the Burmans. To which mr. Limborch made no reply. In 1700 he published, in Low Dutch, at Amsterdam, a book of piety, containing instructions for dying persons, or means for preparing them for death; with

(c) John de Goede, in a preface to an edition of our author's *Amica Collatio*, printed in Low Dutch at Amsterdam 1723, 4to.

D This answer was intituled *Defensio contra Joannis Varden Waeyen iniquam criminationem*. It was afterwards reprinted, and subjoined to the third edition of his *Theologia Christiana*, &c.

a discourse upon the death of John Owens, minister of the Remonstrants at Gouda. At the same time he began a Commentary upon the Acts of the Apostles, and upon the epistles to the Romans and Hebrews, which came out in 1711.

Having observed a perfect temperance through the whole course of his life, he preserved, by that means, the vigour of his mind, and health of his body, to a considerable age. But, in the Autumn of the year, he was seized with a distemper called the St. Anthony's fire, which, growing more violent in the Winter, carried him out of the world on the last day of April, 1712, in the 79th year of his age, and with a full confidence in the goodness of God. He was interred on the 6th of May following, when his funeral oration was spoken by mr. John Le Clerc, from which is extracted the following character: ' Mr. Limborch had many friends among the learned both at home and abroad, especially in England, where he was much esteemed, particularly by archbishop Tillotson (E), and mr. Locke; with the latter of whom he first became acquainted in Holland, and afterwards held a correspondence by letters; in which, among other things, he has happily explained the nature of human liberty, a subject not exactly understood by mr. Locke (F). He was of an open sincere carriage, which was so well tempered with humanity and discretion, as to give no offence to any body. In his instructions, when professor, he observed the greatest perspicuity, and the justest order, to which his memory, which retained whatever he had written, almost to a word, contributed very much: and, though a long course of teaching had given him an authority with those about him, and his advanced age had added a reverence to him, yet he was never displeased with others for differing from him, but would both confute, and be confuted, without chagrin. Though he never proposed the understanding of languages as the end of his studies, yet he had made large advances in them, and read over many of the ancient and modern writers; and would have excelled in this part of literature, if he had not preferred that which was more important. He had all the qualifications suitable to the character of a divine. Above all things, he had a love for truth, and pursued the search of it, by reading the scriptures with the best commentators. As a preacher, his sermons were methodical and solid, rather than

(E) His History of the inquisition is dedicated to that archbishop. Familiar letters between mr. Locke and several of his friends.

(F) See his letters among the

eloquent. If he had applied himself to the mathematics, he would undoubtedly have excelled therein; but he had no particular fondness for that study, though he was an absolute master of arithmetic. He was so perfectly acquainted with the history of his own country, especially for 150 years, that he even retained the most minute circumstances, and the very time of each transaction; so that scarce any one could deceive him in that particular. In his manner, he was grave, without pride or fullness, affable without affectation, pleasant and facetious, upon occasion, without sinking into a vulgar lowness, or degenerating into malice or ill-nature. By these qualifications he was agreeable to all who conversed with him: and his behaviour towards his neighbours was such, that all who knew him, or had any dealings with him, ever commended it.

LINACRE (dr. Thomas) a very learned English physician, in the XVIth century, was descended from the Linacres, of Linacre-hall in Derbyshire (G), but born at Canterbury about the year 1460, and educated in the king's school there, under the learned William Selling, alias Tilly: he was sent thence to Oxford, and chosen fellow of All-Souls-college in 1484 (H). He made a great progress in learning at the university (I); but, for further improvement, travelled to Italy, in the company of his schoolmaster Selling, who was sent ambassador to the court of Rome by king Henry VII. At Florence he was much respected by Lorenzo de Medicis, one of the politest men of his age, and a great patron of letters. That duke favoured him with the advantage of having the same preceptors with his own sons. By this lucky opportunity he acquired a perfect knowledge of the Greek tongue, under Demetrius Chalcondylas, a native of Greece, who had fled to Italy, among other learned men, upon the taking of Constantinople by the Turks; and he improved himself under his Latin master Angelo Politian, so far as to arrive at a greater correctness of style than even Politian himself. Having thus laid in an uncommon stock of classical learning, he went to

(G) Fuller's worthies in Derbyshire, p. 35.

(H) Selling had also been a fellow of All-Souls-college. Leland, Com. de script. Brit. Wood's Antiq. of Oxford, where some

further account of him may be seen.

(I) Goodall's Hist. account of the College of Physicians in the preface.

Rome, and studied natural philosophy and physick ( $\kappa$ ), under Hermolaus Barbarus. Upon his return home, he applied himself to the practice of this last art at Oxford, where he was created and incorporated M. D. and being made public professor of his faculty, read medicinal lectures ( $\text{L}$ ). But he had not been long at Oxford, before he was commanded to court by king Henry, who appointed him preceptor and physician to his son, Prince Arthur; and he was afterwards made physician to that king, as also to his successor, Henry VIII. and to the princess Mary ( $\text{M}$ ).

After receiving all these honours, as the clear attestations and just rewards of his supreme merit in his profession, he resolved to change it for that of divinity, to which study he applied himself in the latter part of his life ( $\text{N}$ ), and entering into the priesthood, he obtained the rectory of Mersham, Octob. 23, 1509, but resigning it within the space of a month, he was installed, on the 14th of December following, into the prebend of Eton, in the church of Wells, as also into the prebend of South Newbald, in the church of York, on the 17th of October, 1518; in which church he was admitted precentor April 9, the following year, but resigned it in November. He had other preferments in the church, some of which he received from archbishop Warham, as he gratefully acknowledges in a letter to that prelate ( $\text{O}$ ). Dr. Knight ( $\text{P}$ ) informs us, that he was a prebendary of St. Stephen's Westminster; and bishop Tanner ( $\text{Q}$ ) that he was also rector of Wigan, in Lancashire. He died of the stone, in great pain and torment, October 20, 1524, at the age of sixty-four years, and was buried in St. Paul's cathedral, London ( $\text{R}$ ); where a handsome monument was erected, in 1557, to his memory, with a Latin inscription

( $\kappa$ ) Friend's hist. of physick, vol. 2.

( $\text{L}$ ) Goodall and Wood, as before.

( $\text{M}$ ) Friend's history of physick.

( $\text{N}$ ) Sir John Cheke, in censuring this change, observes, that he did not begin this study till he was broken by age and infirmities, and that upon reading the 5th, 6th, and 7th chapters of St. Matthew, he threw the book away with violence, and swore that either this was not the gospel, or

we were not Christians. Cheke de pronuntiacione Græcæ linguæ.

However, he still had his thoughts upon physick, as appears from his projecting the college of physicians, and being president there till his death.

( $\text{O}$ ) Mattaire, at the end of Friend's history.

( $\text{P}$ ) In the Life of Collet, p. 215.

( $\text{Q}$ ) In Biblioth. Brit. Hibern.

( $\text{R}$ ) Mattaire, as before, and Dugdale's hist. of St. Paul's.

upon

upon it, by the famous dr. Kaius, or Kay, in which he gives him the character of the most learned man of his age, both in Greek and Latin, and in the art of physick; and by his uncommon skill therein he performed extraordinary cures, in many cases which had been thought desperate. He further adds, that he had an utter detestation of every thing that was trickish or dishonourable; that he was a most faithful friend: and by the greatest part of the world, and by all ranks of men valued and beloved. Fuller copies dr. Kay, in telling us, that Linacre was esteemed the ornament of his age, for his accurate skill in the Greek and Latin tongues, and in other sciences as well as his own profession, and that he left it doubtful whether he was a better Latinist or Grecian, a better grammarian or physician, a better scholar or man for his moral qualifications. Dr. Friend enlarges further, and says, that if we consider him with regard to his skill in the two learned languages, he was much the most accomplished scholar of that age; that it is paying no compliment to him to say, that he was one of the first, in conjunction with Collet, Lily, Grocyn, and Latimer, all of whom got their knowledge of the Greek tongue abroad, who revived the learning of the ancients in this island (s). He made it his business in studying physick, and he was the first Englishman that ever did so, to be well acquainted with the original works of Aristotle and Galen. No one of the faculty had more at heart the honour and advancement of it than Linacre, of which his donation of two physick lectures, founded by him, one in each university (T), are a conspicuous proof. But he had still farther views for the advantage of his profession. Observing how the practice of physick was then managed, that it was mostly engrossed by illiterate monks and empirics, who in an infamous manner imposed upon the public, he saw there was no way left of redressing this grievance, but by giving encouragement to men of reputation and learning, and placing the power of licensing in more proper hands. Upon these motives he projected the foundation of the college of physicians. He was the first president after its erection, and held that office for the seven years he lived afterwards. The assemblies were kept in his

(s) Linacre was the first person who taught Greek at Oxford. Life of Erasmus, p. 109.

(T) That at Oxford was left to Merton-college, and the Cam-

bridge lecture was given to St. John's-college there. Wood and Knight, who inform us, that Linacre studied for some time in this last university.

own house, which he left at his death as a legacy to that community, and which they still continue in possession of. The wisdom of such, continues dr. Friend, speaks for itself. Linacre's scheme, without doubt, was not only to create a good understanding and unanimity among his own profession, which of itself was an excellent thought, but to make them more useful to the public; and he imagined, that by separating them from the vulgar empirics, and setting them upon such a reputable foot of distinction, there would always arise a spirit of emulation among men liberally educated, which would animate them in pursuing their inquiries into the nature of diseases, and the methods of cure, for the benefit of mankind; and perhaps, concludes the doctor, no founder ever had the good fortune to have his designs succeed more to his wish. We shall give a list of his translations and other works below (v).

LINGELBACK (JOHN) a German painter, was born at Francfort on the Main, in 1625. The name of his master is not known, yet one may judge of his abilities by the superior talents of his disciple, whose first beginnings contributed to establish that reputation he afterwards supported so well. At the age of fifteen he went to Holland to improve himself, and his pictures there acquired a greater degree of perfection, which even then produced a great demand for them; his small figures were so true, that they seemed to

(v) His translations are, 1. The following pieces of Galen; De temperamentis & de inequali temperie Lib. Venet. 1498, Cantab. 1521, and at Paris by Colinaeus, 1523; De tuenda sanita, &c. Cantab. 1517, Paris, 1530; De methodo medendi, &c. Paris, 1526, 8vo, and again in 1530; De naturalibus, &c. Paris, 1528; De pulsum usu, ibid. and again, ibid. 1532; De symptomatibus, &c. ibid. 1528. Dr. Friend declares, that any one, perusing the preface of the book De methodo medendi, without knowing it to be a translation, would, perhaps, from the exactness and propriety of the stile, guess it to be written in a classical age. 2. A Latin translation of Proclus's sphere, in-

tituled, Procli Dio dochi sphaera. Venet. 1499, and 1500, without the dedication to prince Arthur, which has been since printed separately by Mattaire, in Annal. typogr. vol. 1. 3. The rudiments of grammar, for the use of the princess Mary. Lond. printed by Pinson. This was translated by Buchanan into Latin, and printed with the title of Rudimenta Grammatices Thomæ Linacri. Paris, apud Rob. Stephan. 1536, and again at Lyons, 1541, 8vo. by Gryphius. 4. De emendata structura Latini sermonis, libri sex. Lond. by Pinson, 1524, 8vo, again at Paris, by R. Stephens, 1527 and 1532. This, says dr. Knight, has been had in the highest reputation as a classic.

be formed by nature; they were likewise accompanied with a fresh and delightful landscape. Lingelback passed into France in 1642; this voyage increased the number of his admirers, and the price of his works. The number of able men he found there delighted him, and inspired him with an emulation which prompted him to make the tour of Italy, and having made a sufficient purse for it in two years at Paris, he set out for Rome, where he renewed his studies with great application. Nothing escaped his inquiry in the neighbourhood of that city: the sea-prospects, vessels, antiquities, fountains, fairs, the mountebanks, and preachers, that are seen there in public places, were the subjects of his best pictures.

But whilst his art seemed to engage his whole attention, love broke in upon his studies: a young woman, daughter of an architect, was continually at her window, which was over-against his; that was enough to stop all attention to his pencil in so young a man: tender looks, expressive gestures, and billet-doux, were his whole employment; these produced rendezvous in churches and on walks; our lovers talked to each other out of the window, and every thing seemed to go on swimmingly. At last the damsel found means to introduce her lover into her father's house; from whence as he was retiring one night, he was surprized by two brothers of his mistress, who attacked him briskly; but Lingelback defended himself with so much bravery, that he wounded them both, and got off with a slight scratch; happy to have escaped so well.

This proved a warning to him to bid adieu to intriguing, so general, but so dangerous in that city. He applied himself afresh to his studies, which, by his success, made him amends for the loss of his mistress. He continued in Italy till 1650, when he returned, through Germany, to Amsterdam; where the proficiency he had made in France and Italy soon discovered itself by the greatness of his abilities in his art.

His pictures are adorned with ruins of antiquity, animals, waggons filled with beautiful figures; his distances are of a clear blue, and his skies, which are lightly clouded, have a chearful air, and give a strength to his foregrounds; nor can any thing be better understood than the degradation of his colours. His genius was so fertile, that he never repeated the same subject in his pictures. He engraved some landscapes. The time of Lingelback's death, settled fortune, children,

children, or disciples, we know not. His character was always that of an honest man; honour constantly prevailed with him above interest; therefore, as there is no praise equal to that of deserving it, this painter merits it from truth, not from flattery.

Yet, though his merit is very real, it is little known, says my author, in France; his works have discovered it at Paris, and begin to find a place in collections. They possess a fine tone of colouring, a pleasant and lively touch throughout the whole, and a lightness of pencil, and a neatness that is very uncommon. This description gives but a slight idea of the talents of John Lingelback, whose pictures are not yet come quite into fashion; for there is a fashion in painting, as well as in cloaths. Teniers has had a long reign; Polemburch, Wouverman, Gerard Dow, Mieri, and Schalken, succeeded him. At present it is A. Ostade, Metz, Potter, Vandervelde, Vanderhuysum, and Vanderwerf. The curious not only set these masters now above the former, but eagerly bid above one another for them at sales, and run them up to an extravagant price; though these sorts of preferences are not extraordinary in Holland and Flanders, where they love only the painters of their own country, shewing little regard to the Italian or French masters.

Lipfii vita,  
prefixed to  
Lipfii opera.  
Lugd. 1613,  
fol.

LIPSIUS (JUSTUS) one of the most acute and learned critics in the 16th century, was a Low-countryman, and born at Iscanum, a country-seat of his father's, between Brussels and Louvain, on the 18th of October 1541. He was descended from an ancient and rich family; his ancestors had been, as his father was, among the principal inhabitants of Brussels: and he had a great uncle, Martin Lipsius, who distinguished himself in the republic of letters, was well acquainted with Erasmus, and published learned notes upon Hilary, Augustin, Jerome, Symmachus, Macrobius, and other ancient authors, whom he collated with the best manuscripts. This learned person died in 1555. Justus Lipsius was educated in a manner suitable to the rank and circumstances of his family; he was sent to the public school at Brussels at six years of age, and he soon gave such proofs of uncommon parts, that, according to the stories related of him, he might very well be deemed a kind of prodigy. It is said, and indeed he tells us himself in one of his letters, that he acquired the French language, without the assistance of a master, so perfectly, as to be able to write in it, before he

was

was eight years old. In the same letter, he relates three mishaps, which befel him during the state of childhood, by one of which he was very near perishing : he fell, in the first place, from a rock at Iscanum, into a snow-drift, from whence he was taken by a maid-servant, who accidentally saw him, almost suffocated ; then he fell from the scaffold of a house that was repairing at Iscanum, whither he had climbed up with one of his play-fellows, who, falling likewise, had the misfortune to break his leg, while Lipsius's girdle, catching upon something by the way, preserved him from much hurt ; and, lastly, at Brussels he fell into the river, and was so near being drowned, that, when he was taken out, he was, in appearance, lifeless.

Cent. mis-  
cellan. iii.  
87.

From Brussels he was sent, at ten years old, to Aeth, and two years after, to Cologne, where he was taught by the Jesuits. We shall have occasion hereafter to speak particularly of his religion. At sixteen, he was sent to the university of Louvain ; where, being already well skilled in the learned languages, he applied himself principally to the study of the civil law. The belles-lettres, however, and ancient literature were what he most delighted in ; and therefore, losing his parents, and becoming his own master before he was eighteen, he projected a journey to Italy, for the sake of cultivating them to perfection. He executed what he projected ; but, before he set out, he published three books of various readings, *Variarum lectionum libri tres*, which he dedicated to Antonius Perenoto, cardinal Granvellan, a great patronizer of learned men. The dedication is dated, Louvain, June the 1st, 1566, when he was only in his 19th year ; and it was attended with very happy effects ; it put him first upon the wings of fame, and it opened his way to the cardinal, when he arrived at Rome in 1567. He lived two years with the cardinal, was nominated his secretary, and treated by him with the utmost humanity and generosity. He was here in as fine a situation as could possibly be desired ; for though the cardinal honoured him with the title of secretary, yet the trouble and business of that office was left to others. His time was all his own, and he used to employ it just as he pleased : the Vatican, the Farnesian, the Sfortian, and other principal libraries, were open to him ; and there he spent much time and pains in collating the manuscripts of ancient authors, of Seneca, Tacitus, Plautus, Propertius, &c. His leisure hours he used to employ in traversing the city and neighbourhood, in order to inspect and animadvert upon

upon the most remarkable antiquities. There were also at this time several men in Rome, very eminent for their abilities and learning; as, Antonius Muretus, Paulus Manutius, Fulvius Ursinus, Hieronymus Mercurialis, Carolus Sigonius, Petrus Victorius, and others, with whom he became well acquainted, and from whom he reaped great advantage.

In 1569, he returned to Louvain, and there spent one year in a very gay manner, as he himself ingenuously confesses. He used to frequent balls, assemblies, taverns, and to mix in every scene of mirth: however, he pleads the heat of youth in his excuse; and, the more easily to break off his engagements of this nature, he resolved upon a journey to Vienna. He was near jumping out of the frying-pan into the fire, as the saying is; for stopping at Dole, which is an university in the Franche Comte, they made him drink hard, and had like to have killed him. The case was thus: he delivered there an oration in public, to the honour of Victor Geselinus, who was taking his degree of doctor of physic; upon which he was invited to a great entertainment, where, as the custom of the country then was, the guests used to provoke one another to drink plentifully. Lipsius complied, but being unequal to the task, was suddenly seized with an unusual shivering, and went home with a fever. 'This story, says Mr. Bayle would not have been surprising, had Lipsius been an Italian or a Spaniard; for to such people an entertainment at the taking a degree in some northern universities, is as dangerous an action as a battle to a colonel, unless they get a dispensation for not pledging at every turn; but he was a Fleming'.

DI. LIP-  
SIUS.

As soon as he was pretty well recovered from his illness, he set forwards to Vienna, and there fell into the acquaintance of Busbequius, Sambucus, Pighius, and other learned men, who used many arguments, and arguments built too upon good conditions, to induce him to settle there: but the natale solum, the love of his own native soil, prevailed, and he directed his course through Bohemia, Misnia, and Thuringia, in order to arrive at it. But being informed, that the Low-countries were overrun with the wars, and that his own patrimony was laid waste by soldiers, he halted at the university of Jena, in Saxony; where he was invested with a professorship. He did not continue here above a year; but decamped for his own country, as soon as it was a little settled. He arrived at Cologne, where he married a

wi-

widow in 1574. He did this, as he says, rather in compliance with his own inclinations than by the advice of his friends; but so the gods decreed it. Some say, that she was a very ill-natured woman, and made him a bad wife; we learn from himself, however, that they lived very peaceably together, although they had no children. He continued nine months with his wife at Cologne, and there wrote his *Antiquæ lectiones*, which chiefly consist of emendations of Plautus: he also begun there his notes upon Cornelius Tacitus, which were afterwards so universally applauded by the learned.

He then retired to his own native seat at Iſcanum, near Bruffels, where he determined to live at a distance from the noise and cares of the world, and to devote himself intirely to letters: and there is a very fine epistle of his extant, to shew the great advantages of a country over a city life. But he was disturbed by the civil wars, before he was well settled; and went to Louvain, where he resumed the study of the civil law, and took up the title of a lawyer in form; though with no intent to practise or concern himself with business, which he never could be prevailed to do. He published, at Louvain, his *Epistolicae quæstiones*, and some other things; but at length was obliged to quit his residence there. He went into Holland, and spent thirteen years at Leyden; during which time he composed and published, what he calls his best works. These are, *Electorum libri duo*—*Satyra Menippæa*—*Saturnaliū libri duo*—*Commentarii pleni in Cornelium Tacitum*—*De Constantia libri duo*—*De amphitheatro libri duo*—*Ad Valerium Maximum notæ*—*Epistolarum centuriæ duæ*—*Epistolica institutio*—*De recta pronuntiatione linguæ Latinæ*—*Animadversiones in Senecæ tragœdias*—*Animadversiones in Velleium Paterculum*—*Politicoꝝ libri sex*—*De una religione liber*. These he calls his best works, because they were written, he says, in the very vigour of his age, and when he was quite at leisure; in flore ævi & ingenii, in alto otio; and he adds too, that his health continued good till the latter part of his life; nec valetudo, nisi sub extremos annos, titubavit.

He withdrew himself suddenly and privately from Leyden, for a reason that will be mentioned by and by, in 1590; and after some stay at the Spaw, went and settled at Louvain, where he taught polite literature, as he had done at Leyden, with the highest credit and reputation. He spent the remainder of his life at Louvain, though he had received power-

Cent. I.  
Misc. epist.  
8.

Cent. III.  
Misc. epist.  
87.

powerful solicitations, and the offers of vast advantages, if he would have removed elsewhere. Pope Clement VIII. of Rome, Henry IV. of France, and Philip II. of Spain, applied to him by advantageous proposals. Several cardinals would gladly have taken him under their protection and patronage: and all the learned in foreign countries honoured him extremely. The very learned Spaniard, Arias Montanus, who, at the command of Philip II, superintended the reprinting the Complutensian edition of the Bible at Plantin's press, had such a particular regard and affection for him, that he treated him as a son, rather than a friend, and not only admitted him into all his concerns, but even offered to leave him all he had. All this notwithstanding, Lipsius continued at Louvain, and, among others, wrote the following works: *De cruce libris tres; De militia Romana libri quinque; Polioreticon libri quinque; De magnitudine Romana libri quatuor; Dissertatiuncula & commentarius in Plinii panegyricum; Manuductio ad Stoicam philosophiam, &c.* All his works have been collected and printed together, in folio, more than once. His critical notes, upon ancient authors, are to be found in the best editions of each respective author; and several of his other pieces have, for their peculiar utility, been reprinted separately.

Lipsius died at Louvain, March the 23d, 1606, in the 59th year of his age; and left, says Joseph Scaliger, the learned world and his friends to lament the loss of him. There is the following judgment passed upon Lipsius, and his works, in the Scaligerana Posterior: 'The third century of his miscellaneous epistles is the worst of all his works; the best are his Commentaries upon Tacitus, his Orations de concordia, and upon the death of the duke of Saxony. His *Electa* and *Saturnalia* are very excellent books. He was a Greek scholar, sufficiently for his own private use, and no farther. How unhappy a judgment he makes of Seneca the tragedian! He was perfectly ignorant of poetry, and every thing relating to it.' He wrote a bad Latin stile in his later compositions; for which he seems a little inexcusable, since, from his *Varie Lectiones*, the first book he printed, it is plain he could have written better. Bad however as it was, it found a tribe of imitators, who admired it as a model, and grew numerous enough to form a sect in the republic of letters. He wrote likewise an uncommonly bad hand. His conversation and mien did not answer people's expectations of him. 'He was, says one who has written his life, so mean in his  
coun-

‘countenance, his dress, and his conversation, that those, who  
 ‘had accustomed themselves to judge of great men by their  
 ‘outward appearance, asked, after having seen Lipsius, whe-  
 ‘ther that was really he. And it is certain, that some fo-  
 ‘reigners, who came from the remotest part of Poland to see  
 ‘him, as some did formerly from foreign parts to see Livy,  
 ‘did often ask for Lipsius, even when they had him before  
 ‘their eyes.’

But the most remarkable particular relating to Lipsius, and one of the greatest faults for which he is censured, is his inconstancy with regard to religion. This censure is grounded upon the following particulars: namely, That, being born a Roman Catholic, he professed the Lutheran religion, while he was professor at Jena. Afterwards, returning to Brabant, he lived there like a Roman Catholic; but, having accepted a professor’s chair in the university of Leyden, he published there what was called Calvinism. At last he removed from Leyden, and went again into the Low Countries, where he not only lived in the Roman communion, but even became a bigot, like a very weak woman. This he shewed by the books he published; one of which, writted in 1603, was intituled *Justi Lipsii Diva Virgo Hallensis, &c.* that is, ‘*Justus Lipsius’s Holy Virgin of Hall, containing a faithful and*  
 ‘*methodical account of her favours and miracles;*’ another in 1604, intituled *Justi Lipsii Diva Sichemienfis, &c.* or, ‘*Justus Lipsius’s Saint of Sichem, with an account of her*  
 ‘*new favours and miracles;*’ in which work he admits the most trifling stories, and the most uncertain traditions. Some of his friends endeavoured to dissuade him from writing this work, by representing how greatly it would diminish from the reputation he had acquired; but he was deaf to their expostulations. The verses he wrote, when he dedicated a silver pen to the Holy Virgin of Hall, are very remarkable, both on account of the eulogies he bestows on himself, and of the exorbitant worship he pays to the Virgin. By his last will, he left his gown, lined with fur, to the image of the same Lady. We must not forget to observe, that Lipsius was supposed, by some, to have composed such works, only to persuade the world, that he was not so cold and indifferent, with regard to religion, as he found he was suspected to be; for it had been said, that all religions, or none, were the same to him, and that he made no difference between Lutheranism, Calvinism, and Popery. But there seems no just ground for supposing this, since his conduct may be explained very well

without it. It may naturally be resolved into the weak and unsteady state of his mind, unless we will suppose, that every great scholar must needs think and act like a philosopher and man of sense, which, we presume, is very far from being always the case.

But what appeared yet stranger in his behaviour, and was never forgiven him, is, that while he lived at Leyden, in an outward profession of the Reformed religion, he yet approved publicly the persecuting principles, which were exerted, throughout all Europe, against the professors of it. What mr. Bayle, in his Philosophical Commentary upon these words, ‘Compel them to come in,’ has said of Lipsius, with regard to this point, may serve for a proper conclusion of the present article: ‘This man, says he, having been ruined in his fortune, by the wars in the Low Countries, fled to Leyden, where he found an honourable retreat, and was chosen a professor, making no scruple of outwardly abjuring the Popish religion. During his stay there, he published some pieces concerning government, in which he advanced, among other maxims, that no state ought to suffer a plurality of religions, nor shew any mercy towards those who disturbed the established worship, but pursue them with fire and sword; it being better, that one member should perish, rather than the whole body. *Clementiæ non hic locus; ure, seca, ut membrorum potius aliquod quam totum corpus corrumpatur.* This was very unhandsome in a person, kindly entertained by a Protestant republic, which had newly reformed its religion; since it was loudly approving all the rigors of Philip the II<sup>d</sup>. and the duke of Alva. It was, besides an excessive imprudence, an abominable impiety; since, on the one hand, it might be inferred from his book, that none but the Reformed religion ought to be tolerated in Holland, and, on the other, that the Pagans were very right in hanging all the preachers of the gospel. He was attacked, on this head, by one Theodore Cornhart, who pressed him so closely, that he put him into the utmost perplexity. He was obliged, in his answer, to use many shifts and evasions, declaring that these two words, *Ure* and *seca*, were only terms borrowed from chirurgery, not literally to signify fire and sword, but only some smart and effectual remedy. All these evasions are to be met with in his treatise *De una religione*. It is indeed the most wretched book he ever wrote, excepting the stories and silly poems, written in his old age, concerning some chapels of the

‘Blessed

• Blessed Virgin : for his understanding began about this time  
• to decay, as formerly Pericles's, so far as to suffer himself to  
• be tricked out, neck and arms, with amulets and old wo-  
• men's charms ; and, being perfectly infatuated in favour of  
• the Jesuits, to whom he gave himself up, when he found  
• the wretched performance, we are now speaking of, likely  
• to be censured in Holland, he sneaked away privately from  
• Leyden.'

LISTER (MARTIN) an eminent English physician, and natural philosopher, was born in the county of Buckingham (x), about the year 1638, and educated under his great uncle sir Martin Lister, knt. physician in ordinary to king Charles I, and president of the college of physicians at London, who afterwards sent his nephew to St. John's-college in Cambridge, where he took his first degree in arts in 1658 (y), and was made fellow of his college by a mandate from king Charles II, after his restoration in 1660. He proceeded master of arts in 1662, and, applying himself closely to the study of physic, he travelled into France in 1668 (z), to improve himself further in that faculty. Returning home, he settled in 1670 at York (A), where he followed his profession many years with good repute. At the same time he took all opportunities, which his business would permit, of prosecuting researches into the natural history and antiquities of the country ; with which view he travelled into several parts of England, especially in the North.

As this study brought him into the acquaintance of mr. Lloyd, keeper of the Ashmolean museum at Oxford, he enriched that storehouse with several altars, coins, and other antiquities, together with a great number of very valuable natural curiosities. He also sent several observations and experiments, in various branches of natural philosophy, to the same friend, who communicating some of them to the Royal Society (B), our author was thereupon recommended and elected a fellow thereof. And, in 1684, resolving, by the advice of his friends, to remove to London, he was created doctor of physic, by diploma, at Oxford, at the chancellor's

(x) From the register of St. John's-college ; but mr. Wood says he was a Yorkshire-man, of which county too his great uncle was a native.

(y) The same register.

(z) Journey to Paris by our author, p. 165.

(A) Introduction to his Exercit. Medic.

(B) Phil. Transf. No. 25.

recommendation, as a person of exemplary loyalty and high esteem among the most eminent of his profession, for his excellent skill and success therein; and of singular merit to that university in particular, not only by having enriched their new museum, &c. but their library also with presents of several valuable books, both printed and manuscript; and of general merit to the literary world by several learned books which he published (c). Soon after this he was elected fellow of the college of physicians.

In 1698 he attended the earl of Portland in his embassy from king William III. to the court of France; and having the pleasure to see a book he had published, the preceding year, under the title of *Synopsis Conchyliorum*, placed in the king's library, he presented that monarch with a second edition of the treatise, much improved, in 1699 (d), not long after his return from Paris; of which journey he had published an account, containing observations on the state and curiosities of that metropolis (e). In 1709 (f), upon the indisposition of dr. Edward Hannes, he was made second physician in ordinary to queen Anne, in which post he continued to his death, which happened in February 1711-12. Besides the books already mentioned, he published several others (g).

**LITTLETON (ADAM)** an eminent English scholar and divine, was also descended from a branch of the Mounslow family (h), and son of mr. Thomas Littleton, minister of Hales-Owen in Shropshire, where he was born the 8th of

(c) Wood as before.

(d) Journey to Paris, p. 104.

(e) This, as a trifling piece, was travestied by dr. William King, in a piece intituled *A journey to London*.

(f) Boyer's life of Q. Anne.

(g) These are, 1. *Historiæ animalium Angliæ tres tractatus*, quibus adjectus est quartus, &c. 1678. 2. *John Gaedartius of insects*, &c. 1682, 4to. 3. The same book in Latin. 4. *De fontibus medicalibus Angliæ*, Ebor. 1682, and again in 1684. There is an account of most of these tracts in *Phil. Transf.* No. 139, 143, 144, and 166. 5.

*Excitatio anatomica in qua de cochleis—agitur*, &c. 1694, 8vo. 6. *Cochlearum & Limacum excitatio anatomica*, accedit de variolis exercitatio, 1695, 2 vol. 8vo. 7. *Conchyliorum Bivalvium utriusque aquæ exercitatio anatom. tertia*, &c. 1696, 4to. 8. *Exercitationes medicinales*, &c. 1697, 8vo.

(h) From a younger branch of sir John Littleton, baron of Mounslow, some time lord-keeper of the great seal of England, in the reign of king Charles I, whose ancestor was judge Littleton, author of the *Tenures*.

No-

November, 1627. Being educated under dr. Busby at Westminster-school, he was chosen thence student of Christ-church in Oxford (1) in 1647; but was ejected by the parliament-visitors next year. However, he became usher of Westminster-school soon after, and, in the beginning of 1658, was made second master, having, for some time, in the interim, taught school in other places: and, after the Restoration, at Chelsea in Middlesex, of which church he was admitted rector in 1674; and, being made prebendary of Westminster the same year, he had likewise a grant from king Charles II, to succeed dr. Busby in the mastership of that school, for which he was highly qualified. He had been some years before appointed king's chaplain, and in 1670 accumulated his degrees in divinity, which were conferred upon him without taking any in arts, on account of his extraordinary merit: in the attestation whereof he brought letters from dr. Henchman, bishop of London, recommending him to the favour of the university as a man egregiously learned, skilled in many branches of literature, and for that esteemed by many of the good and learned, as well for his singular erudition, humanity, and sweetness of manners, as for his blameless and religious life, as also for his exquisite genius and ready faculty in preaching. He was for some time sub-dean of Westminster, and in 1687 he was licensed to the church of St. Botolph Aldersgate, London, which he held about four years, and then resigned it, possibly on account of some decay in his constitution, through age.

He died June 30, 1694, aged 67 years, and was buried in his church at Chelsea, where there is a handsome monument, with an epitaph to his memory; which informs us, that he was singularly beloved by his parishioners; whence it may be inferred, that he was a good parish-priest. He was certainly an excellent philologist and grammarian, and an universal scholar; an indefatigable restorer of the Latin tongue, as appears from his Latin dictionary (κ); and an excellent critic in the Greek, a lexicon of which he laboured much in compiling, out of the ancient and modern lexicographers; but was prevented from finishing it by death. He was well skilled in the oriental languages, and in rabbinical learning; in prosecution of which studies he exhausted great

(1) Or 1644, according to an information from m<sup>r</sup>. Lloyd of Westminster-school.

(κ) The first edition of it was published in 1672, 4to, and again in 1685, with additions.

part of his fortune, in purchasing books and manuscripts from all parts of Europe, Asia, and Africa. Some time before his death he made a small essay towards facilitating the knowledge of the Hebrew, Chaldee, and Arabic tongues, which, if he had not been hindered by death, he would have brought into a narrower compass, and freed from the unnecessary load of radices with which the common lexicons are incumbered. He was also versed in all the abstruse parts of the mathematics, and wrote a great many manuscripts concerning mystical numeration, which came into the hands of his brother-in-law dr. Hoskin. He was extremely charitable, easy of access, communicative, affable, facetious in conversation, free from passion, of a strong constitution, and a venerable countenance. Besides his Latin dictionary, he published the books mentioned below (L).

LYTTLETON, or LITTLETON (THOMAS) the celebrated English judge, was descended of an ancient family, which became possessed of Frankley in the vale of Evesham in Worcestershire, by Thomas Lyttleton's marriage with the heiress of that manour, in Henry the Third's

(L) These are, 1. *Tragicomœdia Oxoniensis*, a Latin poem on the parliament visitors, 1648, a single sheet, 4to, doubtful. 2. *Pasport mericus*, &c. Lond. 1658, 4to, Greek and Latin. 3. *Diatriba in octo tractatus distributa*, &c. printed with the former. 4. *Elementa religionis sive quatuor capita catechetica totidem linguis descripta in usum scholarum*, Lond. 1658, 8vo; to which is added, 5. *Complicatio radicum in primæva Hebræorum lingua*. 6. *Solomon's gate*, or *An entrance into the church*, &c. Lond. 1662, 8vo. Perhaps this title was taken from the North-gate of Westminster-abbey, so called. 7. *Sixty-one sermons*, Lond. 1680, 8vo. 8. *A sermon at a solemn meeting of the natives of the city and county of Worcester*, in Bow-church, London, 24th of June 1680, 4to. 9. *Preface to Cicero's works*,

Lond. 1681, 2 vpl. fol. 10. *A translation of mr. Selden's Jani Anglorum facies altera*, with notes published under the name of Redman Westcote (the name of the author of the *Tenures* father) Lond. 1683, fol. With this were printed three other tracts of Selden, viz. His treatise of the judicature of parliaments, &c; *England's Epitomis*; *Of the disposition of intestates goods*. 11. *The life of Themistocles*, from the Greek, in the first vol. of Plutarch's lives, by several hands, Lond. 1687, 8vo. He also published *Dissertatio epistolaris de juramento medicorum qui ΟΡΚΟΣ ΙΠΠΟΚΡΑΤΟΥΣ dicitur*, &c; as also *A Latin inscription in prose and verse*, intended for the monument of the fire of London, in September 1666. This is printed at the end of his Dictionary, as is likewise an *Elegant epistle to dr. Baldwin Hamely, M. D.*

time (M). This gentleman's great-grandson, who was esquire of the body to Henry IV. and V, had, by his wife Maud, heiress to Richard Quatermaine of Oxfordshire, an only child named Elizabeth, whom he married to Thomas Westcote of Devonshire, gent. on condition that their heir should take the surname of Lyttleton. This heir is the subject of the present article, who, having laid a proper foundation of learning at one of the universities, removed to the Inner Temple, and applying himself diligently to the law, became very eminent in that profession. The first notice we have of the distinguishing figure he made therein, are his learned lectures on the statute of Westminster, de donis conditionalibus, of conditional gifts. He was afterwards made, by Henry VI, steward or judge of the court of the palace or Marshalsea of the king's household; and in 1455, the 33d year of that reign, king's serjeant; in which capacity he went the northern circuit as judge of the assize.

Upon the revolution of the crown from the house of Lancaster to that of York, in Edward IV, our judge, who was now made sheriff of Worcestershire, received a pardon from that prince, and was continued in his post of king's serjeant, and also in that of justice of assize for the same circuit. This pardon passed in the second year of Edward IV, and, in the 6th of that reign, he was appointed one of the judges of the court of Common-Pleas; and rode the Northamptonshire circuit; and the same year, 1466, he obtained a writ to the commissioners of the customs at London, Bristol, and Kingston upon Hull, to pay him a hundred and ten marks annually for the better support of his dignity; a hundred and six shillings and eleven-pence farthing, to furnish him with a furred robe, and six shillings and six-pence more for another robe called Linura. In the 15th of the same reign, he was created, among others, knight of the Bath, to grace the solemnity of conferring that order upon the king's eldest son, then prince of Wales, afterwards king Edward V. The judge continued in the favour and esteem both of his sovereign and all others, for his great skill in the laws of England, till his

(M) Mr. Selden had two evidences of deeds of lands of Evesham, to which John de Lyttleton, clericus, was a witness, dated 7 Hen. II, i. e. 1161. This is the most ancient which has been yet found with the name of Lytle-

ton; and very probably, as lord Coke observes, he was the ancestor of Thomas Lyttleton of Frankley above-mentioned, Salop. Visitation in the herald's office, and preface to the first part of Coke's Institutes.

M m 4

death

death, which happened Aug. 23, 1481, in the 21st of Edward IV, in a great and good old age. He was honourably interred next day in the cathedral church of Worcester, where a marble tomb, with his statue thereon, was erected to his memory, and his picture was also placed in the church of Frankley, and another in that of Hales-Owen, where his descendants purchased a good estate (N). He married Johanna, relict of sir Philip Chetwin, and daughter and co-heiress of William Burley of Broomscroft-castle in Shropshire, who brought him three sons, William, Richard, and Thomas. Richard, being bred to the law, became eminent in that profession. In the reigns of Henry VII, and VIII, it was for the use of this son that our judge drew up his celebrated treatise on tenures or titles, by which all estates were anciently held in England, which was wrote in the latter end of his life, and printed probably in the year 1477 (O). This son married the heiress of William Winbury of Pilleton-hall in Staffordshire, who brought him a large estate; and from him the present Littletons of that county are descended. The judge's third son Thomas (P) was knighted by Henry VII, for his service in taking Lambert Simnel the pretended earl of Warwick; and, by his heir, John Lyttleton of Mounslow, clerk, in Shropshire, gave rise to several families of this name in that county. The judge's eldest son and successor, sir William Lyttleton, besides the estates of his father, had large possessions left him by his mother (who survived the judge;) and, after living many years in great splendor at Frankley, died in 1508, and was buried in the church of Hales-Owen: and from this branch of the judge the present lord Lyttleton of Frankley in Worcestershire, who was created a baron of Great Britain, November 20, 1756, derives his pedigree in a direct line of nine degrees, of which the fifth, John Lyttleton, was condemned to die, for joining in the earl of Essex's conspiracy against queen Elizabeth; but was reprieved for life by the interest of sir Walter Raleigh (Q), and, his children being afterwards restored in blood

(N) Coke's preface and comment on the 321st sect. of Lyttleton's Tenures, and Dugdale's Chronica series, p. 65, 67, 68.

(O) Preface to the 12th edit. of Coke's Institutes.

(P) He left no legitimate male issue.

(Q) It is said, sir Walter had

10,000l. for Camden's Eliz. ad ann. 1600. This John Lyttleton had an estate of near 7000l. per an. He purchased into the family a great estate at Hales-Owen, besides others at Haley and Prestwood, for hunting-seats. Inquis. Salop, in the heralds office.

by king James, sir Thomas, the eldest, was created a knight and baronet in 1618. It was John and Thomas, the first and fourth sons of this gentleman, who were unfortunately drowned at Oxford, May 9, 1635; they were students of Magdalen-college, and lie buried in that chapel, under a beautiful monument erected by their father, who also wrote the Latin inscription (R), and mr. Cowley wrote an elegy on the elder (S).

LIVIVS (TITUS) the best of the Roman historians, as he is called by mr. Bayle, was born at Patavium, or Padua. There is a line in Martial,—*consuetur Apona Livio suo tellus*,—on the authority of which, some moderns have contended, that Aponus was the birth-place of our author: but it does not appear that any such town was then in being, Aponus being a celebrated fountain in the neighbourhood of Patavium; whence Martial, by poetic licence, here uses Apona tellus, for Patavium itself. He was sprung from an illustrious family, which had given several consuls to Rome: yet was himself the most illustrious person of his family. We know but few circumstances of his life, none of the ancients having left us any thing about it; and so reserved has he been with regard to himself, that we should be as much at a loss to determine the time his history was written in, if it was not for one passage which accidentally escaped him. He tells us there, that ‘the temple of Janus had been twice shut since the reign of Numa; once in the consulship of Manlius, after the first Punic war was ended; and again, in his own times, by Augustus Cæsar, after the battle of Actium.’ Now as the temple of Janus was thrice shut by Augustus, and a second time in the year of Rome 730, Livy must needs have been employed upon his history between that year and the battle of Actium. It appears, however, from hence, that he spent near twenty years upon it, since he carried it down to beyond 740.

He was then come to Rome, where he long resided; and some have supposed, for there is not any proof of it, that he

(R) The purport is, that as they were innocently walking in the fields, a slippery foot cast the younger, his piety the elder (thinking to retrieve his brother) into the river, where earnestly embracing, and each by turns exert-

ing his utmost ability in the unhappy union, death, by a hard and too sudden fate, in one instant swallowed both.

(S) See his works, 5th edit. 1684, part ii. p. 46.

Dist. art.  
PORCIUS.

Vossius de  
Hist. Lat.  
—Mart. E-  
pig. 62. lib.  
I.

Lib. I. c.  
19.

Senec. Epist.  
100.

was known to Augustus before, by certain philosophical dialogues, which he had dedicated to him. Seneca says nothing of the dedication, but mentions the dialogues, which he calls historical and philosophical; and also some books, written purposely on the subject of philosophy. Be this as it will, it is probable that he began his history as soon as he was settled in Rome; and he seems to have devoted himself so entirely to the great work he had undertaken, as to be perfectly regardless of his own advancement. The tumults and distractions at Rome frequently obliged him to retire to Naples, not only that he might be less interrupted in the pursuit of his destined task, but that he might also enjoy that retirement and tranquillity, which he could not have at Rome, and which yet he seems to have sought after much; for he was greatly dissatisfied with the manners of his age, and tells us, that ‘ he should reap this reward of his labour, ‘ in composing the Roman history, that it would take his ‘ attention from the present numerous evils, at least while he ‘ was employed upon the first and earliest ages’.

Præfat. ad  
lib. 1.

He used to read parts of this history, while he was composing it, to Mæcenas and Augustus; and the latter conceived so high an opinion of him, that he pitched upon him to superintend the education of his grandson Claudius, who was afterwards emperor; and Suetonius relates, that Claudius, at the exhortation of Livy, composed several volumes of Roman history. He adds indeed, that Sulpicius Flavius assisted him; otherwise we might reasonably wonder, how so stupid a creature, as the emperor Claudius is represented to have been, should ever have been able to write history, or any thing else. After the death of Augustus Cæsar, he returned to the place of his birth, where he was received with all imaginable honour and respect; and there he died, in the fourth year of the reign of Tiberius, aged above seventy years. Some say, he died on the same day with Ovid: it is certain, that he died the same year.

C. 41. in  
vit. Claudii.

Scarce any man was ever more honoured, alive as well as dead, than this historian. Pliny the younger relates, that a gentleman travelled from Cales, in the extreme parts of Spain, to see Livy; and, though Rome abounded with more stupendous and curious spectacles than any city in the world, yet immediately returned; as if, after having seen Livy, nothing farther could be worthy of his notice. A monument was erected to this historian in the temple of Juno, where

Epist. 3. lib.  
2.

where was afterwards founded the monastery of St. Justina. There, in 1413, was discovered the following epitaph upon Livy: *Ossa Titi Livii Patavini, omnium mortalium judicio digni, cujus prope invicto calamo invicti populi Romani res gestæ conscriberentur*: that is, 'The bones of Titus Livius of Patavium, a man worthy to be approved by all mankind, by whose almost invincible pen the acts and exploits of the invincible Romans were written.' These bones are said to be preserved with high reverence to this day, and are shewn by the Paduans as the most precious remains. In 1451, Alphonsus, king of Arragon, sent his ambassador, Anthony Panormita, to desire of the citizens of Padua the bone of that arm, with which this their famous countryman had written his history; and obtaining it, caused it to be conveyed to Naples with the greatest ceremony, as a most invaluable relic. He is said to have been recovered from an ill state of health, by the pleasure he found in reading this history: and therefore, out of gratitude, put upon doing extraordinary honours to the memory of the writer. Panormita also, who was a native of Palermo in Sicily, and one of the ablest men of the 15th century, sold an estate to purchase this historian.

Bayle Dict.  
PANOR-  
MITA.—  
Vossius de  
Lat. hist.

The history of Livy, like other great works of antiquity, is transmitted down to us exceedingly mutilated and imperfect. The original number of its books were an hundred and forty-two, of which are extant only thirty-five. The epitomies of it, from which we learn the number of the original books, all remain, except the epitome of the 136th and 137th books: and many have been ready to curse the epitomisers, supposing them to have contributed not a little to the neglect first, and then to the loss of their originals. Lord Bolingbroke, speaking of these epitomisers or abridgers, says, that 'They do neither honour to themselves, nor good to mankind, for surely the abridger is in a form below the translator; and the book, at least the history, that wants to be abridged, does not deserve to be read. They have done anciently a great deal of hurt, by substituting many a bad book in the place of a good one; and by giving occasion to men, who contented themselves with extracts and abridgments, to neglect, and through their neglect to lose the invaluable originals.' Livy's books have been divided into decades, which some will have to have been done by Livy himself, because there is a preface to every decade;

Letters on  
History. let-  
ter v.

decade; while others suppose it to be a modern contrivance, since nothing about it can be gathered from the ancients. The first decade, beginning with the foundation of Rome, is extant, and treats of the affairs of 460 years. The second decade is lost; the years of which are seventy-five. The third decade is extant, and contains the second Punic war, including eighteen years. It is reckoned the most excellent part of the history, as giving an account of a very long and sharp war, in which the Romans gained so many advantages, that no arms could afterwards withstand them. The fourth decade contains the Macedonian war against Philip, and the Asiatic war against Antiochus, which takes up the space of about twenty-three years. The five first books of the fifth decade were found at Worms, by Simon Gryneus, in the year 1431, but are very defective; and the remainder of Livy's history, which reacheth to the death of Drusus in Germany, in 746, together with the second decade, are

See FREIN-  
SHEMIUS.

supplied by Freinshemius. Never man perhaps was furnished with greater advantages for writing a history than Livy: besides his own great genius, which was in every respect admirably formed for the purpose, he was trained as it were in a city, at that time the empress of the world, and in the politest reign that ever was; having scarce had any other school than the court of Augustus. He had access to the very best materials, such as the memoirs of Sylla, Cæsar, Labienus, Pollio, Augustus, and others, written by themselves. 'What writers of memoirs, says lord Bolingbroke, what compilers of the *matéria historica*, were these? What genius was necessary to finish up the pictures that such masters had sketched? Rome afforded men that were equal to the task. Let the remains, the precious remains, of Sallust, of Livy, and of Tacitus, witness this truth—What a school of public and private virtue had been opened to us at the resurrection of learning, if the latter historians of the Roman commonwealth, and the first of the succeeding monarchy, had come down to us entire? The few, that are come down, though broken and imperfect, compose the best body of history that we have; nay, the only body of ancient history, that deserves to be an object of study. It fails us indeed most at that remarkable and fatal period, where our reasonable curiosity is raised the highest. Livy employed forty-five books to bring his history down to the end of the sixth

‘ sixth century, and the breaking out of the third Punic war ; but he employed ninety-five to bring it down from thence to the death of Drusus : that is, through the course of 120 or 130 years. Appian, Dion Cassius, and others, nay, even Plutarch included, make us but poor amends for what is lost of Livy.’ Speaking then of Tully’s orations and letters, as the best adventitious helps to supply this loss, he says, that ‘ the age in which Livy flourished, abounded with such materials as these : they were fresh, they were authentic : it was easy to procure them, it was safe to employ them. How he did employ them in executing the second part of his design, we may judge from his execution of the first ; and, I own I should be glad to exchange, if it were possible, what we have of this history for what we have not. Would you not be glad, my lord, to see, in one stupendous draught, the whole progress of that government, from liberty to servitude ? the whole series of causes and effects, apparent and real, public and private ? ’ &c. Letter iv.

The encomiums bestowed upon Livy, by both ancients and moderns, are great and numerous. Quintilian speaks of him in the highest terms, and thinks that Herodotus need not take it ill to have Livy equalled with him : we think so too, and that Livy should even be preferred to him, since he seems to us, in almost all respects, his superior. Herodotus is an agreeable story-teller, fit to entertain in an idle hour : Livy entertains too, but that is not all ; he instructs and interests in the deepest manner. But the great probity, candour, and impartiality, are what have distinguished Livy above all historians, and very deservedly surely : for neither complaisance to the times, nor his particular connexions with the emperor, could restrain him from speaking well of Pompey ; so well, as to make Augustus call him a Pompeian. This we learn from Cremutius Cordus, in Tacitus, who relates also, much to the emperor’s honour, that this gave no interruption to their friendship. Quint. Inst. orat. lib. xii. c. 1.

But whatever elogies Livy may have received as an historian, he has not escaped censure as a writer. In the age wherein he lived, Asinius Pollio charged him with patavinity ; which patavinity has been variously explained by various writers, but is generally supposed to relate to his style. The most common opinion is, that this noble Roman, accustomed to the delicacy of the language spoken in the court of Augustus, could not bear with certain provincial idioms, which Tacit. Annal. iv. 34.

which Livy, as a Paduan, used in divers places of his history. Pignorius is of another mind, and believes that this patavinity regarded the orthography of certain words, wherein Livy used one letter for another, according to the custom of his country, writing 'sibe' and 'quase' for 'sibi' and 'quasi'; which he attempts to prove by several ancient inscriptions. Chevreau maintains, that this patavinity does not concern the stile, but the principles of the historian: the Paduans, he says, preserved a long and constant inclination for a republic, and were therefore attached to Pompey; while Pollio, being of Cæsar's party, was naturally led to fix upon Livy the sentiments of his countrymen, on account of his speaking well of Pompey. But it may reasonably be wondered, that this point could ever have furnished occasion for such difference of opinions, when Quintilian, who must needs be supposed to have known the true import of this patavinity, has delivered himself in such explicit terms upon it. Speaking of the virtues and vices of stile, he remarks, that Vectius had used Tuscan, Sabine, and Prænestine words and phrases in his writings; for which, says he, he has been censured by Lucilius, as Livy has for his patavinity, by Pollio. *Taceo de Tuscis, & Sabinis, & Prænestinis quoque: nam ut eorum sermone utentem Vectium Lucilius infectatur, quemadmodum Pollio deprehendit in Livio patavinitalatem; licet omnia Italica pro Romanis habeam.* Can it be doubted, after this, that the patavinity of Livy relates to his language? Yet the learned Morhoff has written a very elaborate treatise to prove it.

Is it worth while to mention here the capricious and tyrannic humour of the emperor Caligula, who accused Livy of being a negligent and wordy writer, and resolved therefore to remove his works and statues out of all libraries where he knew they were curiously preserved? or the same humour of Domitian, another prodigy of nature, who put to death Metius Pompasianus, because he made a collection of some orations of kings and generals out of Livy's history? Pope Gregory the Great also, would not suffer Livy's works in any Christian library, because of the Pagan superstition wherewith they abounded: but the same reason held good against all ancient authors; and indeed Gregory's zeal was far from being levelled at Livy in particular, the pontiff having declared war against all human learning.

Though

Sueton. in  
Calig. 34. &  
in Domit.  
20.

Though we know nothing of Livy's family, yet we learn from Quintilian, that he had a son, to whom he addressed some excellent precepts in rhetoric. An ancient inscription speaks also of one of his daughters, named Livia Quarta; the same perhaps, that espoused the orator Lucius Magius, whom Seneca mentions, and observes, that the applauses he usually received from the public in his harangues, were not so much on his own account, as for the sake of his father-in-law.

Our author's history has been often published with and without the supplement of Freinshemius. The best editions are, that of Gronovius, cum notis variorum & suis, Lugd. Bat. 1679, 3 vol. 8vo; that of Le Clerc, at Amsterdam, 1709, 10 vol. 12mo; and that of Crevier, at Paris, 1735, 6 vol. 4to. These have the supplements. Livy's history has been translated into almost all languages; and Erpenius assures us, that the Arabians have it intire in theirs. If this be true it is a point worth attending to; for, certainly, Livy's history intire, would be a valuable acquisition, in whatever language it might be found.

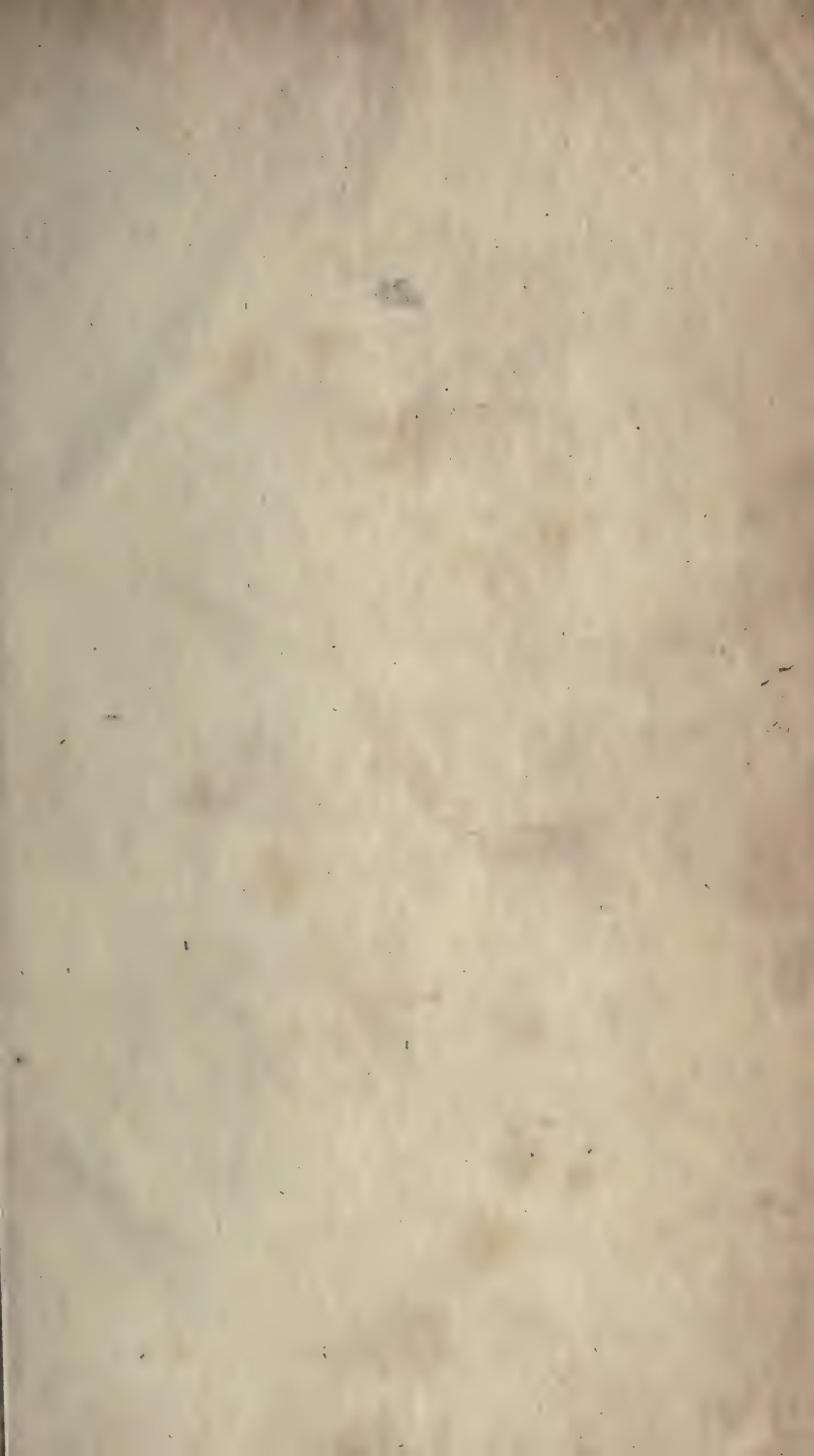
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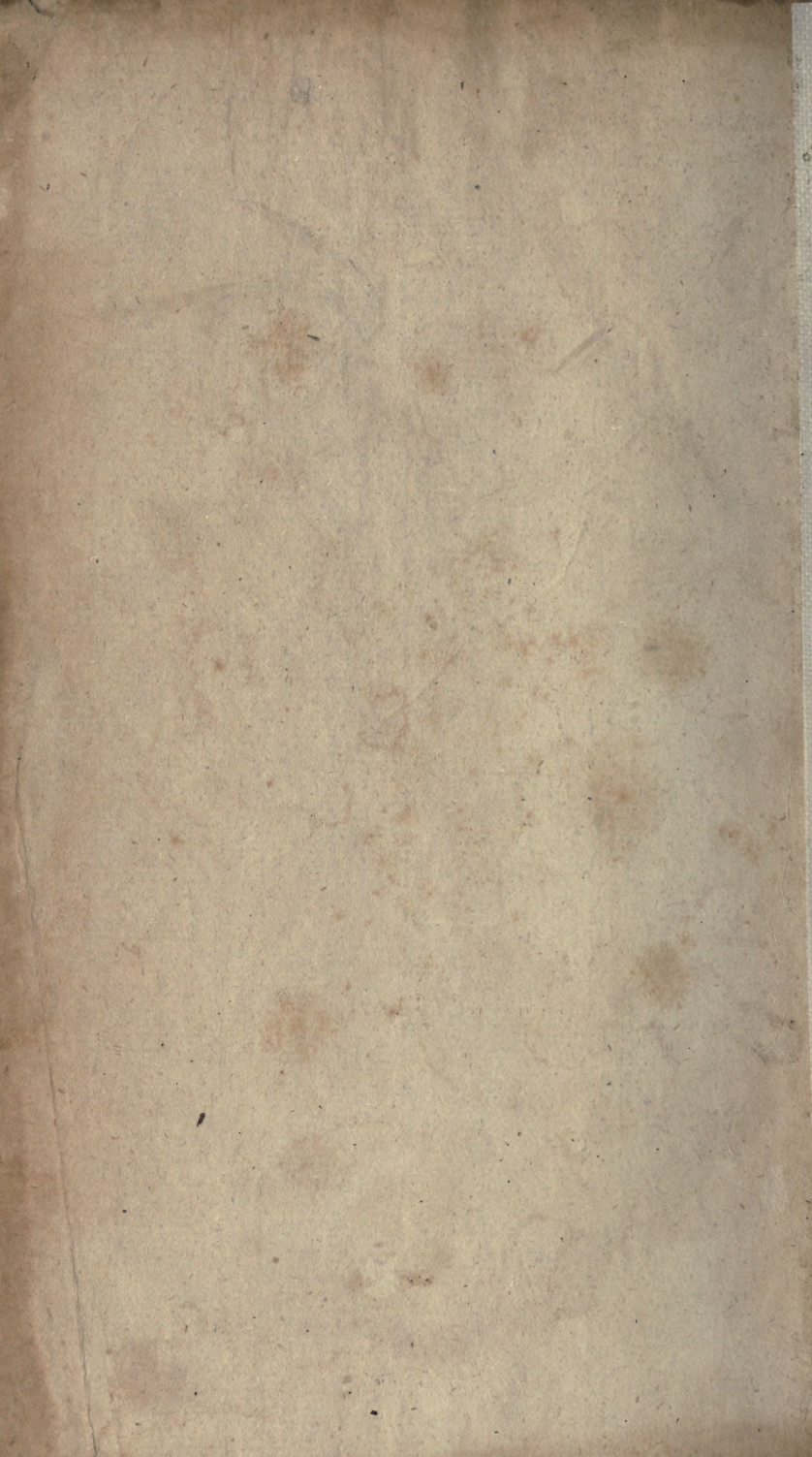












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